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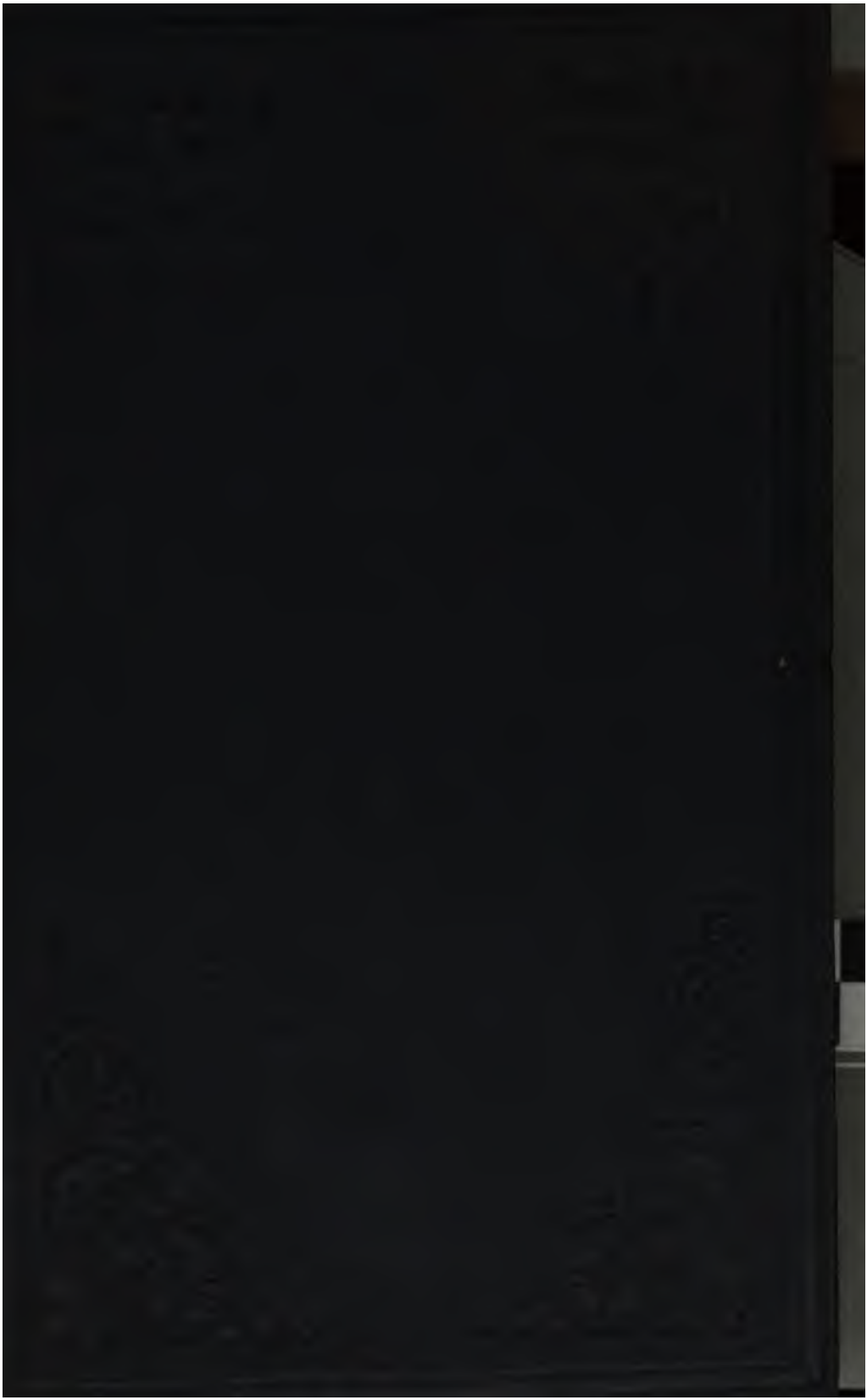

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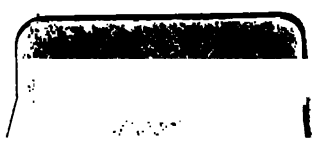

CHURCH ESTABLISHMENTS CONSIDERED.

BY THE LATE RICHARD INGHAM, D.D.

CHURCH ESTABLISHMENTS

CONSIDERED:

ESPECIALLY

IN REFERENCE TO THE CHURCH OF ENGLAND.

BY THE LATE

RICHARD INGHAM, D.D.,

Author of a "Handbook on Baptism," "The Subjects of Christian Baptism," Etc.

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PREFACE.

THE following Essay—the last work of Dr. Ingham's laborious and useful life *—embodies his most mature thoughts on a subject which had engaged his anxious consideration for many years. In veneration for its author's memory, and as a contribution of no mean importance to the most momentous ecclesiastical controversy of our time, the volume is published.

The topic is now one of national interest; and the idea of disestablishment has become familiar to the English people sooner than Dr. Ingham dared to hope. It may be that the battles of rival parties in the State will be fought out on this question; that considerations purely political will largely determine the issue; and that not Christians only, but unbelievers, as members of the community, will equally take part both in the controversy and in the decision. But still the chief power, as Dr. Ingham held, must lie with those who approach the subject from the *religious* side. His argument is based throughout on the unhesitating recognition of the truth and Divineness of Christianity. Nor has he scrupled to make his more special convictions the basis of argument. He writes as a Protestant, as an Evangelical believer, as one who holds the Church of Christ to be a Divine institution. In this, as the present writer holds, he is profoundly right. The believer in Christ, and in the sacredness as well as the spirituality of His church, is on a vantage ground in this argument which an unbeliever can never occupy. The *action* which disestablishment will require must be political; but the chief moving impulse must still be religious. In this point of view the question becomes lifted out of the region of party struggle. The appeal is to all Christians alike, on the ground of allegiance to their common Lord. And do not events shew that the appeal may be fairly and effectually made?

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* A brief memoir of the Rev. Dr. Ingham, from the pen of the Rev. R. Hardy, of Queensbury, Bradford, will be found in the *General Baptist Magazine*, October, 1873.

Assuredly, if any one thing is clearer than another in connection with the working of the Establishment principle, it is the necessary subjection of the State Church to the Legislature in matters of ritual, constitution, and doctrine. * The late session of Parliament (1874) has dealt with the first; the next session, it is confidently said, will touch the last. It must be so: for such is the meaning and intent of Establishment. Necessarily, the connection of the Church of England with the State involves this—that the Church cannot alter a rubric nor omit a creed without an Act of Parliament; and that Queen, Lords and Commons dictate to it without appeal what prayers shall be repeated, and what parts of Scripture read in its services. The "Prayer-book," it has been said, "is the schedule of an Act of Parliament."

In times past this thraldom has been unfelt, because ecclesiastical legislation has been at a standstill; but now the curb is felt, and already the nobler life of the Church is stirred with indignation. It is felt to be a shameful thing—an anomaly which may be faintly defended on grounds of precedent and custom, but which a deep Christian conviction must resent and abhor—that the earthly Legislature, composed as it is, and must be, of believers and unbelievers, should give laws to the kingdom of Christ. This feeling is independent of all special religious belief: it only varies with the intensity of Christian conviction: it is shared by Evangelicals and Ritualists alike. In this conviction is the doom of Establishment. The Liberation Society can hardly precipitate, and Church Defence Associations cannot delay, the downfall of a system which virtually denies the supremacy of Christ in His own Church, and which, under the name of Erastianism, has been repudiated wherever Christianity in its spiritual power has prevailed.

The argument of Dr. Ingham, based upon the recognition of Christ's truth and law, has been pursued into many ramifications. On some points—as for instance that of Baptism—he may not carry with him the assent of many who concur in his main positions; but he was far too earnest a believer to suppress any conviction for the sake of a wider agreement. The book must be judged as a whole; and, mainly, its appeal is to all—whether Churchmen or Dissenters—who hold the doctrines of Protestant Evangelical Christianity.

A unique feature of the book is its largeness of quotation, chiefly from members of the Church of England. The *Notes* contain a body of evidence such as has perhaps never been gathered before, touching the extent to which Christians in the Establishment have acknowledged the anomalies of the present state of things, confessing, at the same

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* "The essential features (of connection between Church and State) may be simply stated thus:—The first is, that the State should recognise and support some religious expression of the community; the second, that this religious expression should be controlled and guided by the State." — *Dean Stanley's Essay at Sion College, Feb. 15th, 1868.*

time, their hopelessness of relief. The futility of the last and most desperate resort of the defenders of State churches—the theory of "comprehension"—has never been more amply and happily shewn.

The Indexes which accompany the volume, and which were only prepared in outline by the lamented author, will, it is hoped, facilitate reference. That the work has lost the advantage of Dr. Ingham's revision and final touches is felt as a serious disadvantage by those who have undertaken to prepare it for the press. To verify every quotation by actual reference has been found impracticable; the clue to important passages having sometimes been lost. Instances of this kind have, however, been few; and the great accuracy and care of Dr. Ingham in the citation of authorities render the volume trustworthy throughout, save for those minor inaccuracies which are perhaps inevitable in any work which has not passed under the author's eye.

SAMUEL G. GREEN.

Rawdon College.

January, 1875.

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CHAPTER I.

INTRODUCTION.

THE AUTHOR'S PERSONAL POSITION.—HIS GREAT AIM.—JUSTIFICATION OF HIS WRITING, AS A CITIZEN, A CHRISTIAN, AND A PROTESTANT.—"POLITICAL DISSENTERS."—THE DISCUSSION REQUIRED BY THE LAW OF CHARITY.

THIS treatise, for which immediate and universal approval is far from being anticipated, is not intended to promote violence, injustice, strife, or ill-will, but enlightenment, equity, peace, and prosperity in Church and State. Disclaiming infallibility, and abhorring all human lordship over conscience, I would "persuade men." I write from deep conviction; yet I desire nothing to be accepted and regarded by the reader but that which, tested by reason and Revelation, commends itself to his judgment. I believe that from prepossessions and other causes errors may be entertained by the truly pious and eminently learned, and that from our hearts, and in accordance with our lives, we should say, "Grace be with all them that love our Lord Jesus Christ in sincerity." I doubt not the sincere discipleship of James and John when they ignorantly enquired of their Master if they might ask for fire to come down from heaven on the Samaritans. I doubt not the affection and devotedness to Jesus of the eleven, when mistaking the spiritual nature of Christ's kingdom, they said, "Lord, wilt Thou at this time restore again the kingdom to Israel?" The conscientiousness and piety of Churchmen and Nonconformists are neither proved nor disproved by their conformity or dissent. There are good men, I believe, in the corrupt churches of Rome and Greece, as well as in the Church of England and among Dissenters. I believe not that the pious John Newton saw the abominations of the slave trade immediately on being converted, if indeed he ever had a correct conception of this iniquitous traffic. Luther's idea of consubstantiation disproves not the reality or eminence of his piety. I believe with Canon Ryle, that "real saving grace in the heart is compatible with much erro

in the head," and that "the proofs that a Christian might be very wrong in doctrine, while thoroughly right in heart, are clear, plain, and unmistakeable." Some that have seceded from an established church because they could not with a good conscience toward God endure the yoke imposed by an earthly head and parliamentary enactments, have nevertheless approved some theory of a religious establishment, as Dr. Chalmers, and others associated with him, and as most, if not all, of the two thousand who in 1662 ceased to officiate in the church established by law in this country. It is indeed wonderful how much, even in a good man, the desire "to have it so," helps him to believe that it *is* so. While the less of piety we possess, the more easily do prepossessions blind us. "How can ye believe," said our Saviour to some, "which receive honour one of another, and seek not the honour that cometh from God only?" [1]

I acknowledge that I completed my youthful education under one who completed his own at Oxford, and who would have entered the ministry of the Established Church if he could have sworn his assent and consent to everything in the Book of Common Prayer; that my connexions and friends have been more largely Dissenters than Conformists, and that my ministerial career commenced and has continued among Nonconformists, but amid facts that would have led me into the Established Church if fidelity to God would have permitted. My past history and present

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[1] Dean ALFORD, writing to the *Guardian* (August, 1868) in vindication of his visit to Cheshunt College, nobly says that his "object is the frank recognition of the Christian bodies around us as Churches of CHRIST, without any compromise of doctrine, and with no ulterior views. As to the former — compromise of doctrine — I claim to be, as to every Church doctrine, unchanged by 'fraternisation' with those who differ from us: and they on their part stand on the same ground. On the firm maintenance of this principle, all true recognition and union depend. Whether they omit in their worship an article of the Creed, is no matter of mine. They love and serve the LORD JESUS CHRIST; they are my brethren: I believe the time is come when I am bound to show that I regard them as such." "We are to be 'not unwise, but understanding what the will of the LORD is.' And to my mind, His will has been unmistakeably manifested in the free expansion of the Christian conscience as now found among us. It is our duty not to fight against His providence—not to attempt to work our way back to an uniformity which has utterly gone by—but to surrender our miserable jealousies; to accept, bravely and frankly, the state of things in which GOD has placed us; to walk, in the kingdom of GOD, and to the house of GOD, and in society before the world, hand in hand with our Nonconformist brethren. Thus only shall we of the Church of England be making safe and wise preparation for the day which must soon come upon her. We may, if we please, lower ourselves by exclusiveness and uncharitableness, so as te become in that day a mere sect among sects; but we may also, and I hope we shall, so lift in our esteem our Christian brethren around us, as to find ourselves, when deprived of the aid of the State, a Church among Churches."

relationships, however, forbid that from any considerations but the conviction of imperative duty, I should write this attack, which is not only on an *Establishment*, but also on some features of our Established *Church*. My public course commenced and is continuing without unkind feelings or depreciating opinions towards those who conscientiously differ from me, whether in the Established Church or among Nonconformists. It was my pleasure during my first pastorate to live not only on terms of friendliness, but of some intimacy, with at least one clergyman of the Established Church, [1] as well as with Dissenting ministers. Fraternal intercourse with the former has been less during recent years than it was thirty or forty years ago, influenced powerfully by the gradually-increasing popery in the Church, which, by the partial enlightenment and compromise of her formers, I find to be inherent in her creed and constitution.

This subject is not one to which I have given a life-long attention. In the early part of my career, it was sufficient for me to be a Nonconformist, because I believed the Voluntary principle in religion to have the exclusive sanction of Divine Revelation—not to mention that it was the exclusive practice of the first centuries of the Christian era—because I believed the baptismal service of the Church of England to be most unscriptural; and because I regarded the Church of Christ as a body of persons called out from the world, believing in Christ their Saviour, and devoted to Him their Sovereign; a credible profession of this faith and devotedness being the Divinely approved qualification for membership, while to professed believers, formed into churches, were committed, under Christ, the sole maintenance, management, and triumphant spread of His kingdom on earth. Approving of the *object* begun to be publicly and prominently sought many years ago by Mr. Miall and others associated with him, I have sometimes, perhaps mistakenly, doubted whether these efforts for disestablishment were not premature; whether, without these, the continuance and increase of holy, active, prayerful, benevolent, and earnest endeavours to save souls from death, and to build up those who through grace had believed, and to spread Divine truth in its purity, would not have been more wise and praiseworthy. Not that I deemed religious controversy inadmissible into the pulpit, or especially unsuitable to the platform and the press. While I knew the exhortation to contend earnestly for the faith once delivered to the saints, and the controversial character of apostolic epistles and addresses, I yet deemed the preaching and embodiment of Christ's glorious gospel by Christian ministers and

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[1] The Rev. W. MORGAN, late of Christ Church, Bradford, to whose excellence and kindliness the writer is glad to pay this passing tribute.

evangelists, and the consistent practical exhibition of Christianity by professed Christians, apart from distinct and systematic efforts for disestablishment, to be the then wisest course. But for some years, partly through a high and worthy appreciation of education by governors and governed of all classes, with very few exceptions, and partly through the prevailing objections of Nonconformists to receive State pay for religious teaching, the education of the young in this country, especially on week-days, has been getting increasingly into the hands of the English and Romish priests, while the Church of England has rapidly become, in sentiment and practice, less Protestant and more Papal. Also, the Irish Church is now disestablished; and most of our Colonies are now in possession of religious equality. The principle of religious freedom and equality has also spread widely in theory and practice of late years on the Continent of Europe, while some in the Established Church of this country have had the enlightenment and candour to see and acknowledge the justice of religious equality, and the certainty that on these principles all nations must shortly be governed. Moreover, a professedly Liberal Government has introduced a Bill outrageously based on concurrent educational endowment, wherever a majority of the School Board might so determine, and has by Conservative votes enacted a law partially carrying out this abomination.[8] I deny not that there are some good

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[8] Major WATERHOUSE, M.P., but spoke as many when at a Conservative banquet at Elland, Dec., 1872, he said that "Mr. Powell was returned because he wished to secure that the poor man should not be deprived of the Bible in the education of his children." Mr. W. knows, or ought to know, that no Nonconformist wishes this. Our objection is to the teaching of the Catechism, not of the Bible; while we maintain that all distinctive religious teaching belongs to the parents, and to the Christians of the nation, and not to the State. Those who hold that religion is the most important part of education, that the Bible and its dogmatic instruction should be taught to all children, do also know that "to every thing there is a season and a time to every purpose under the heavens." Is it necessary to read a psalm or offer prayer before every lesson in music, or before working a sum in arithmetic? Has not the Roman Catholic the same right to a popish which a Protestant has to the authorised version? In other parts of her Majesty's dominions, if an Educational scheme similarly based were proposed, would not the Mohammedan have the same right to demand a lesson from the Koran, and the Buddhist from his Shasters? The teaching of religion, to which we attach the greatest importance, we deny to be the province of the civil government as such. Undoubtedly this extension of teaching by State enactment to idolatry and Mohammedanism with the compelled support of Christians, and the right to take away their children at the time when such instruction is given, is not contemplated; but it shews the rottenness of the principle, which, if thoroughly carried out, leads to such iniquity. Yet the principle has been obstinately

things in this Act, and that there are serious difficulties in the way of a national and equitable system of Elementary Education. Many previous legislative enactments of late years have favoured religious liberty, and

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maintained; and its opponents have by some been deemed but a degree above infidels, whose right as citizens to speak on the appropriation of public money where public control could not follow, has been scarcely granted. A reckless willingness to inflict on Dissenters a support of Church Establishment teaching to any possible extent, has been lamentably and extensively manifest, although with honourable exceptions. We will encourage no parents, and, so far as our influence extends, we will allow no State to instil into children sentiments that with loathing must be abandoned, or with serious injury retained; to direct at the entrance upon life in a wrong road, attempting its justification by the simple idea that if they subsequently see it to be wrong, or do not like it, they may choose another; to aid in the formation of habits from which there must be subsequent deliverance or the greatest injury, and possibly eternal ruin. The Established Church has recently taken such praise to itself in the matter of education, that one of our M.P.'s has thus written to Mr. Gladstone, April, 1873: — "You and a Minister of your Cabinet have taken the opportunity, when referring to education in recent speeches, to dilate upon what we owe to the Church. Just in proportion as the Church has most unwillingly yielded its power has education progressed. In 1839, the Church fought strenuously and bitterly against the appointment of a Committee of Privy Council to take charge of the Educational grant. Its schools might be bad or good; it denied the right of the State to do anything but pay for them. The friends of the Church moved Parliament to refuse any grant at all for educational purposes, and the petty sum of £30,000 was only voted by a majority of two, in a House of 548 members. The Archbishop of Canterbury was 'pained' at the position he was compelled to take against the determination of the Government of the day, to insist upon State control over State grants and carried an adverse address to the Crown by a majority of 111. 'He must say, that although the clergy might be exclusive in their principles, and although they might confine the education and the instruction which they delivered to that which was according to the doctrines and precepts of their own Church, they were otherwise by no means exclusive, for they admitted children of every description into their schools—no one was excluded; but at the same time he must admit that they insisted that *they should all be instructed in the principles of the Established Church.* He considered that they were right in adopting this course, and that it could not be said they were wrong; the boon had been most thankfully accepted by many Dissenters.' A protest against the claim of the Church was lodged in the House of Lords:—'Because the Church of England, as by law established, has been for three centuries in possession of great wealth, and, being entrusted with the education of the people, has not performed its duty in this respect, as has been proved by the gross ignorance of the peasantry;' and the moment its inordinate pretensions were resisted, and the Committee of Privy Council established in the teeth of the opposition, its schools began to improve. You need not be reminded of Sir Jas. Graham's famous proposals in 1843. These proposals were described as conciliatory concessions, and yet provided that a majority of trustees of schools should

tended to religious equality; but this retrograde movement, by which the lion's share of national money[4] for elementary education can be clutched by Anglican and Popish priests, has been cordially welcomed by the Church of England generally, both by her clergy and laity. Through this, there has been laid on Nonconconformists a hundredfold more grievous yoke than Church rates. Moreover, through the efforts of the Nonconformists on behalf of religious equality, the attached members of the Established Church are aroused and emboldened to seek energetically the perpetuation of error and inequality, of injustice and iniquity in our present religious establishment; and we who express disapproval, who maintain the justice of religious equality, and seek legally and gradually its realisation, are told that, if we are dissatisfied, instead of disturbing the peace of the realm by endeavouring to effect a godless disestablishment, it would be better that we should take ourselves to some more favoured and more approved country, if we can find it.

These and other things have led me to look more particularly into the nature of that Establishment which, being made by law, I supposed, could be unmade by the same—the law of its enactment not being necessarily that of the ancient Medes and Persians which changed not. The result of this examination of its character, from the sanctioned use and required approval by its priests of the Book of Common Prayer—is a deeper conviction of my previously contracted conceptions of the inexpediency, unscripturalness, and injustice of the existing alliance between Church and State in this country. I believe not that I should from many have received the advice just recorded, but I believe that many in the Established Church and out of it are greatly ignorant of its real character. I believe, indeed, that it is possible to read and utter, to re-read, to iterate and re-iterate words and phrases without attaching to them the ideas

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belong to the Church, and that masters and assistant masters should be approved by the Bishop of the diocese. The rejection, the indignant rejection by the country of 'conciliatory' concessions such as these, was followed by a certain amount of increased educational energy. The national schools were again improved. The educational history of England teaches as a matter of fact, in rebuke of the pride of the spiritual 'powers that be,' that, step by step, as the authority of the Church has been challenged the area of education has been widened and its character reformed."

[4] The Manchester School Board have published a return (1872) showing that, under the 25th Clause of the Elementary Education Act, they had in a year and three-quarters expended £3958 8s. 3d., of which the Established Church took £2280 0s. 5d.; the Roman Catholics, £1171 12s. 7d.; the Wesleyans, £127 6s. 10d.; British Schools, and other Schools not included in the above, £372 10s. At Liverpool, out of a larger sum, a still greater proportion goes to the Anglican and Roman Catholic Schools.

they naturally and rightfully convey, and sometimes without attaching to them any definite idea. I believe that many who have expressed approval of the Book of Common Prayer, and have promised adherence to its use—yea, that many who have sworn assent and consent to everything therein contained—if they were appealed to on the natural and grammatical import of certain phrases in the approved book, would express their regret at the existence of such phrases, or their entire dissent from the sentiment expressed, and that many more would have altered convictions if they had a more accurate and extensive knowledge of the character of this alliance—of its bearing on Nonconformists, and of the sentiments and conduct required by existing laws of this realm from members of the Established Church, especially from those admitted to her "holy orders." Many also, truly pious—having little time and less inclination to study controverted theological dogmas; being not ignorant of failings in Dissenters and of occasional dishonour in the working of the voluntary principle in Congregational and democratic churches; preferring a quiet and hallowed liturgical service to the extemporaneous effusions in some Dissenting congregations; not approving, and as lay members not being required to express approval, of every part of the Book of Common Prayer; influenced, it may be to some extent unconsciously, by the supposed status of all belonging to the church established by law; having an aversion to be of "them that are given to change;" possibly hoping for the removal of some anomalies and the correction of some errors in the Establishment; believing, that as learned and good men approve of the Established Church, it cannot far wrong or very bad; hampered by a delusive conception that while the possession and support of Christianity are binding on all, the State, as such, should make this profession, and see to the distribution throughout the land, and to the support of approved teachers; and lamentably unconscious of the real character of the church legislatively constituted —quietly retain their membership. Many are the Churchmen who cannot be charged with consciously wishing or desiring injustice to Dissenters—whose amiability of disposition, whose sympathy with affliction and distress, whose conjugal and paternal affection, whose commercial industry, discretion, and integrity, whose discharge of obligations as masters and servants, are deserving of imitation by those widely differing from them on the rightful relation of Christ's Church to the State, on the character of the Book of Common Prayer, and the equity of predominance in an Episcopal Church. While believing, therefore, that Conformists are greatly and mischievously mistaken, I despise not their learning, and deny not—but honour—their piety, where these are evidenced, and I would scorn, without necessity, to attribute corrupt motives to those who

adhere to a book which I believe to be in some parts unscriptural and contradictory, and as a rule of religious faith, worship, and practice, to be unjustly and iniquitously imposed on this nation by our legislators. In requesting decision, I will not condemn all reluctance to occupy a Nonconforming position, nor commend in any a careless haste or an unenlightened determination.

But finally, the decision of the Judicial Committee of the Privy Council, which has acquitted the Rev. W. J. E. Bennett, who has taught the real presence of Christ's body and blood in the priestly consecrated elements of bread and wine, and the duty of adoring the same, enabling the nationally-authorised teachers of religion and morality to preach, although with some inconsistency, to young and old, the rankest, the most absurd, deluding abominations of popery, has called on me and every evangelical man in the kingdom who with me believes in the impossibility of making the Prayer-book to be scripturally evangelical, most earnestly to demand the speediest possible demolition of the Church as an *Established* Church. This decision has been strengthened by the vacillating, inefficient, and unworthy course pursued by the evangelical clergy and laity as a whole—not excepting their most distinguished leaders and the Church organs supported by this school. The course pursued in this crisis by the evangelical clergy is one of the most lamentable circumstances Christendom has presented. [5]

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[5] Dr. BLAKENEY, in no perplexity as to his own continuance in the Church, has sought to establish those "now unsettled by the judgment in their attachment to the Church of England." He says, "The Church of England stands just where she was. Only a heretic has cleverly escaped by the skin of his teeth." This is the way in which he can speak of the acquittal of Mr. Bennett.

Dean CLOSE similarly deprecates secession from the Church, to which, says he, "I owe every comfort and spiritual consolation I possess." In reply to the Dean on the elimination of the sacerdotal element from the Prayer-book, Mr. Molyneux (Dec. 1872) says, "Was it in Elizabeth's reign, when, according to Bishop Burnet, it was recommended to the Commission of Divines that there should be 'no express definition against the corporal presence in the sacrament?' Or was it when, according to Heylin's 'History of the Reformation,' great care was taken for expunging all such passages as might give any offence to the Popish party; and when for this reason the words in the Communion service, 'The body of our Lord which was given for thee preserve thy body,' &c., which had been omitted by the Reformers, were re-introduced that they might not be thought to deny the Real Presence of the Lord's body in the sacrament? Was it at such times that Popery was eliminated from the Prayer-book? or when was it? At all events there it is still, let the Dean say what he will. Witness the absolution in the Visitation Service; the commission to priests in the Ordination Service; the limiting to priests, in contradistinction to deacons, of power to consecrate the elements, and to pronounce absolution. What is

With these convictions, love to my God and Saviour, to the bodies and undying souls of my fellow-creatures living and unborn, to my sovereign, our honoured and worthy Queen, to my native land, whose prosperity in every way is associated with the prevalence of truth and righteousness, has impelled me to write. I forget not him who said, "I believed, and therefore have I spoken." I remember those who were considered to turn the world upside down, and to be undeserving of liberty or life, while they were seeking in accordance with Divine directions the world's regeneration and salvation; and especially would I not forget Him who was "despised and rejected of men," while with infinite self-denial He was seeking their greatest and everlasting well-being, "who for the joy that was set before Him endured the cross, despising the shame," and who will at length be crowned LORD OF ALL, all nations calling Him blessed. Whether or not my motives be impugned and my arguments be treated with contempt, I must shortly stand or fall before the highest tribunal. These utterances, while far from implying my supposed infallibity, or the perfection of Nonconformity, may demand my gratitude to any who shall convict me of error while I attempt to show that as a citizen and patriot, as a Christian and philanthropist, and as a Protestant and Nonconformist, I am justified in examining, exposing, and denouncing the existing alliance between Church and state in this country.

The Church of England is a *national* institution, and in connexion with it every Englishman inherits rights and responsibilities, and according to its character, privileges or disadvantages. [6] The Church of England is a

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all this but sacerdotalism, even Popish sacerdotalism, in its simplest and most unequivocal form?"

Canon RYLE says, "Stick to the ship so long as a plank is left." And Dr. Pusey, as much—and with as much reason—in love with the Prayer-book as are the Evangelicals, says, "So long as that jewel the Prayer-book remains, we cannot either weaken or destroy Tractarianism." With the Prayer-book corrupt to its core, and with no power in the Church or nation to protestantise and evangelise it, nothing remains but disestablishment, or eventually established Popery.

The Rev. JOSEPH BARDSLEY is gratified that the Bennett Judgment demonstrates that advanced Ritualists like Mr. Bennett "cannot consistently remain within the Church of England!" Consequently, seceders must be "those who are misrepresenting and betraying her!" As if Evangelicals, denouncing baptismal justification and salvation, and maintaining the solely symbolical character of the Lord's Supper, could consistently remain!

[6] The Rev. Dr. LOWE addresses us as English citizens, Christians, and men, when he says: "As you value all that is dear unto you as Englishmen, as Christians, as men; as you value your civil liberties and your glorious religious Protestant principles, insist upon it that there shall be no confessional, no private confessional, or priestly absolution set up in the Church of England."

The Rev. Canon STOWELL said: "There is a point beyond which forbearance becomes unfaithfulness, and silence pusillanimity."

political institution, of which legally every Englishman is a member. It has been brought into existence by the civil enactments of our country; by these it is continued, and only by the same can it be rightly perpetuated, altered, or blotted out of existence.[7] As a *citizen* I am, therefore, under obligation to know its character, and to act in reference to it according to its merits. Responsibility that none of us can shake off[8] attaches to every elector of our senators, who share with our Sovereign and the peers of the realm in all the legislation of the country, and who unitedly will sanction and retain the character and position of this political and ecclesiastical institution, or alter its form and relation, or terminate its existence as a department of the State, by liberating it from all future sanction, control, or support from the State. Have laws existed on Contagious Diseases, that were deemed immoral? Have laws existed on slavery and corn that were believed to be unscriptural, unjust, and abominable? Was not responsibility by citizens rightfully felt in regard to

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Mr. POWELL, M.P., in concluding a speech at Elland, Yorkshire (December, 1872), is reported to refer in conclusion to Education, Disestablishment, and Disendowment, and to have "called upon *every British citizen* who listened to him, to be awake to move, and to form public opinion in the right direction."

The Rev. T. DAVIS: "The Church of England is a *National* Church; and hence every Englishman has by birth a title to all the benefits that it is fitted, or might be by wise means fitted, to afford him. In its structure and endowments, of whatever kind, and in every spiritual privilege that belongs to it, he has an unquestionable interest. Not the Bishop in his palace, not the Queen upon her throne, has any claim upon the National Church stronger than that of the humblest peasant."—*Common Prayer and Common Sense*, p. 3.

[7] The Rev. C. NEVILE: "If the principle or the doctrines of the Established Church really are, as Dissenters say they are, unscriptural, the laws of the land are unscriptural, for every doctrine the Episcopal clergy are required to teach, every formulary they are compelled to use, and every ministerial thing they do, is 'part and parcel of the common law.'" Previously, when speaking of the difficulties and trials that await a clergyman who for conscience sake seceder, he says: "*My* case is, that this minister is the victim of the laws of the land, for which every Dissenter, according to his political power is responsible. I beg to tell Dissenters that he sank under *their* difficulties, gave way to *their* temptations; he subscribed *their* articles and formularies, he swore *their* oaths, and he has not resolution to undergo *their* most cruel punishment."—*Letter to C. Robertson*, pp. 15, 13.

The Rev. A. H. MACKONOCHIE, speaking of the injury both to Church and State of the existing alliance, says, "Let us, then, as citizens, as well as Churchmen, move every power to obtain a dissolution of this ungodly alliance."

[8] A higher than any uninspired writer has recorded: "If thou forbear to deliver them that are drawn unto death, and those that are ready to be slain, if thou sayest, Behold we knew it not; doth not he that pondereth the heart consider it? And He that keepeth the soul, doth not He know it? And shall not He render to every man according to his works?"—Pr. xxiv, 11, 12.

their alteration or abrogation? In respect to another institution, equally brought into existence and continued in being by the statutes of the realm, are we, who believe it to be unscriptural, unjust, immoral, and injurious, to be denounced, despised, and discarded, because we seek to effec tthe cessation of what we deem an injustice and an iniquity, by seeking the disestablishment and disendowment of this politico-ecclesiastical institution, which we believe to be its only righteous and sufficient reformamation? [9] Patriotism combines with piety in demanding that we seek to prevent the handing down to future generations of laws offensive to God, unjust to man, and detrimental to the unity, happiness, and well-being of the nation. If laws that withheld corn demanded condemnation

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[9] The Rev. T. T. BERGER gave utterance to a sentiment in a Lecture at Stainland, which many in their Lectures, Associations, and Defence Meetings throughout the country are propagating. Shutting his eyes to the fact that the clergy belong to a Church *established by law*, and that, whether teaching Rationalism, Popery or Evangelicalism, they are by legal enactments the nation's authorised teachers of morality and religion, he demands that we Dissenters meddle not with the Church, but only with vice and immorality; as if in the national ecclesiastical system, which in its divided and inconsistent condition is nothing less than the abomination of concurrent endowment with the highest sanction of the realm, we were to shut our eyes; as if in this matter we had no responsibility, as if in the disestablishment and disendowment of such a system we were not putting down vice and immorality directly encouraged and enforced by statute. He said, as his Lecture is reported in the *Halifax Courier* of April 12th, 1873, that "they did not intend to attack individual members of the Dissenting body, but they did intend to attack the Dissenting system; and whilst they were not going to scorn anybody, as the expression was in Lancashire, they should most certainly try to hit as hard as ever they could the defects and blotches and mistakes of the Dissenting system. They had no antipathy whatever with regard to Dissenters themselves. If a Dissenter had nothing whatever to do with the Liberation Society, but would only pursue his own work, looking upon himself as differing from the Church of England certainly in politics, and it might be in some points of doctrine, yet as labouring for the suppression of vice and irreligion, and for the furtherance of the kingdom of Christ, they would not hinder that man in the least degree." "The Dissenters of the present day ought, strictly speaking, to be divided into two classes. There were what they might call the religious Dissenters, and there were what they might term political Dissenters. The religious Dissenters were those who were actuated by a single eye to God's glory, and had an earnest desire for the salvation of souls; and the political Dissenters were those men whose politics in nine cases out of ten had eaten away all their Christianity: they cared more for their politics than for the salvation of souls—(laughter and applause). Those connected with the Liberation Society talked of disestablishment and disendowment being for the good of the church, and professed that in seeking for the separation of Church and State they were actuated by a desire for the extension of the glory of God, and for the salvation of souls. Did they believe it? He didn't."

from Christian citizens, and earned efforts for their abolition, much more do laws which, by perversion of the oracles of God, convert some portions of the bread of life into poison, demand prompt and self-denying zeal for their abolition.

I am not writing to request any Ministers of her Majesty earnestly and immediately to attempt a known impossibility, but to give enlightenment on the union between Church and State in this country, and on the necessity of terminating this alliance, as we value God's benediction and desire the nation's welfare. As citizens as well as Christians, we are bound to see, feel, and act, while national servants, with sanction from the laws of the nation, and aided by national resources, are boldly and earnestly, however unconsciously, promoting national darkness, degradation, and ruin. [10] As certainly are we hastening to the degradation of Spain and other Popish countries, if sentiments now proclaimed by national priests, with earnestness and rapid spread, and more and more widely taught to the rising race, by possibly well-meant legislative arrangements, continue to be promulgated with national sanction, as it is certain that the God of Providence changes not, or that some of these Popish countries are now seeking national elevation by rescuing popular education from the dominion of priests. As citizens, we appeal to the powers that made unrighteous and iniquitous laws for the professed object of promoting a uniformity they have failed to effect, and a godliness which they can never effectuate, to unmake them. [11] If, as citizens, it has been thought that the existing alliance would benefit the State, or as Christians that it would benefit the Church of Christ, the history of three hundred years proves that this alliance has hindered national progress; that national progress has been in defiance of this alliance; that this alliance has been a hindrance to national godliness; that piety has continued and increased in the nation in defiance of this alliance; that from this alliance and its distinguished upholders, our unworthiest Sovereigns have received their greatest countenance in their endeavours, whether to spread ungodliness among the people or to diminish or destroy the people's liberties or rights. The groaning petitions and bemoaning declarations of thousands upon thousands that

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[10] Mr. GOLDWIN SMITH rightly says, "This is not merely an English question. The English Establishment is a relic of that great European Establishment of the middle ages, of which the Papacy was the centre and life."

[11] *The Saturday Review*, as I hope [redacted]nowingly, and in its blindness through prepossessions, reviles and libels Nonconformists, as maintaining a "right to compel every man to conform to Nonconformist ideas." We wish the State to act impartially towards Episcopalians and all other bodies, both as to their churches and their schools.

have sworn assent and consent to all and every thing contained in the Book of Common Prayer, have confessed the galling bondage, to say nothing of the degradation and guilt, to which the unholy alliance of Church and State has led. These and other solemn facts, especially the defence of corrupt and soul-destroying Papal dogmas, and the exhibition of superstitious Papal practices, both of which are maintained to be accordant with the constitution of the Church of England as established by law, and as evidenced by the Book of Common Prayer, appeal to us as patriotic and Christian citizens for Disestablishment. The men who thus teach and practise hold their ecclesiastical position through legislative arrangements, and in an important sense are the clergy of the State, the servants of the nation. As members of the commonwealth, and electors of legislators in the House of Commons, as long as life, reason, and influence are possessed, responsibility will cling to us, duties to God and to one another as fellow-citizens and fellow-Christians will remain, however much by some they may be overlooked or misunderstood.

In cherishing the feelings and pursuing the practice I am now defending, we are opprobriously designated "Political Dissenters," by those whose every inch of standing, if I mistake not, has a political basis (excepting that of which every Christian, humane, or equitable man ought to be ashamed, namely, the hundred and forty-one canons, which have not formally, and, as a whole, received parliamentary but only royal sanction), and whose demand of our silence and submission is every whit political. [12] We are taunted with being political, because we seek the removal of what had a political commencement, has had a political continuance, and can have but a political movement. Every intelligent man in the kingdom knows as well as the Rev. Bonamy Price, that "the Church of England is an institution created by law." As to the man who has committed theft, who is retaining the gains of dishonesty, who pleads to live in peace, and that we go not to law one with another, we say, first disgorge honestly and righteously, and then talk of peace; so to those who contemptuously accuse us of political dissent, we say, first accept disestablishment, with disendowment from all that is the property of the State, and when your Church and your

[12] *The National Church*—the official organ of the Church Defence Institution—sees such evil in political dissent as to say (April, 1873) that "It would be well if Churchmen in other parts of England would declare their views as openly as the good men of Sedbergh (in Durham) have done" in a petition to Parliament on the Burials Bill, in which they express their belief "that such an Act would offend Churchmen, stir them up to attack the public chapels and private property of Dissenters, and make bitter strife in every parish in England."

religion are freed from State sanction, patronage, and control, then deliver your homilies and utter your scorn on religious politics. [13] If we regard the Church in England established by law to be in any thing and to any extent unscriptural, unjust, immoral, and injurious, we are bound as Christian citizens to seek the removal of what is so regarded by us, and to seek this politically; and if we regard *any* sanction, support, and control by the State of religious sentiments, Divine worship, and God's service, as unscriptural and sinful, we are bound politically to seek disestablishment. It is not our desire, but the necessity of our circumstances, through previous and wrong legislation, that politics should commingle with thoughts and efforts in connexion with religious dogmas and organizations, and woe is to us if we shrink from and neglect our obligations. Yet, when as citizens, we use our liberty and right to vote for Members of Parliament for the boroughs and counties in which we reside, and defend our choice of men favourable to civil liberty and religious equality, while compelled by our position (approved and defended by our opponents) to exert an influence on the choice of the next Archbishop, Bishop, or Dean that may be elected, we are sneeringly (I doubt not, ignorantly) called "Political Dissenters." Every intelligent man may know that while a Palmerston, a Gladstone, and a Disraeli would not elect the same persons, and while choice to the highest offices in the Church is in the hands of the Prime Minister, the constitution of the Church of England, as by law established, and by some applauded and defended, places in the hands of every elector, Christian or Jew, Trinitarian or Unitarian, Protestant or Papist, Mohammedan or Pagan, moral and pious, or unrenewed and steeped in wickedness, an influence on the choice of the highest Church officials. Our Episcopalian opponents who reproach us as "Political Dissenters," are in this as inconsistent and contemptible as the men who, besmeared with dirt from head to toe, call on their fellows to wash themselves and be clean. [14]

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[13] Dean BOYD, in the success of political dissent, that is in disestablishment and disendowment, is horrified to predict after this fashion (April, 1873). "They might imagine," says he, "this Church with all its powers and magnitude, *its* 20,000 *ministers*, men of education and position, the hold they had on the population of the country, the traditional reverence in which they were held in their parishes, could they not imagine their *forming an ecclesiastical combination or conspiracy, and the existence of a power that, like a volcano, would shiver the State to atoms?*"

[14] From the Right Honourable W. E. GLADSTONE:—"I must observe, in passing, that it is not less unjust than it is common to stigmatise those who hold it, 'Political Dissenters,' a phrase implying that they do not dissent on religious grounds. But if they, because they object to the union of Church and State, are Political Dissenters, it follows that all who uphold it are Political

As a Christian I ought to feel the deepest interest in the welfare of my kindred and neighbours, my fellow-countrymen and the world. He being dead, yet speaketh, who said, "My heart's desire and prayer to God for Israel is that they might be saved." Love is the substance of all God's commands, and consequently a fulfilling of the Divine law. Love ardent and complacent I should feel toward every disciple of Jesus. The love of pity toward all in ignorance and sin should evince in me some likeness to Him that "went about doing good," who wept at the sight of Jerusalem, and laid down His life on the cross a propitiation for the world's iniquity. But this love does not accord with silence and inactivity while I believe my fellows around me have embraced extensive and to some extent deadly error. As a Christian I must desire, and desiring seek to promote, the interest of my fellow-men temporally and spiritually. Piety prompts to seek the dissemination of Divine unerring truth, and its dominion over all hearts and lives. If I believe that the Church as established by law misrepresents this truth, that its establishment is a

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Churchmen." "I never held that a national Church should be permanently maintained, except for the nation—I mean either for the whole of it, or at least for the greater part, with some kind of real concurrence or general acquiescence from the remainder."—*Fragment of Autobiography*, 1868.

Mr. H. LABOUCHERE, on political canvassing by clergymen, writes (Dec., 1868):—"A Nonconformist divine, in his relation to the State, is a private individual, a clergyman of the Established Church is not. He is the minister of a national Church, his pulpit is a national pulpit, and he is supported by national funds. When he puts his clerical influence and his pulpit at the service of party, he makes the Church of which he is a minister the Church of a party, and not the Church of the nation."

Dr. FRASER, Bishop of Manchester, says, "If we have a battle to fight, let us fight it not with carnal but with spiritual weapons." He can profoundly "deprecate the idea of the Church of England being dragged into political controversy." Was the Church of England politically established by spiritual weapons? Can we approve or disapprove of the alliance between Church and State, without being political? In regard to approving or disapproving of an Established Church, every Nonconformist and every Conformist is what he is politically as certainly and necessarily as religiously. It has been well said: "If religious men have nothing to do with literature literature will become irreligious; if religious men have nothing to do with commerce, commerce will become irreligious; and politics will become irreligious, if religious men regard it as a duty to have nothing to do with politics."—The Rev. R. W. DALE, *On the Politics of Nonconformity*.

The *Pall Mall Gazette* of Nov., 1868, said, "Does not the whole fabric, both of doctrine and discipline, rest upon Acts of Parliament, and upon them alone? What is the meaning of the Royal Supremacy? of the Act of Uniformity? Who destroyed the power of the Pope? Who gave force to the Thirty-nine Articles? Parliament. By what agency is it now proposed to destroy the structure which Parliament set up? By the agency of Parliament."

hindrance to its spread and power—is an evil and injustice—and that this church, by certain errors held (although in connexion with many truths) is endangering the everlasting welfare of those who embrace its dogmas, allegiance to God and love to souls demand and commend my self-denying activity so far as in a wise and Christian spirit it is put forth, for the exposure and removal of the existing error and evil, so that blind, erring, or unsafe spiritual guides may cease to have national sanction and encouragement.

As a patriotic citizen, as a professed Christian, as a Protestant Nonconformist, I feel conscious of consistency in expressing my sentiments on a subject in which are involved right and wrong, matters civil and ecclesiastical, the interests of my fellow-creatures for time and eternity. I believe, indeed, whether erroneously or not, that an effecting of the liberation of religion from State control and patronage is one of the most imperative duties of Britain's enlightened and Christian citizens, that a responsibility rests on all burgesses in regard to all national enactments, be they wise or inexpedient, righteous or oppressive, moral or immoral. Whatever may be said in favour of governmental sanction and encouragement of truth in theological sentiments — to determine which no governors on earth have either the authority or the capability—no law can be justified that demands immorality or sanctions vice, no law that sanctions and upholds error, and especially if it require the young to be trained in error imperilling their eternal salvation. Bad as are laws restricting trade and withholding corn, those are infinitely worse which shut up the souls of the rising race to the reception of spiritual poison. National dishonour to God by the neglect and contempt of His truth, if not repented of and forsaken, is certain sooner or later to bring national chastisement. We exist not as nations in the unseen world. *National* recompense and retribution must be awarded in the present state. Patriotic benevolence and Christian feeling unite to invoke our aid in the abolition of every unrighteous and iniquitous enactment that may remain in our national statute book. Let us thus prove sincere loyalty to our earthly and Divine Sovereign, and we shall aid the spread of truth, liberty, righteousness, and salvation. We may be ranked by our opponents with Korah and other rebels; but as consistent Nonconformists our company is rather that of Abraham, the prophets, and apostles.

My object in this treatise is not to condemn every use of liturgies. Some Nonconformists object not to the use o a liturgy, but to the imposition of the words selected by Parliament, and enacted to be exclusively and invariably used, within specified limitations, until what is

deemed lawful authority shall make such alterations as may be approved by its judgment. I can see advantages and disadvantages in the use of a liturgy, and can see much that I admire, and some things of which I disapprove in the liturgy of the Church of England; and while allowing every particular church to act according to its own convictions, I believe that advantages and New Testament countenance favour unprescribed and unwritten prayer. [15] Nor do I attack every kind of episcopacy; nor

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[15] Dr. JACOB says, on a fixed liturgy or unprescribed prayer: "As no forms of prayer of apostolic authority are given in the sacred record, nor any command from the apostles as to the use or non-use of such forms, this is an open question to be decided by every Church for itself; each Church having a full right to act according to its discretion and deliberate judgment." He admits that Paul's remarks in his Epistle to the Corinthians on every one having a psalm, a doctrine, a tongue and a revelation, and his forbidding them "to pray or give thanks in a language which all could not understand or respond to, are quite incompatible with the use of devotional formularies laid down beforehand, and known to all the worshippers." From additional facts he deems it "scarcely possible that there should be any reasonable doubt as to what was the practice at that period." "All the evidence directly deducible from the New Testament is against the use of such formularies in the apostolic age. Nor throughout the second century is any reliable testimony to be found indicative of any considerable alteration in this respect. On the contrary, the prayers of the Church described by Justin Martyr, seem to have depended upon the ability and discretion of the officiating minister as much as they did in the preceding century."—*Ecclesiastical Polity of the N. T.*, pp. 216-221.

Dr. ARNOLD, in his *Principles of Church Reform*, says, "Something more attractive is needed than the mere uniform reading of the same prayers, and going through the same forms day after day, both in the morning and evening. Nor should I think it an evil, but a great good, that different services should be performed at different times of the day and week, within the walls of the church. Not only do the various tastes and degrees of knowledge among men require variation in the form of their religious services, but the very same men are not always in the mood for the very same things:—there are times when we should feel most in unison with the deep solemnity of the Liturgy; there are times when we should better enjoy a freer and more social service; and, for the sake of greater familiarity, should pardon some insipidity and some extravagance; and he who condemns this feeling does but lose his labour, and can but ill appreciate one great attribute of God's works—their endless variety." May he not well speak of uniformity as "a phantom, which has been our curse ever since the Reformation?"

The Rev. R. COX.—"The Lord's Prayer is necessarily repeated every Sunday morning five times, on sacramental days six; and should the services for baptism and the churching of women occur (both of which are appointed to be read during public worship), the same prayer will be repeated not less than eight times during the course of one continued service. * * * There is scarcely a petition for any blessing, or a prayer for any work, office, or condition of man, which is not reiterated." Some improvement is effected by the new Act of Uniformity, but some of the evils complained of by Dr. Arnold, Mr. Cox, and others, still remain, and apparently, so long as we

advocate the Presbyterian, Congregational, Wesleyan, or any other form of church government and discipline, nor would I maintain that through human infirmities the most scriptural form of government and discipline may sometimes appear to disadvantage; nor is it my purpose to advocate the distinctive sentiments of any Christian denomination. My aim is to make it clear that the civil establishment of religion is unscriptural; that in our nation, if this were not in itself unscriptural, it cannot be otherwise than glaringly unjust; that the Church of England, as established by law, is opposed to scripture, justice, and reason; and that every plea for the existence of this Church, *as established*, is worthless. In these assertions and this attempt there is no assumption of infallibility, no forgetfulness of the possible existence in myself as well as in others of latent and potent prejudice; no attributing of *conscious* inconsistency, injustice, or unworthy motives to those who are members of the Church of England, or who advocate a civil establishment of religion. I may speak strongly against some of the sentiments approved by Dr. Pusey, Dr. Newman, the departed Keble, and many who survive him; but always in remembrance that error is not necessarily ungodliness, that prepossessions may unconsciously obscure and confuse the understanding, that the truths most explicitly taught by Jesus to His disciples concerning His death and resurrection were for some time by them not understood; that it is not my province to judge or despise conscientious Christians who will soon with me appear before the same tribunal, and that the Divine requirement from each is to "be fully persuaded in his own mind." Whether those whom I address will aid to form Free Episcopal Churches, will unite with some Dissenting Churches, or will remain where they are, I must leave to themselves. Beyond persuasion, I have no right nor desire to advance. And to every one I allow the liberty which I claim for myself. I am far from denying that the Church of England holds many important truths. I write neither as a political leveller, nor an envier of those who occupy a *status* in society supposed to be higher than my own; nor as one seeing

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have an *Established* Church, must remain to be "a dead weight upon the piety and spirituality both of the clergy and people" rather than a help. Without written hymns we *cannot* unitedly sing, but without a prescribed form we can present our united supplications and thanksgivings to the Father of mercies. A stringent adherence to prescribed forms of devotion may be better adapted than liberty in these to incompetent and worthless officials, but not to those who are Divinely qualified and called to conduct God's public worship. Nor has the arrangement or improvement of this been Divinely committed to any civil government that does or ever shall exist in this world. To the goal of disestablishment we are Divinely conducted.

no good in any religious denomination but the one to which I belong. [16] Nor do I wish any one to come out from the Established Church until he himself sees that his allegiance to God and truth demands this course. I desire none to complain of me, or feel towards me as if it were sinful on my part to make them acquainted with their unjustifiable position, and to render them temporarily unhappy. A first precept of our Lord's forerunner of Himself and His apostles was, Repent ye. The enlightenment of such as are ignorantly and conscientiously erring has God's approval, and is a blessing to all who receive the light and walk therein, although it be at the expense of temporary peace and comfort. I desire none to be "given to change;" but I would remind all that there is a medium between this and being wedded to opinions and practices, whether obtained by inheritance or adopted with some amount of examination and degree of approval. While we ought not to be "carried about with every wind of doctrine by the sleight of men" and their "cunning craftiness," we ought to "grow" in knowledge and grace, to "try the spirits," to "prove all things," and "hold fast that which is good," neither abandoning, modifying, nor retaining ought but in accordance with personal conviction, being able to give "a reason" from the oracles of God for the sentiments embraced, the conduct pursued, and the hope experienced. Let none worship self or forefathers, but "worship God." Paul, in love, "withstood" Peter to his face. I will certainly not rebuke high, low, broad, or any other Churchman more strongly than they rebuke one another. The example of Christ and His apostles encourages not silence in regard to errors which make void God's commands, but rather their faithful exposure. To see our fellowmen in the coils "of error and keep quiet, is not charity but cruelty." The voice "from the excellent glory," to some who know not its application, I believe to be, "Come out of her, my people, that ye be not partakers of her sins, and that ye receive not of her plagues." We may not know "what manner of spirit" we are of, nor where the principles we have adopted will lead, if fully carried out. It is after apostolic example to *reason* with the erring, and to seek the overthrow of every thing false and deceitful. Hence some of the apostolic epistles, and the records of apostolic addresses in the synagogue and the market-place. Aquila and Priscilla took Apollos "unto them, and expounded unto him the way of God more perfectly." The Bereans have inspired

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[16] "I believe that civil order and civil authority are as much of God as is the Church." — BUNSEN, *Church of the Future*, p. 97.

commendation, because, when they had heard apostolic preaching, they "searched the Scriptures daily," that they might know "whether those things were so." The example of Christ, of apostles and prophets, encourages that we shun not to declare "all the counsel of God."

CHAPTER II.

THE CHURCH OF ENGLAND AS ESTABLISHED BY LAW, OPPOSED TO *SCRIPTURE*, *JUSTICE*, AND *REASON*.

TERMS EXPLAINED.—ESTABLISHMENTS UNSCRIPTURAL.—THE CHURCH OF ENGLAND IN PARTICULAR.—THE ESTABLISHMENT UNJUST: BECAUSE OF DIFFERING SENTIMENTS IN THE NATION.—HISTORICAL FACTS.—CONCESSIONS.—INJUSTICE, FROM THE NUMBER OF REQUIRED BELIEFS, FROM THEIR CONTRADICTORY NATURE.—IMMORALITY OF SUBSCRIPTION.

HAVING spoken of the *so-called* Church of England, it may be proper to say that in this treatise I use terms and phrases in their popular, although it may sometimes be their not strictly correct acceptation. For instance, to the expression, "the Church of England," it might be objected that if "the visible church of Christ is a congregation of faithful men in which the pure word of God is preached," there is no such thing as the Church of England; and that the expressions, the Church of Rome, and the Greek Church are similarly improper. But though the first embraces in proper language all the Episcopalians of England that in ecclesiastical matters submit to the authority and patronage of the State, and perhaps equally all the inhabitants of England, the second, all in every country that are subject to the Pope now at Rome, and the third, the bulk of those professing Christianity in Greece and the Eastern countries as well as in Russia (whose commencement arose from a determination not to be subject to the Bishop of Rome, but to have their own Patriarch, that of Constantinople), these terms of designation in popular use have such a well known application, that such use does not mislead, except as to what is scripturally a church of Christ. Nor are we misled by using the phrase "the Church of England" in application to Episcopalians patronised and governed by the State, although legally this church may embrace the whole nation. The "National Church," as a phrase, may be regarded literally as a misnomer, or as ambiguous, because about one half of the nation

dissents from the ecclesiastical institution invented and moulded, with some extraneous assistance, and still patronised and governed, by the nation's Sovereign and the two Houses of Parliament. By "the State" I understand the governing powers of the nation. The executive along with the legislative may sometimes be included. Where this or any other word is used otherwise than popularly, I hope the connexion will ever prevent obscurity. The disestablishment of the Church of England is the destruction, not of Episcopacy, of a liturgy, or of aught but the present alliance between Church and State, so that the State shall govern the nation without regard to the special religious sentiments of any, protecting all, favouring none. Disendowment is the withdrawal of *State* funds from the present State Church, and the appropriating of them as the wisdom of the legislature shall enact. Disestablishment and disendowment release the Church of England from the control and support of the State. Non-conformists in England are the Presbyterians, Congregationalists, Wesleyans, and all others, even Episcopalians, who dissent from and come out of the church established by law. Most of these believe all civil establishments of any form of Christianity to be unscriptural and wrong. Some would not oppose the establishing of what they believe to be the truth, and with an approved amount of self-government. Again, the national establishment is distinct from the national religion, the former being the system of religion legislatively sanctioned, which may also be, and is, legislatively supported and governed within certain limits, the latter the religion diffused through or existing in the nation. The enemy of a religious establishment may be the greatest friend of the religion established. If his creed in this be right, he is such necessarily. The expression, "Union of Church and State," may convey the erroneous idea that the whole nation is Christian, or that all our legislators are such, or that all in the nation approve of, or belong to the church established by law, or that everything belonging to the church or churches of Christ in the nation is under the surveillance and government of the civil legislature; and the dissolved alliance may erroneously be supposed to involve a giving of the reins to all ungodliness. A State Church of Christ approaches to an absurdity in idea. If it is a Church of Christ, Christ is the Head, the Sovereign, with whom in this dignity none can share. A State Church supposes authority by the State in the Church of Christ! Indeed there is a sense in which religion cannot be established by law. Religion has its seat in the heart. It consists of belief and action—action from certain feelings and motives. A civil government may compel hypocrisy, but not by law make true Christians. The word Protestant, says Milton, originated in protestations against the imperial edicts of Charles the Fifth, imposing church traditions without Scripture. It is now used chiefly to designate

those who dissent from and protest against the Church of Rome. Those are termed Evangelical, who maintain (along with Christian truth commonly held) the doctrine of justification by faith in Christ, and who deny that the ordained symbolic ordinances of Christianity accomplish or were intended to accomplish spiritual renewal. They who in the Church of England maintain the efficacy of baptism, when administered by priests, and in a form which they regard as duly authorised, by bringing down the regenerating Spirit, to bring to spiritual life those who were spiritually dead, are called High Churchmen, Sacramentarians, Ritualists, Tractarians (from numerous and special tracts in advocacy of this), Puseyites (from the prominence of Dr. Pusey in advocating this and kindred themes), and sometimes Papists or Semi-Papists, as the writings of Churchmen and others abundantly attest. In accordance with popular phraseology, we say Churchmen when we mean those professedly belonging to the Established Church, while we believe Dissenters to belong equally to the Church of Christ, and it may be more properly, because to this in its greater purity. Amid all sections in the Established Church, and among Dissenters, some hold views more extreme than others, some diverging from truth or approximating thereto more than others. Those in the Established Church who advocate liberty of thought, who would allow great diversity of sentiment in the Church of England, are called Broad Churchmen, or Latitudinarians, or Rationalists, and sometimes unjustly, infidels. Those who most strongly advocate the State's power over the Church are called Erastians. The Book of Common Prayer is an expression commonly used, and used by myself, to describe the book containing the thirty-nine Articles, the ordering of deacons and priests, the consecration of bishops and archbishops, the baptismal service, and other rites; as well as the prayers and utterances for ordinary and extraordinary public worship; although it is sometimes used in exclusive reference to the prayers. The word Liturgy, instead of embracing prescribed prayers generally, is deemed by some to be most fitly applied to the Communion service. Popularly, the Book of Common Prayer is regarded as embracing all in the book which is entitled, "The Book of Common Prayer, and Administration of the Sacraments and other rites and ceremonies of the Church, according to the the use of the Church of England as established by law." Schism is a term used to denote division, in opposition to unity; but persons may guiltily occasion a commendable secession; and of scriptural schism those are guilty who violate Christian charity and love, though separation does not take place. Heresy is the supposed guilt of entertaining sentiments deemed by others grievously erroneous; and they who charge it on others may themselves be the heretical party. Moreover, while some in every section of the Church of Christ may be

worse than others, some may be better than what their own sentiments would involve if carried out to their legitimate and fullest extent. The word "voluntary," which all know to mean "willing," we use in this controversy in opposition not to obligation, but to coercion; and the word "office," in reference to a person's charge or public employment, may sometimes occur where a Churchman might speak of "order," as of deacons, &c.

Possibly the words "established by law," in application to the Church of England, occur more frequently than will be approved by some; but while this treatise is not intended to be an attack on Episcopacy, or on a liturgical service, it is an intended contribution to disestablishment. Nor in arguing for disestablishment shall I omit to state my views of *diocesan* Episcopacy, of a liturgy from which no deviation is admissible without special authority, and of characteristics of the Church that in this nation has legal and national sanction; some of these characteristics being reasons for disestablishment, in addition to that of all civil establishments of the Christian religion being opposed to its entire nature and spiritual scriptural character.

Having thus noticed terms used, let us notice the *unscriptural* character of the Church of England. I shall to a great extent defer to subsequent sections the particular exposure of her departure from Holy Writ on Membership, on Baptism, on Confirmation, on Government and Discipline, and in her Articles and Homilies, now showing that human legislation for the belief, profession, and support of Christianity, or any form thereof, is opposed to God's revealed will. The teaching of Christ and His apostles repudiates the idea of all civil enactments on what Christian truths shall be believed, or ought to be professed, and of all physical force maintaining or propagating any religious sentiments or practices. The Kingdom of Christ "is not of this world." [1] Its laws

[1] Archbishop WHATELY, among other things, says, "To attempt the propagation or support of gospel truth by secular force, or by establishing on behalf of Christians, as such, a monopoly of civil rights, is utterly at variance with the true character of Christ's kingdom, and with the teaching of Christ himself and His apostles." From the Archbishop's *Essays on the Kingdom of Christ* and *Remains*, much might be extracted in corroboration of Christ's kingdom as being spiritual, and to be upheld and extended not by coercive, but only by voluntary means. He conceives that "a man of plain good sense and sincerity of purpose, seeking in simplicity to learn what Jesus really did mean, can hardly fail of that meaning, *if* he does but keep in mind the *occasion* on which He was speaking, and the sense in which He must have known that His language would be understood. The occasion on which He spoke was when on trial before a Roman governor for *treason* — for a design to subvert, or in some way interfere with the established government.

embrace thoughts and desires, as well as words and deeds. This kingdom is *within* its subjects. Christ rules over the heart, and thus

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To this charge, it is plain, Pilate understood Him to plead *not guilty*, and gave credit to his plea. Pilate, therefore, must have taken the declaration that Christ's kingdom is not of this world as amounting to a renunciation of all secular coercion—all forcible measures in behalf of his religion. And we cannot, without imputing to our blessed Lord a fraudulent evasion, suppose Him to have really meant anything different from the sense which he knew his words conveyed. But the ingenuity which has been wasted in trying to explain our Lord's words in some other way, has been called forth by a desire to escape some of the *consequences* which follow from taking them in their simple and obvious sense. Those who are seeking not really to learn the true sense of our Lord's declarations, but to reconcile them with the conduct of some Christian State, and to justify the employment of secular force in behalf of religion, are driven to some ingenious special pleading on the words employed, in order to draw from them such a sense as may suit their own purpose." "In proportion as any man has a right understanding of the gospel, and a deep veneration for his great Master, and an earnest desire to tread in His steps, and a full confidence in His promises, in the same degree will he perceive that the employment of secular coercion in the cause of the gospel is at variance with the true spirit of the gospel; and that Christ's declarations are to be interpreted as He Himself knew them to be understood then, and are to be the guide of His followers now. Such a man will be convinced that it implies a sinful distrust,—a want of faith in Christ's wisdom, and goodness, and power,—to call in the aid of the arm of flesh,—of military or civil force,—in the cause of Him who declared that He *could* have called in the aid of more than twelve legions of angels; and who, when all power was given unto Him in heaven and on earth, sent forth His disciples—not to *subjugate* or to *rule*, but to *teach* all nations."

Further, "What we ought to condemn is not *persecution*, but coercion in religious matters." "Persecution is not wrong because cruel, but cruel because wrong. All coercion must be either a duty or a sin. We have *power* to punish or release, but you cannot have a *right* to do both." "If it be that the civil magistrate has a right to make regulations for the government of the Church, &c., then he must have a right to enforce them by penalties; for it is nugatory to make an enactment which a man may either obey or not as he pleases." Again, "On the whole, though the abstract reasons against all use of coercion in religious matters are such as can be made intelligible to a cultivated as well as candid mind, I think they are beyond the grasp of the great mass of mankind; and that men were therefore not left to make this out for themselves, but were furnished with a reason within the reach of the humblest capacity, and which it requires only candid simplicity and devout obedience to comprehend and act upon; viz., an express *prohibition*. This, indeed, is what many fail to find in the New Testament. But what is or can be so stated as to force itself on those who are deaf because they will not hear?" The Archbishop's sentiments accord with those of NEANDER, that "the fundamental principle of the Christian community is, that there shall be no other subordination than that of its members to God and Christ, and that this shall be absolute; while in regard to each other, they are to be upon the footing of complete equality. Christ himself drew a striking contrast between His own community and all political organisations in this respect in the words Luke xxii, 25, 26."

over the life. It is a *spiritual* kingdom. Entrance into it is not by natural but spiritual birth. "Except a man be born again, he cannot see the kingdom of God." The laws, the penalties, and rewards of this kingdom are spiritual. The means of its support, enlargement, and perpetuity, are not civil enactments and legislative coercion, but the obedience, the efforts, the prayers, and the contributions of willinghood, under the aiding of the Divine Spirit, and the constraining influence of the love of Christ. Hence the requirement of love, and the assurance that for the lack of this no substitute will avail. Hence the assurance that love to God and love to man embrace all the Divine commands. Hence Christ healed the ear of Malchus, which Peter had cut off, commanded Peter's sword to be put into its sheath, assured that they who use the sword shall perish by the sword, taught that if His kingdom were of this world His servants would fight for it, and emphatically repeated the instruction that His kingdom was from another source and of another character. The commission given to the apostles by Him who was possessed of all power in heaven and on earth was not to coerce, but to teach, to disciple, [2] to preach the gospel, which is acknowledged to be "the power of God unto salvation to every one that believeth." Hence Christ's words, "Ye know that they which are accounted to rule over the Gentiles exercise lordship over them, and their great ones exercise authority upon them. But so shall it not be among you: but whosoever shall be great among you shall be your minister, and whosoever of you will be the chiefest shall be servant of all." "One is your Master, even Christ, and all ye are brethren." Hence the apostles can say: "We persuade men;" "We preach Christ crucified;" "We pray you in Christ's stead." Their acknowledgment is, "Not for that we have dominion over your faith." Their instruction was, "Neither as being lords over God's heritage." Dominion over faith, conscience, and practice, by earthly powers, was by the apostles peremptorily refused. Before civil rulers they distinctly aver, "We cannot but speak the things which we have seen and heard." "We ought to obey God rather than men." They thus teach that the obedience to civil rulers elsewhere enjoined (as in Rom. xiii, 1, 7; 1 Peter ii, 18, 14) has its limits, and that suffering must be preferred to obedience when earthly powers invading God's prerogative demand our disobedience to Divine

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[2] Dean ALFORD: "All power is given me—go, therefore, and . . . *subdue*? Not so, the purpose of the Lord is to bring men to the *knowledge of the truth*—to work on and in their hearts, and lift them up to be partakers of the Divine nature. And therefore it is not 'subdue,' but *make disciples of*."—*Greek Testament* on Matt. xxviii, 18, 19.

precepts. Inspired directions to Christians holding different conscientious convictions is, not to "despise" or "judge" one another, but that "every man be fully persuaded in his own mind." God himself will righteously deal with the unwilling, the unbelieving, and the disobedient, as well as with all others. The Church of Christ allied to a kingdom of this world by the reception of its patronage and subjection to its domination, is guilty of spiritual whoredom. The command of Jesus, "Render, therefore, unto Cæsar the things which are Cæsar's, and unto God the things that are God's," implies not only that some things distinct from Cæsar's are God's, and should be rendered to God, not to Cæsar, but also that Cæsar should do and demand within his province, that is, only in relation to things that are Cæsar's, not in relation to things exclusively God's. Religion is a matter divinely delineated, on which every man is bound before God, and with a view to God's pleasure and favour to think and act, and human legislation within this province is a daring interference with God's arrangement, and invasion of God's prerogative. The highest officials in Christ's kingdom, to whom Christ gave the largest power, had no authority given them to enforce belief and obedience but by teaching and persuasion, in conjunction with evidence divinely afforded to the truth of their message. Moreover, while Christ taught His apostles that they were not to establish His kingdom by carnal weapons or coercive means, neither He nor they have recorded the slightest intimation that at a subsequent period of the Christian era His kingdom should in any part of the world be established or maintained by force. The functions of earthly legislation are, and ever will be, not ecclesiastical but civil matters; while those of religion and conscience belong to God alone, and each of us "to his own Master," "standeth or falleth." [3] If an angel

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[3] Bishop SHIPLEY: "The Dissenting clergy, I am told, declaim against all human authority in matters of religion. They hold that no church has a right to impose an article of faith on any other Christian community. *I believe from my heart they are right;* at least, if they be not, he that can refute them is a much abler man than myself."—*Speech in the House of Lords.*

Dean ALFORD: "Christianity is not matter for human laws, but for the free spirit of men."

Bishop WARBURTON admits that Christ's words on His kingdom not being of this world, "bear this plain and obvious sense, that the kingdom of Christ was independent of all civil communities."

Bishop BURNET says, "To pretend that we owe our princes obedience without reserve, is profane and impious. The laws of God, the King of kings, are reserves upon our obedience." Earthly sovereigns may assuredly serve the Lord, and certainly better, without being by law the earthly heads of His Church in their respective dominions. There may be, and ought to be, many Kings and Queens *in* the Church of Christ on earth, but only one King *of* His Church. Divine truth brings us to

from heaven, or the Deity from His throne, were to pronounce the liturgy, ritual, and articles of the Church of England undeniably correct (excepting only those which relate to her professed authority and power), her establishment by human law, and the demand of any even the smallest amount of support enforced by civil enactments and penalties, would justify and demand our Nonconformity. [4]

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the conclusion, that "the more religion rules Cæsar, the less will Cæsar seek to rule religion." We are justified in using stronger language than that of Dr. Chalmers concerning the New Testament, when he recognises in it "the absence of any distinct and definite authority for an Established Church." We, as earnestly as our opponents, and in a more scriptural sense, desire the kings of the earth to be nursing fathers, and their queens to be nursing mothers of Christ's Church.

The Rev. G. H. CARTER, in his *Bampton Lectures*, says, "Men have thus been brought, by slow degrees, to see at last that force and persecution were the weapons of Antichrist, and not of Christ, and that charity, courtesy, and honest explanation were the only weapons of a warfare which is not carnal, but spiritual, and whose only lasting victories are gained by in much meekness instructing those that oppose themselves. May this maxim, then, ever henceforth be inscribed on the Church's banner." It cannot be on the banner of a Church established by civil law.

[4] Bishop HOADLEY, on *The Nature of the Kingdom of Christ*, among other things says, "St. Paul understood this so well that he gives an account of his own conduct, and that of others in the same station, in these words, 'Knowing therefore the terrors of the Lord, we persuade men;' whereas, in too many Christian communities, since his days, if some who profess to succeed him were to give an account of their own conduct, it must be in quite a contrary strain—'Knowing the terrors of the Lord, and having them in our power, we do not persuade men, but force their outward profession against their inward persuasion.' Now, wherever this is practised, whether in a great degree or a small, in that place there is so far a change from a kingdom which is not of this world to a kingdom which is of this world. As soon as ever you hear of any of the engines of this world, whether of the greater or the lesser sort, you must immediately think that then and so far the kingdom of this world takes place. For if the very essence of God's worship has spirit and truth; if religion be virtue and charity, under the belief of a supreme governor and judge; if true, real faith cannot be the effect of force; and if there can be no reward where there is no willing choice, then, in all or any of these cases, to apply force or flattery, worldly pleasure or plain, is to act contrary to the interests of true religion, as it is plainly opposite to the maxims upon which Christ founded His kingdom, who chose the motives which are not of this world, to support a kingdom which is not of this world."

Dr. MASSINGHAM (1872), in reply to a question on authority from the New Testament for a State Church, has said that "Jesus conformed with the establishment of His times, that He conformed to the sacrifices of the Jewish Church and to its ordinances, and preached in the Jewish Church. If they asked him where there was a text authorising an Established Church, he would answer it by asking another, He would ask them to find a verse disapproving of the Established Church, and he defied them to do so." I will direct Dr. M. to the Scriptures quoted, and to the interpretation of them by

On the expense of churches of Christ, and the support of pastors or bishops, we have not much in the New Testament that is direct and express, but everything expressed or implied opposes the idea of coercion as being Divinely approved. Our Saviour has taught that "the labourer is worthy of his hire." The apostle Paul in vindicating himself says, "Who goeth a warfare at any time at his own charges? who planteth a vineyard and eateth not of the fruit thereof? or who feedeth a flock and eateth not of the milk of the flock?" He quotes the law of Moses, "Thou shalt not muzzle the mouth of the ox that treadeth out the corn," and teaches that "for our sakes no doubt this is written." He inquires, "If we have sown unto you spiritual things, is it a great thing if we shall reap your carnal things?" He also teaches that God has ordained that "they which preach the gospel should live of the gospel." His exhortation to the Thessalonians is, "Know them which labour among you, and are over you in the Lord, and admonish you," and "esteem them very highly in love for their work's sake." He also says, "Let the elders that rule well be counted worthy of double honour, especially they who labour in word and doctrine." On relieving necessitous Christians, the same apostle states the Divine law to be, "as God hath prospered him;" and instead of encouraging the enforcement of this by human laws and penalties, he says, "He which soweth sparingly shall reap also sparingly, and he which soweth bountifully shall reap also bountifully:" after which

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Archbishop Whately and others as now given. And if he would consider the words of a Dissenter, I would extract the following, which is derived from *the silence of the New Testament on the subject.*" "Then let it be remembered that the New Testament writers are *very minute in their moral directions.*" "Considering the *ample powers* compared with the *external circumstances* of the apostles, this silence is very unaccountable, on the theory of our opponents." "Besides, *the commencement of the new dispensation was the very time when the appointment in question should have been given.*" Or if Dr. Manningham would digest the following from Dr. Mellor, it would be variously beneficial: "What was the so-called Established Church of the Old Testament? It was a Church not established by man at all. The magistrate was not suffered to interfere with it at all. No Parliament was convened for the purpose of discussing what should be its doctrines and polity. All things were to be made according to the pattern shewed to Moses in the Mount. The Jews were under a theocracy in a manner in which no nation on the face of the earth has ever been. The circumstances of Judaism are incapable of repetition. Shew us a nation which has been selected out of all the rest as a peculiar people, and which is being governed largely by miracle, which has received its laws expressly from heaven, so that each can plead for its authority, 'Thus saith the Lord,' a nation the minutiæ of whose worship, even to the candlesticks and snuffers, have been dictated by the same celestial voice, and you may then not unfitly claim a repetition of the circumstances of an extinct Judaism."

he immediately adds, "every man according as he purposeth in his heart so let him give; not grudgingly, or of necessity, for God loveth a cheerful giver." What can be more opposed to human legislation and coercion than the principle of Christian willinghood which receives exclusive sanction in every inspired record on Christian giving? Convictions cannot be coerced. Lordship over one another as Christians Christ has not authorised. If many Dissenters, instead of receding from voluntaryism in supporting and extending Christianity, went further, and taught that this belongs exclusively, and as a privilege and honour, to Christians, and instead of even *soliciting* support from those known to be ungodly, would practically and unequivocally affirm, "We seek not yours but you," they would, as I think, do honour to themselves, their Lord, and His cause. But the Church of England, which has the richest body of religious laity in the world, wills to coerce her support from those whom she holds up to contempt and denounces as schismatics and heretics.

The passages of Scripture quoted in this section teach that religion is personal—a matter between the conscience of each one and his God—that no one can be a Christian by proxy, by earthly descent or relationship; that Christians become such through knowledge and choice, not in unconsciousness or compulsorily; that a judgment enlightened by Divine truth and a heart renewed by Divine grace are its essentials. Christianity is spiritual—its seat is in the heart. In its commencement it is repentance toward God, and faith toward our Lord Jesus Christ; in its progress and evidences it is utterances and deeds of love and holiness. For the attainment of this character God has not ordained earthly governments to pronounce a verdict on truth; to attempt *as governors* its propagation; or to ordain its support, making distraint or imprisonment the consequence of refusal. Nothing can be more clearly opposed to the nature and spirit of Christianity. While all human legislation in its enlightened and righteous character should accord with the principles and precepts of Divine revelation, any civil establishment of the Christian religion in accordance with Scripture is an impossibility.[5]

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[5] Lord WESTBURY (when Sir R. Bethell) said, on a certain case: "With regard to matters of religion, the duties of the State were of a comparatively negative character, as it could neither teach religion nor enforce morality; so that he would punish offenders against religion and morality only when their opinions became a public nuisance."

Sir R. COLLIER, on the same case, said, "He would deal with blasphemy as with indecent publications and other nuisances; he would put it to the jury whether the writing was *bona fide* or *mala fide*, * * * if it were for the simple purpose of annoyance and ridicule, he would hold it amenable to punishment."—In Guthrie's *Conversations on Church Establishments*, p. 80.

But further, we maintain that if in principle the civil establishment of Christianity, or of some supposedly or certainly correct form thereof, were not wrong, it is wrong among ourselves where sentiments, for which each is responsible to God, vary so greatly. [6] Infallibility is not possessed by the sovereign, the houses of legislation, the officials of any church or sect, by any denomination of Christians, by any individual, or any assembly of any kind. To his own differing sentiments each man has before his fellow-man the same right, and each for his differing sentiments is responsible to the Lord of all. While God's word says to differing brethren, "Let every man be fully persuaded in his own mind," evidently meaning that every man should act in religious observances according to his own convictions, the State in England says, But they shall have enacted and they shall support what we believe to be right, however wrong

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S. T. COLERIDGE, in his *Constitution of Church and State*, p. iii, speaks of himself as having "earnestly contended that religion cannot take on itself the character of Law, without *ipso facto* ceasing to be Religion, and that Law could neither recognise the obligations of Religion for its principles, nor become the pretended Guardian and Protector of the Faith, without degenerating into inquisitorial tyranny." He subsequently expresses approval of a "National Church," if it may be called "Church," for he is careful (p. 3) to "specify its distinction from the Church of Christ." It is a part, or is the result of laws enacted for general good according to the best lights and opportunities, which may be "reversed as soon as this general presumption of its utility has given place to as general a conviction of the contrary." In his estimation, "The clerisy of the nation, or national Church, in its primary acceptation and original intention, comprehended the learned of all denominations:—the sages and professors of the law and jurisprudence; of medicine and physiology; of music; of military and civil architecture; of the physical sciences; with the mathematical as the common *organ* of the preceding; in short, of all the so-called liberal arts and sciences, the possession of which constitute the civilisation of a country, as well as the theological."—p. 53.

[6] Mr. W. E. FORSTER, M.P., in a speech at Bradford, September 27th, 1872, professed that in his Elementary Bill there was no demand of "religious teaching, because," says he, "I believe that to do that, would be *contrary to the principles of freedom and justice*, and adverse to the true interests of religion;" and he recommends that persons defer not to public opinion "upon principles if they are not themselves convinced that those principles are right."

Bp. MAGEE, as I doubt not untruly, has spoken of "two parties—those who hated the Church a little more than they loved religion, and those who hated religious education a little more than they hated the Church," and of their combination to invent an "unsectarian and undenominational" religion. He also dealt, as reported by the *Times*, "on the inconsistency of the State endowing ministers to teach an eclectic religion, next referred to the heterogeneous mixture of men who were proposing to establish the new religion discovered in the nineteenth century, and spoke of the hardship there was in calling upon members of the Church to pay by rate for the support of this novel teaching."

they themselves may deem it, and the Established Church as a body says, "And so will we have it as long as we can." Nor is there any logical halting-place between the inquisition and religious equality. At the same time, Churchmen sending missionaries to China, Madagascar, and other heathen nations are as loud as others in demanding a free stage, and that every man choose in religion according to conviction, none being persecuted or injured on account of his religious sentiments and practices. Ought not this to be the course of governors and the position of the governed in England? And did not the *Guardian* (January, 1872) sound the note of demand from government on religious education in Ireland, that the Free Episcopal Church will claim to be dealt with on terms of equality? The only exception to their demand in foreign parts is that in India, Ceylon, and some other places, from arrogance and ignorance begotten by favouritism at home, they claim support from heathens and all others. Were the whole nation of one religious sentiment, each believing the same respecting every part of the revelation and requirement of Him who is over all, God blessed for evermore, and were a civil establishment of the Christian religion not unscriptural and wrong, or not believed to be so, there would be no *injustice* therein. But this is as different from our circumstances as light from darkness. We are not a nation of Christians, nor are the Christians among us of one mind. If in any supposable and possible circumstances a civil establishment of religion were not unjust, in ours it is as glaring an infringement on the rights of dissentients as it is a contradiction of some of the truths and principles of our only revelation from God, and a contravention of Divine arrangements and requirements.[7] This character of the Church established by law I purpose shortly to shew specifically and in detail, for the present maintaining its injustice.[8]

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[7] Rev. A. H. MACKONOCHIE, "feeling the yoke of State control," admits that an "equitable union between Church and State is only *possible* when the two terms are co-extensive."

The *Guardian* (November 6th, 1872) says: "The Church of England is still the National Church; and as that character lays special duties upon her, and fetters her free action in many ways, it is but reasonable that she should claim on account of it a certain amount of privilege. Religious liberty should be jealously guarded; it is perfectly compatible with Establishment; *but religious equality (strictly understood) is not.* Our opponents are perfectly aware of this; and we on our side should not ignore it."

The same paper, on Diocesan Conferences remarks, "In the old days Parliament and the magistrate established the Church, undertook to protect her, to uphold her doctrine, to enforce her discipline. The time for active interference of the State for purposes like these is gone by; and we, for our part, do not wish to recall it." Fetters are acknowledged, privilege, which means injustice to others, is pleaded for on the ground of accepted fetters, and from the State is wanted no interference, but only to be nationally supported!

[8] Archdeacon HARE.—"The previous canonical declaration, that the Prayer-

That God should be unjust, or should sanction injustice, is an idea as abhorrent to every right mind as opposed to God's character and revealed will. But it is as unjust to Baptists, Independents, and other Dissenters, for the State to establish diocesan episcopacy, as it would be unjust to Episcopalians to establish the sentiments, the church-government and discipline, of Baptists, Independents, or other present Dissenters. [9] In our nation at the present time one approves of sitting and another of kneeling in receiving the Lord's Supper; one approves of the public worship of God being conducted by persons in their ordinary garments; another approves of the wearing of a surplice or other special apparel during certain parts of this worship, which the Church established by law requires under penalty of suspension. [10] One approves of fasting with his

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book 'contains nothing contrary to the word of God,' was hardly more than was in the engagement to make use of the Prayer-book in public worship. But this strait waistcoat for men's consciences could scarcely have been devised except by persons themselves having seared consciences and hard hearts—by persons ready to gulp down any oath, without scruple about more or less. Verily, when I think of that calamitous and unprincipled Act,—of the men by whom it was enacted, Charles the Second, and the aristocracy and gentry of his reign,—of the holy men against whom it was enacted,—it seems almost like a prologue to the profligacy and infidelity which followed closely upon it." The Act "bore the name of Uniformity on its forehead," but "the only unity that could have ensued from it, would have been that of a dead level." He admits that those "who love and revere our national Church," may "bless God for that He has given such grace and power to weak, frail human hearts, that meek and humble men, when strengthened by His Spirit, are not to be driven out of the path in which their conscience commands them to walk, by the leagued forces of King and Parliament and Convocation, by the severest penal enactments, or even by the bitter pang of having to leave their loved flocks." "Some two thousand ministers, comprising the chief part, it seems scarcely questionable, of the most faithful and zealous in the land, were silenced in one day, were severed in one day from their flocks, were cast in one day out of our Church, for the sake of maintaining Uniformity." "Nor can any human foresight discern either how or when these evils are likely to terminate."—*Sermon on Unity*, pp. 34-36.

[9] The social inequality involved by present ecclesiastical legislation is placed by the *Record* on a par with "inequalities which are the direct result of God's providential will!" Because the infinitely Wise raises up and brings down, is fallible and responsible man justified in so acting? God has taught us to "do justly," "to loose the bands of wickedness," to "love the truth and peace, and that the wisdom from above is "first pure, then peaceable," &c.

[10] The consciences of some are very elastic in regard to this matter, if they but act in accordance with the legislative enactments of the country. In a state of uncertainty when legally their upper garment should be white or black, or be changed from either to the other, they can as humbly and obediently wait the decision of "the powers that be" as Samuel waited for an utterance from the High and Holy One when he said, "Speak, for thy servant heareth," or as the enlightened and aroused Saul of Tarsus, when he

brethren when circumstances in their united judgment call for such humiliation before God, and another approves of no such fasting without public and legal authorisation or episcopal leave or command, in accordance with the seventy-second canon, which says, "No minister or ministers shall without the license or direction of the bishop of the diocese first obtained and had under his hand and seal, appoint or keep any solemn fasts, either publicly or in any private houses, other than such as by law are, or by public authority shall be appointed, nor shall be wittingly present at any of them, under pain of suspension for the first fault, of excommunication for the second, and of deposition from the ministry for the third." One believes the scriptural government of each church or congregation of Christians to be, under Christ, in itself, independently of any other such church; another believes the Presbyterian, another the Wesleyan, and another the Episcopalian form of government to have the greatest countenance from Scripture. One believes that the New Testament confines baptism to professed believers; a second to these and their children; a third to professed believers among adults, while all children not come to years of discretion are believed to be proper subjects; a fourth believes that it belongs to all, saints or sinners, young or old, if unbaptized, and if they will not receive it with profane mockery; a fifth maintains that believers among adults presented to priests by godfathers and godmothers after due notice and examination, and all children assembled at the font with godfathers and godmothers who shall make certain professions and promises, are rightful subjects; and a sixth, believing with many others that these human *sureties* are a human invention and abomination, believes also that baptism is inward and spiritual, and not any outward ceremony. One believes that baptism is immersion; a second, that it is immersion, pouring, or sprinkling; a third, that it is the application of water in any way; and a fourth, that the outward ceremony is purification, and not the application of water at all. One believes that the signing of the cross in baptism is right and commendable; another, that its demand, even with any explication, is sinful. One can conscientiously affirm regeneration in baptism, and heartily thank God for the bestowment of this inestimable blessing; another believes that regeneration scripturally

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said, "Lord, what wilt Thou have me to do?" And were it affirmed by a legal court of the Church established by law, that the required outward garment in praying or preaching is a night-dress, no doubt it would be worn and probably soon affirmed to be becoming, because symbolic of night and partial darkness, an inspired apostle having said, "Now we see through a glass darkly;" "Now I know in part."

precedes baptism; a third, that it scripturally follows baptism; a fourth, that regeneration is not a concomitant of baptism, but that it will assuredly at some time take place in the baptized; a fifth that regeneration after baptism is dependent on parental benefit from the child's baptism, on parental instruction the child may receive, and on the child's due improvement of the privilege conferred; a sixth believes that baptism gives a right to the means of grace, a canonical introduction to assemblies for divine worship, and a potentiality of salvation; a seventh believes that in baptism the greatest change is experienced and the richest blessing enjoyed, but that it may be lost by subsequent carelessness and sin; an eighth believes that baptism imparts an indelible as well as inestimable blessing; while a ninth can solemnly thank God for the regeneration of every child he baptizes, and affirm in preaching and writing that this regeneration is doubtful, is unknown. Some again hold Trinitarian, and some Unitarian sentiments. Some in the nation are Jews, receiving only the Old Testament; and some are Christians, believing the New Testament as well as the Old to be written by inspiration of God.

Can it—even if it involved no daring usurpation of God's prerogative—be otherwise than unjust, in the midst of these varying, opposing, conscientious beliefs in the nation, to establish any form of Christianity, any set of religious doctrines and practices, to declare legislatively and particularly what is most accordant with God's word, and to give legislatively honours and preferences to those who will profess agreement with these legalised doctrines, and will pursue a course in accordance with such enactments? Can it be righteous to give royal patronage and parliamentary favour to a majority on the ground of their being a majority? I am not speaking of the right and necessity of passing measures by votes of majorities, but of the right of majorities to legislate selfishly and unjustly towards minorities. Can that be righteous before God which is unjust towards man? Has each government under heaven a discernment of what is infallibly correct or erroneous in religious dogma, ritual, worship, and practice? Or, without this discernment, has each legislature the right to frown on subjects holding certain religious sentiments, and to smile on others, without regard to the loyalty of the subjects or the civil benefits or disadvantages of any one of these differing sentiments?[11] If the imposition of an ecclesiastical creed, though

[11] Sir G. Cornewall Lewis.—"The State ought to abstain from the assumption of a sectarian character, and from undertaking to decide on disputed questions of religious truth, for the same reasons that it ought to abstain from carrying on trade or manufactures. It is capable of trading, but it makes a bad trader; it is capable of manufacturing, but it makes a bad

approved by the majority, and if any amount of support, demanded from a minority who consider it wrong, be incompatible with equity, can

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manufacturer. So the State is capable of acting the part of the theologian; but it makes a bad theologian. Hence it is a manifest sophism to infer that, because a person does not wish to see the State undertake the promotion of religious truth, he is indifferent or hostile to religion. As well might it be inferred that because he does not wish to see the State engage in trade, he is hostile to trade. If he thinks the promotion of religious truth a function unsuited to the State, and suited exclusively to the Church; if he thinks that it ought to be performed by an ecclesiastical, and not by a political agency; he cannot—supposing him to be friendly both to Church and State—desire to see it assumed by the latter." Again, "The great principle which ought to serve as the basis of legislation in all ecclesiastical matters, is that the State is no judge of the truth of creeds. In proportion as this principle has been violated, all ecclesiastical legislation has been mischievous and oppressive." —Quoted in *Liberator*, April, 1868.

M. ROKITANSKI is reported to have said in the Austrian Upper Chamber, "The State as the realisation of the idea of justice can be of no creed, and yet it is in relation with many. Even if it had only to deal with one religion, it should not adopt its distinctive creed. Otherwise it would subject itself to the Church which is always endeavouring to dominate. If the State is to favour one creed more than others, it should examine dogmas and decide which are the best. Now the State can have no such function, and it has no such right. The Christian religion itself prohibits intolerance. Are not the love of one's neighbour, equality in the sight of God, and the other principles of that religion, the very principles of a State founded on justice? St. Augustine said, 'There is no charity where there is not justice.' Christian ethics disavow intolerance. A State Church is not necessary, because domination does not become a Church, because a preference given to one Church is an insult to others, because the privileged Church darkens the minds of its adherents, and fills the hearts with pride, and this has been shown in the course of these debates." If these sentiments on justice, on the religious rights of minorities as well as majorities be correct, we must despise and reject the assertion of Bp. Warburton, that "if there be more than one religious society in a kingdom, the alliance is made by the State with the largest of the religious societies. It is fit it should be so."

Mr. GLADSTONE, in 1868, could see "that the annexation of the warrant of civil authority to the religious embassy of the Irish Church discredits in lieu of recommending it to the view of the Irish people," and that "the principle of the application of a true religious equality to Ireland was biding its time." The English Church is not recommended probably to the half of England's population by the fact of its unjust establishment. And religious equality must take place before we can record every one's "emancipation from the net in which he had been bound." Mr. Gladstone could say, "I never held that a national church should be permanently maintained, except for the nation—I mean either for the whole of it, or, at least for the greater part, with some kind of real concurrence or general acquiescence from the remainder." Even this contracted and erroneous requirement to justify the English and Scotch and Welsh religious establishments is not realised. The assertions of Mr. Gladstone and many others in condemnation of the Irish establishment are equally, except in degree, applicable to Great Britain. Here "the community itself is split and severed into opinions and communions, which, whatever their concurrence in the basis of Christian belief, are hostile

it be Divine? Could the land be parcelled out into divisions as numerous as the varieties of conscientious religious conviction, would it be right, if thus practicable, to endow all, Papist, Protestant, and every kind of Dissenter? To what could such trifling with religious sentiment, such confounding of truth and error, the support by all of such a higgledy piggledy of sentiment lead, but to Rome or infidelity? Is it right now to establish and endow Episcopacy south of the Tweed, and Presbyterianism north of the same? If amid our various religious sentiments all must not receive royal and legislative sanction and some amount of national support, who can determine which shall be righteously left in the shade? Shall it depend on the number in proportion to the rest? Who shall or can tell the number which divides between a righteous withholding and a righteous giving of national sanction and support? [12] Does it equitably depend in part on the property possessed, and on the Parliamentary influence that through wealth or aught else can be brought to bear in their favour? If any religious sentiments, on account of the supposed magnitude of their error, are righteously beyond the limits of honour in status and benefit in finances from legislative enactments, what are the limits of all allowable error? Who are they that beyond doubt deserve to be trusted in the decision of such casuistry? Are the Divine limits blessedly conspicuous in those now honoured and privileged by the closest alliance with the powers that be, and who for the office and work of priest or bishop have professedly received the Holy Ghost?

Granted that in Great Britain we have two systems of religion established and endowed, does this arise from Presbyterianism being on Scotch soil just as scriptural as Episcopalianism on English soil? And if it does, how, when, and by whom has this been discovered? Or does this arise from Presbyterianism being so near to orthodoxy that it is righteously deserving of State sanction and patronage? Or was Presbyterianism established because the Scotch would not have prelacy? Who are they that are capable of determining the precise extent to which a departure from truth may righteously proceed? If the State may righteously countenance in the north those who denounce black prelacy,

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and put a fearless trust in the message in regard to the point at issue, so that what was meant for the nation dwindles into the private estate" of a minority. We are desiring the time when the Church, "renouncing at once the credit and the discredit of the civil sanction," "shall seek its strength from within, that it bears."

[12] The demanded support of religious opinions deemed heretical and damnatory is the same in principle, differing only in degree, whether the dissentients constitute one sixteenth, seven, nine, or fifteen sixteenths of the population.

can they righteously withhold it in the south? If the State may righteously pour favours into the lap of Presbyterians, might it not as righteously pour favours into the lap of Wesleyans? If Presbyterianism is the truth in the north of our favoured isle, may not Wesleyanism be the truth in one part or another? If Presbyterianism be erroneous, but not beyond the limits to which royal and parliamentary favour can be righteously shown, who can prove that Wesleyan heterodoxy exceeds these limits? Thus may we proceed till of necessity we conclude, that if we righteously establish any religious sentiments and endow those holding them, we are bound in equity to establish and endow all existing sentiments, be they true or erroneous, rational or fanatical, so far as those holding them will accept the same; than which a more flagrant abomination and wickedness it is difficult to conceive. "Public provision for religion becomes a crime when right and wrong are ignored." To endow all beliefs and denials, towards which (or something nigh to it) some incline, and toward which the divided Church of England, is tending, would constitute an abomination greater than the Roman Pantheon which, in the ignorant period of its existence, contained all the gods of the nations. Nothing remains to righteousness toward God and man but that there be *no* State-established and State-endowed religion.[13]

Moreover, while I admit that many Episcopalians do not yet see the injustice and consequent sinfulness of establishing and endowing episcopacy,[14] and that some Presbyterians are similarly blinded in regard

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[13] The Marquis of SALISBURY, one of our ablest Church defenders, has been replied to by supposing him to go among a million Englishmen, from whose most stringent examination he fails to elicit a shadow of evidence that they are not "perfectly loyal, law-abiding, tax-paying." "Then comes the decisive query, 'Are you a Baptist?' 'Yes.' 'Not a penny of the fund, not a tag of the status for you.' 'Are you Congregationalist, Wesleyan, Jew, Catholic, Presbyterian?' 'Yes.' 'Then stand aside, the funds are shut, the status inexorably denied.' At length his lordship's eye brightens: 'Are you an Episcopalian?' 'Yes.' 'Then all the funds, and all the status are for you.' Can any candid man under heaven see justice in such a selection? 'Out of half a million Englishmen, all equally good judges, why endow and establish Episcopalians alone?'"

[14] Mr. GATHORNE HARDY, M.P., as a sample of many, can teach that he would feel it a very objectionable thing for his conscience that Parliament should be opened by ministers of different denominations in turn. But the conscience of Mr. Hardy and many others is not at all troubled that those dissenting from the Established Church should hear prayer regularly and solely from Episcopalian lips. Dean Stanley may teach, acceptably to these, that the State should recognise and support some religious expression of the community, but not that the State must recognise different forms of the Christian faith. "The Country Parson," according to the *Pall Mall Gazette*, "regards the

to establishing and endowing Presbyterianism; that many are not only habituated to the existence of these establishments, but from the circumstances in which they have been placed, have been accustomed to the erring laudation of such a state of things, that while its continuance is threatened, they in blindness accuse Dissenters of "despotism," call on all Churchmen to a "defence" of the existing alliance between Church and State, and hope that they may bid "defiance" to all the efforts of "political Dissenters," and thus sin ignorantly (not wilfully) I

Dissenter as a squire regards the poacher, as a kind of unreasonable and almost unnatural phenomenon. But everywhere to belong to a Dissenting body, is to be marked with a badge of social inferiority." Such ignorance of right, such unconscious haughtiness and injustice, can have an exhibition not only in the country parsonage, but in the Senate Houses of the nation. In every grade among Episcopalians (along with nonourable exceptions) may be found those who would treat Dissenters as destitute of a conscience, or that an Episcopalian has Divine authority to treat with contempt its objections and protests, and trample with impunity on its supposed or pretended rights.

Nor is the Church improving in becoming more enlightened, more equitable, and more generous. The clergy are assuming a higher and higher position, are becoming more consequential and domineering. Hence the attempts in reckless disregard of justice to Dissenters to secure the training of all the young in all the truths and heresies of the Prayer-book at the expense of Dissenters equally with themselves. A Board of Guardians (at Chesterton) advertising for a schoolmaster and schoolmistress, can say that the applicants, in order to be successful, must be members of the Church of England. Yea, a School Board (at Smeeth) can dismiss an efficient schoolmaster, of unsullied morality, and through the rector tell him it is because of his never attending church, while on being chosen it was "understood that he was a member of the Church of England, and "that they intend to have a schoolmaster who will be helpful in church matters," and in advertising for another they say, "preference will be given to *bona fide* members of the Church of England." In an Education Act, under pretence, I would hope real desire, of protecting the liberties of parents, a clause has given liberty to some to defraud hundreds of thousands of other parents of their rights; and who are they, and how many are they, who have shown that they loved to have it so? I have read with approval what was written (through a letter by the Duke of Argyll) on an Education Bill for Scotland: "What we want is a principle that will fit the whole of the British empire —that can be applied to Cornwall as well as to Caithness—in the wilds of Connemara as well as in the lands of Lorne—nay, that is adapted to the subjects of the Queen in that Eastern empire, of which the Duke is Minister, as well as to her Majesty's subjects in the land of Argyll. The principle of a Church Establishment and of denominational education, because approved by the majority, would require in most parts of Ireland that every one support Popery, and in India, almost or altogether in every part, that every one support idolatry or Mohammedanism. Would some of the Christians who applaud the abominable principle approve of it, if they lived in Ireland or India?"

intend not to "suffer sin upon" them by withholding light, so far as I am capable of imparting it. Nor while screening those of the present day from an aggravation of guilt with which they are not justly chargeable, will I forget that there is an apology for those, at least for some of them, who hundreds of years ago constructed the Established Church of England, and to some extent altered and re-altered its character. Subjection to the Pope as the successor of Peter, as Christ's vicar on earth, as ruling the church by Divine right, and with an attribute maintained to be well nigh infallible, was the state of things in which at the formation of the Church of England almost every one in the kingdom had been nurtured from the earliest dawn of reason. They knew not that to usurp authority over the sentiments and consciences of men was to usurp the throne of the Deity. Some of these threw off every rag of Popery entwined around them one by one, bit by bit, so far as they went. Where intentions were upright, the enlightenment was partial. Where the heart was right, caution was required, and hindrances to completeness and consistency existed in others who might have power equal or superior to their own. The right of religious liberty was unknown when the Church of England came into existence. It was very partially understood when the Act of Uniformity, a little more than 200 years ago, was passed.[15]

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[15] Dr. JACOB is not only explicit on the Prayer Book as a compromise with Popery, but he adduces Heylin in corroboration. He says:—"The inconsistencies in our Prayer Book are principally owing to the fact, that the Prayer Book of Queen Elizabeth's reign, which is substantially the same as that now in use, was the result of a *compromise*. The policy of the Queen, both from personal and from political motives, was to conciliate Papists, without herself submitting to the Pope. The commission appointed to prepare the book was ordered to favour the first Prayer Book of Edward VI.; and besides this, in opposition to their recommendations, many important changes were introduced by the Queen and her counsel, before the book was submitted to parliament. This compromise so far succeeded that 'the book was made so passable among the Papists, that for ten years they generally repaired to their parish churches, without doubt or scruple.' (Heylin, *Hist. of Reformation*, II. p. 286.)"—*Ec. Pol.*, p. 341.

Further (pp. 341, 342), "The reluctant Commission of Divines, says Bishop Burnet, 'reckoned that if that generation could have been on any terms separated from the Papacy, though with *allowances for many other superstitious conceits*, it would once unite them all, and in the next age none of those should any longer remain.' The next age came, and the next reign, but every petition for relief from those 'who sought it neither as factious men nor as schismatics aiming at the dissolution of the State ecclesiastical, but as faithful servants of Christ desiring and longing for the redress of diverse abuses of the Church,' was met with refusal and persecution. In the meanwhile, as remarked by Bishop Pilkington, 'pious persons lamented, atheists laughed, and the Papists blew the coals.'" What with *Popery* in the Church and nation, and the power of the *State* over the

"The Church and the State have been receding from a condition of oneness for three hundred years. The iniquity of persecution for religious

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Church Divine, truth in the Church of England has for hundreds of years been, as it were, crucified between two thieves.

"The Rev. T. DAVIS:—"It would be very hard, if it would be possible, to find now amongst our distinguished Protestant ecclesiastics men so unfit to alter the liturgy as those who were chiefly engaged in such a work early in the reign of Charles II." *Common Sense*, &c., p. 31. Mr. Davis refers to Cardwell's History of Conferences, and maintains that there have been three re-actionary revisions of the Prayer Book, and that "the alterations of one kind or another at the last revision alone amounted, according to the computation of Dr. Tenison, to about 600." We cannot jumble together as men of like intelligence, character, and motives those who have been prominent in making, altering, and re-altering the Book of Common Prayer. I may believe in the eminent piety of many Churchmen; I may believe that if the same influences had surrounded me which have surrounded them, I should have been as erring as they; I may believe that in the darkest and most corrupt ages of Popery there were truly pious Papists; I may believe that Popery, during its period of greatest darkness and corruption, was better than the cruel and benighted Paganism which it overcame and succeeded; I may remember that one man can conscientiously do what another cannot; but when fruits bear undeniable testimony to a certain character, I must believe accordingly. The wisest and best of inspired men that ever lived—and certainly some that helped to make the Prayer Book what it is did not belong to this class—have been incompetent to enact what should be the religious sentiment and practice of the next age, or of that in which they lived. In contemplating the best, one is also reminded of the apostolic declaration, "The times of this ignorance God winked at." Yet so far above "the sects" is the Established Church, such "an incomparable liturgy" is preserved, and such an "excellent Book of Common Prayer," that a word to some against this holy, venerable, ancient, apostolic, Catholic, and Protestant church, must be spoken with great caution and delicacy if a sin never in this world to be given without due penance, is not committed. They know not the hole of the pit whence they have been digged, or they forget their first godly head, who for the sake of a divorce, or divorces, aided by a few, displaced the Pope, and stepped into greater ecclesiastical power in his own dominions.

The Rev. ISAAC TAYLOR:—"The revision of the Prayer Book at this time seems to have been conducted with the express object of making it as distasteful as possible to the Puritans, and so of preventing any extensive conformity taking place. In this unscriptural and unchristian spirit, the Prayer Book was systematically revised—obnoxious ceremonies were not only retained, but were fortified by auxiliary rubrics; almost every incidental word or phrase in the liturgy, which the Puritans valued as being favourable to their own ecclesiastical theories, or their doctrinal views, was now carefully excised, and such words and such phrases were substituted as were known to be specially offensive to their prejudices. Those matters about which the Puritans scrupled were now made more prominent, and a coherence and a systematic consistency were now for the first time given to those sacerdotal and sacramental theories which had previously existed in the Prayer Book only in an embryotic condition; and certain dogmas which, by the moderation of the Reformers, had been couched in vague and general terms, were now expressed in ample and emphatic phraseology."

differences, and some of the abominations of the papacy, have been seen with increasing clearness. The Act of Toleration bore testimony to a wide divergence from the uniformity previously enacted; and though it allowed the State Church to remain, it destroyed the principle on which it was enacted, rendered its continuance inconsistent, and paved the way for its destruction as a *State* Church. Had some of the men who aided in forming and in making *some* alterations been living in the nineteenth century, we deem it probable they would have been earnest members of the Liberation Society, convinced that everything short of what is contemplated by this Society falls short of doing to others as we would that others should do to ourselves—that this law of equity is the test of rightful conduct—that this substance of all requirements from man to man is an abiding, unalterable, and universal law of God. If some of our opponents would for a little while place themselves in the position of Nonconformists (as some to their great honour do), fewer of them would regard the advocates of religious equality as infringing on their rights, fewer would declare toleration an amount of liberty with which Dissenters ought to be perfectly satisfied, fewer would maintain that every "brand of inferiority" worn by Dissenters is perfectly righteous, that every "illiberal sneer and annoyance" to which we are subjected can only be equitably removed by our humble and grateful entrance into the righteous paradise of an established church! Were the nation wholly of one mind, and wholly approving of an established church, yea, of such a church as we have, the matter of present injustice to a part would not exist, although the institution would still be both inexpedient and unscriptural. In our case we have the "plain, palpable injustice" of status and emoluments given by the State, a civil establishment, to those who hold certain sentiments

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When the last effort had been made with more success than honour, to "stamp out" Puritanism, the Prayer Book in all its contents received the professedly unfeigned assent of all the clergy for about two hundred years! At the passing of the Act of Uniformity in 1662, the proportion of worthy clergy in the Established Church was far greater than about one hundred years previously, when with a far less exception than two thousand, they were either Protestants or Papists, as their Sovereigns or the laws dictated, and as their salaries or livings were secure. Between these periods there had existed the "triers" of the Protectorate. Before the Act of Uniformity, Presbyterian ordination, as Isaac Taylor assures us, was recognised as valid by statute and practice, and we are assured that scores if not hundreds of such cases had occurred. Innovation has commenced in our own day. These time-honoured services, heartily approved for nearly two hundred years, have been discarded. A new assent to the Prayer Book has been adopted. A new lectionary displacing Bel and the Dragon, and some other apocryphal writings by the words of inspiration, has been approved.

on religion, and will pursue a prescribed and professedly religious course, without being more loyal and obedient subjects. We are shut up to the necessity of disestablishment and disendowment, if we would avoid either injustice toward man or impiety toward God.

We will admit that great difficulties will have to be overcome in order to the attainment of this end; we will admit inability to foresee, and consequently to describe, all its consequences to Episcopalians and Nonconformists, to Protestants and Papists; but are we to shrink and depart from equity because of difficulties? Could not even the heathen say, "Let justice be done though the world should fall;" and shall we from a fear of uncertain results, having a command to "do justly," from Him who is higher than the earthly highest, and better than the earthly best, refuse? Because the injustice of an English establishment is not so flagrant as that of the Irish was, is it therefore to be retained? Does a breaking of the least commandment, or a doing of the smallest injustice, have sanction from Divine revelation? If members of the church established by law are (which I do not assert) a majority [17] in England, can they, unless blinded by prepossessions or lack of thoughtful examination of this institution, offer the prayer, "Let integrity and uprightness preserve me;" and are not Her Majesty's ministers, all our senators and countrymen, along with royalty herself, obliged therefore by justice, to help forwards disestablishment? I believe with an eminent Dissenter that "more than justice to one, is injustice to all but one—and in deepest truth to him also;" and that "in the long run no building of man's hands can stand to be a shelter whose walls are not true by the plummet of righteousness" *(Rev. A. Maclaren)*. [18]

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[17] PALEY'S suggestion of what may be expedient if Dissenters become a majority in the nation is a miserably feeble, contracted, and unworthy statement of what Scripture and equity demand irrespective of numbers, status, or fear of results. He says, "If the Dissenters from the Establishment become a majority of the people, the Establishment itself ought to be altered and qualified. If there exist among the different sects such a parity of numbers, interest, and power as to render the preference of one sect to the rest a matter of hazardous success and of doubtful election, some plan similar to that of North America may perhaps suit better with this divided state of public opinion than any constitution of a National Church whatever."—*Moral Philosophy*, chap. x.

[18] Archdeacon DENISON, with eyes partially opened, wrote (October 4th, 1871), "The question of the duty of contending for 'the Establishment,' is becoming every day a more doubtful question."

Church Times, 1871.—"When a bishop expresses his hatred of denominations, not on the ground that there is only one denomination, he is very likely to be asked, were it not for the courtesy of the moment, Why do not you come out of the Church of England, which is not only a denomination of a very formal character, but is and has been a very

We maintain that justice includes the right and liberty "to worship God in freedom, not only from legislative persecution, but also from

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fruitful source of other denominations, and has to a great extent justified their creation, and even made them necessary."

Mr. GLADSTONE, in reply to a Nonconformist memorial from Accrington (Feb., 1872), says "that he recognises the rules you have laid down as his, viz.: 1.—That vested interests should not stand in the way of reform; 2.—that there should be no concurrent endowment; and 3.—that there should be no religious inequality."

Earl RUSSELL.—"I should like to hear what can be said against the claim of religious equality. The principle is just."—*House of Lords*, June 24th, 1867.

Lord CAIRNS and some others may erroneously maintain that the State is bound by its duty both to God and the people of the country to provide the means of public worship according to a pure ritual, and true scriptural confession of faith." But who is to judge of what is "pure," and truly "scriptural?" What shall we say to a Prayer Book that by law allows the sentiments of Mr. Bennett and Canon Ryle, and that forbids to unbishop Dr. Colenso? I shall endeavour to shew that in the Book of Common Prayer, along with much that is true and beautiful, there is much that is false, abhorrent, and soul-destroying.

Duke of ARGYLL (Presbyterian).—"For his part he thought they must eventually have recourse to free and unpaid churches. No man could doubt that free churches were the future of the world."—In *House of Lords*, June 24th, 1867.

Rev. D. J. VAUGHAN.—"The principle of perfect religious equality among all Christian bodies in their relation to the State, is now a recognised principle, to which all legislation must conform."—Leicester *Papers on Church and State*, p. 19.

S. T. COLERIDGE'S extract from a "*Royalist's Defence*," and his own subsequent remarks are worthy of being read and pondered: "Upon perusal of former statutes, it appears that the members of both Houses have been frequently drawn to consent, not only to things prejudicial to the Commonwealth, but (even in matters of greatest weight) to alter and contradict what formerly themselves had agreed to, and that, as it happened to please the fancy of the present Prince, or to suit the passions and interests of a prevailing faction. Witness the statute by which it was enacted that the proclamation of King Henry VIII, Edward VI, Queen Mary, and Queen Elizabeth, setting up and pulling down each other's religion, every one of them condemning even to death the profession of the one before established." Coleridge may well add, "Can we wonder that the nation grew sick of Parliamentary religions; or that the idea should at last awake and become operative—that what virtually concerned their humanity and involved yet higher relations than those of the citizen to the State, duties more awful, and more precious privileges, while yet it stood in closest connection with all their civil duties and rights, as their indispensable condition and only secure ground—that this was not a matter to be voted up or down, off or on, by fluctuating majorities; that it was too precious an inheritance to be left at the discretion of an omnipotency which had so little claim to omniscience?" That "any assemblage of lords, knights, and burgesses," he says, "the experience of ages might teach us, are not the class of persons most likely to study or feel a deep concern in the interests here spoken of, in either sense of the term Church; that is, whether the interests be of a kingdom *not of the world*, or those of an estate of the realm, and a constituent part, therefore, of the same system with the State, though as the opposite pole."—*Church and State*, pp. 122-126.

legislative disparagement." Not that before men or before God we are ashamed of our position as Nonconformists. Before men and in a worldly estimation the status of Conformists is higher than ours, but really and before God as much more honourable is that of a man walking on stilts than that of a man walking on *terrâ firmâ*. The highest real honour is in greatest conformity to the perfect law of God. Whether we receive opprobriously the name of "political Dissenters," or any other designation, whether it require much grace to feel charitably and forgivingly toward us; whether extraordinary condescension is requisite to intercourse with us, to appearance on the same platform with us for the promotion of any religious or philanthropic enterprise, we purpose to retain and disseminate the truth that "conscience is for God," that justice to all, and favour to none on earth of purely *religious* sentiments, is an equitable demand from civil governments. With whatever ignorance of justice some men may say, "You enjoy full religious liberty, you are allowed to worship God in your own way, why cannot you let Churchmen alone, and attend to your own affairs?"—however mistakenly and zealously others may maintain that the liberation of religion from State patronage and control is opening the floodgates of godlessness—with whatever heresy or schism we as Nonconformists may correctly or erringly be charged—while we believe that our State establishment of religion is a glaring injustice, no charges against ourselves—no excuses for its iniquitous existence, though pleaded by the score or the hundred—no laudations of toleration beneath a favoured and professedly tolerant sect—no assertions that "the time is not come"—shall hinder our earnest, persevering, and finally successful efforts to secure an equitable disestablishment, and, as nearly as possible, an equitable disendowment. A Being higher than any human "Defender of the Faith," than the head of the State-established Church, commanded of old to "cease to do evil" and "learn to do well," to "loose the bands of wickedness," to "take away from the midst of them the yoke;" and more recently has taught to "abhor that which is evil," and "cleave to that which is good;" that "the kingdom of God" is "*righteousness*, peace, and joy in the Holy Ghost;" that "the wisdom that is from above is *first pure*, then peaceable, gentle, and easy to be entreated, full of mercy and good fruits, without partiality and without hypocrisy;" that human lordship is forbidden in His kingdom, which is spiritual, the law of which on differing religious sentiments and practices is, "Let every man be fully persuaded in his own mind;" and that the condemnation of those who say, "Let us do evil that good may come," is just. The disregard of these facts ought to be so rare, and to be regarded as so iniquitous, that we might inquire, where is the ignorant and daring mortal that will say to his fellow, You are justly required to sanction and

contribute to the support of my religious views as well as of your own, whether you approve of mine or not? We encourage not ungodliness or lawlessness, but teach that men are "bound *by Christian love* to do their duty." Whether we receive the approval of the just and wise or the frowns of the unjust and ignorant, we intend to persevere till to every one is realised the liberty to think, and then to act according to conviction in religion, without incurring the slightest penalty or suffering the slightest disability for so doing, while his religious sentiments encroach not on the civil liberties, and endanger not the civil rights of others.[19]

We are not ashamed of our sentiments or aims. We are not asking that favours may be withdrawn from one class of religionists and given to ourselves, or to any other class. We seek the righteous and legislative undoing of what has been legislatively and unrighteously done. We allow thirty-nine Articles of faith to receive the assent of all who so believe, or any other number to be accepted by those who may choose. We allow every liturgical, ritual, and other utterance in the Prayer Book to remain intact by those who approve them, and to be altered according to exact desire by those who approve alteration. We give liberty to the oppressed conscience which now groans under the yoke of State control, but dishonourably continues to wear it. We adopt no violent and illegal means for attaining the end we have in view. We seek to enlighten electors and the elected—the whole nation—to arouse the lethargic, to make Churchmen belonging to the High, Low, or Broad School, to see

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[19] *The Guardian* makes a right distinction between religious liberty or toleration and equality, when it says (Nov. 6, 1872), "Religious liberty should be jealously guarded: it is perfectly compatible with establishment; but religious equality (strictly understood) is not." The only apparent and not a real exception to the righteous demand of religious equality, is in application to those citizens whose religious sentiments are political also. A religious sentiment that is so political as to raise the Bishop of Rome's right to rule over us above that of our present Queen, is a sentiment that being political ought to be treated politically.

Mr. CAWLEY, M.P., "most cordially supported his Dissenting friends in everything that related to religious liberty, but that religious liberty must not interfere with the religious liberty of others." What monopolist would ever have objected to what this means?

The Rev. E. A. VERITY, though not alone, has not a mighty host thinking with him. The ignorance, arrogance, and iniquitous demands of these can be cured by nothing less than their being made to stand on their own merits by disestablishment and disendowment. Mr. V. says of Dissenters, "They must be cast out. Like the Pilgrim Fathers, the impracticable men of the 17th century, they must quit and leave the shores where discord, division, and immorality have been sown by them." "If permitted any longer, the freedom and liberty they have abused, or the toleration we were once weak enough to grant, there can be no limits assigned to the audacity of their assumptions or the mischief of their spirit."—Quoted in *Nonconformist*, Feb. 19, 1873.

and feel their unscriptural, anomalous, and unrighteous position. Their co-operation is desired not in a matter of clemency to ourselves, but of right. We are not seeking persecution, injustice, or favouritism to any, but justice to all: to Episcopalians, Papists, and all others. We seek for all liberty to think for themselves and act according to their religious convictions without incurring the slightest penalty or the least civil disability for so doing.

But also in affirming and emphasising the justice to man which we seek in disestablishment, we would have none forget the justice to our Creator and Redeemer at which we aim. He has not authorised any earthly government to say that such a number and character of religious dogmas shall have State sanction and national countenance, and that all or so many other religious sentiments, not interfering with loyal feeling, civil obligation, and patriotic conduct, shall be tolerated. Where is the government under heaven to which God has given the power of adding sanction to His laws, or determining the limit where sanction with Divine approval ends, and toleration with Divine approval commences? Where are the chapter and verse in God's revealed will wherein this is recorded? We know where to ascertain that civil government is an ordinance of God, but not where to ascertain that it is the arbiter of truth, and may in this exercise authority ovor conscience. We know where to ascertain that the enactments of all earthly governments ought to be equitable, wise, and good—where they that rule over men ought to "be just, ruling in the fear of God," being "sent by Him for the punishment of evil doers and for the praise of them that do well." We know where it is written, "All things whatsoever ye would that men should do to you, do ye even so to them; for this is the law and the prophets;" but not where it is written that the puny governments of earth may add their exacting sanction to that of the King of kings and Lord of lords; or may determine the required amount even of public homage, praise, and service; its precise character and limits not being lengthened, shortened, or altered, but by express authority or permission of these earthly lords in God's heritage; and where requirement in its sharpest severity suddenly changes into mild and cool toleration. We can admire the humanity and piety of the youthful king Edward VI., three swords being given him for three kingdoms, when he said that the wanting one was "the sword of the Spirit, and ought in all right to govern us, who use these for the people's safety by God's appointment;" but we admire not the ignorance or arrogance which legislates in matters which God has not assigned to any governors over the subjects of any earthly realm. The fitness to decide on matters of religious truth and error with which our legislators interfere in the way of sanctioning or tolerating, requires the possession of Divine infallibility,

which no mortal nor body of men on earth possesses, notwithstanding the recent decision of a general council respecting pope Pius IX. Nor are the reward and punishment of faith and unbelief, of religious obedience and irreligious disobedience, more within the capability of earthly governors than their fitness to decree religious rites, or their authority in religious faith. In religion God is paramount and exclusive.

Further, while in our country, through the toleration of free thought and every approved religious sentiment and practice, religious sentiment on matters of minor importance is indescribably various, the injustice of an Established religion is aggravated by the legislative sanction of *hundreds* of religious dogmas, every one of which must have express approval, in order to the State's special favours and honours; of every one of which there must be expressed approval on entering into "holy orders," and promised adherence to the sanctioned Book of Common Prayer containing them. We have the authority of no less distinguished a person than Dr. Stanley, Dean of Westminster, for asserting that the Prayer Book contains *at least six hundred propositions on the most intricate and complex subjects that can engage the human mind*; that these propositions are in the Thirty-nine Articles, drawn up by men who lived some *three hundred years ago, in the heat of vehement struggles.* In the present state of our country, were any religious establishment justifiable, reason would combine with justice in demanding that legislative assent should be demanded only to five or six momentous doctrines rather than to five or six hundred, the whole existing medley of which, having national sanction, are by national enactments demanding and receiving national support. I say not that objections might not be against a *few* dogmas, which would bring us to an acceptance of the inspired Word alone. I admit that with force it may be objected that the Established Church on such a foundation would be like Noah's ark, which included all sorts of animals, clean and unclean, and that the latter might preponderate. But if we now have an Established Church of England, justice requires that its comprehensive character be such as godliness abhors. I know not even five or six religious dogmas that could be established without the violation of equity.[20] A righteous national Church of England, to say nothing of Nonconformists and Conformists, it is at present utterly impossible to devise. For instance, has not the man who will assent to the whole Book of Common Prayer, excepting the Athanasian Creed, as much right to be legally eligible to "holy orders" as the man who, free

[20] The *Westminster Review* has taught that the Apostles' Creed, regarded by Dean Stanley as a marvel of simplicity, "demands assent to eighteen separate dogmas."

from scruple, assents to every damnatory clause? So we might reason on a thousand alterations.[n]

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[n] The Rev. T. DAVIS.—"What the Bible has left undetermined the National Church should leave undetermined."—(*Com. Sense*, &c., p. 29.) Mr. D. teaches (p. 12) that the number of "prescribed days of fasting or abstinence" "is about a hundred in the year, and that while every ordained minister assents to this as agreeable to God's Word, "to the observance of these days, not one in a hundred even pretends." This clergyman, who has long been wavering between Conformity and Dissent, "on points that admit of different views," has taught that three courses might be pursued by an Established Church—1, by employing inconsistent language, and thus neutralising and qualifying this and that; 2, by using vague and indefinite phraseology, which each may interpret according to preference; or, 3, by pretermitting the points in question, and achieving its end by silence or neutrality. He speaks of the last as "the only course open to us, if the clergy are to be preserved from discreditable imputations, and the conscience of the community is to be kept from deprivation." (*Ib.*, p. 4.) The desire of Mr. Davis is not to be achieved by a godless and national sanction and support of all truth and all error that men entertain may embrace, by disestablishment.

The Rev. S. MINTON admits, with many others, that the formation of this Book of Common Prayer, containing its hundreds of theological tenets, "was commenced at a time when the Reformation was incomplete, and finished at a time when reaction was at its height." (*Letters on Revision*, p. 23.) What consistency can be expected in a book commenced by such men as Latimer, Ridley, and Jewel, men of piety and learning, yet just coming out of the errors and superstitions of Popery, and finished by such men as Sheldon, Morley, and Gunning, from whose dubious or erroneous fear of God or man nothing worthy of the Creator or created is to be expected?—*Ib.*, p. 24.

The Rev. T. DAVIS.—"Sheldon, Morley and Gunning were the divines who took the most prominent part in giving to our Prayer Book its present form. Of Sheldon we have this record:—'He seemed not to have a deep sense of religion, if any at all, and spoke of it most commonly as an engine of government and a matter of policy.' (Burnet's *Hist.*, vol. I, p. 120.) When the Lord Chamberlain Manchester told the King, while the Act of Uniformity was under debate, 'that he was afraid the terms of it were so rigid that many of the ministers would not comply with it,' Bishop Sheldon replied, 'I am afraid they will;' nay, it is credibly reported he should say, 'Now we know their minds, we'll make them all knaves if they conform' (Baxter's *Life & Times*, by Calamy, vol. I, p. 370.) When Dr. Allen said to the same bishop, 'It is a pity the door is so strait;' he answered, 'It is no pity at all; if we had thought so many of them would have conformed, we would have made it straighter.' (Neal's *Hist.*, vol. III, p. 117; and Baxter's *Life & Times*, vol. I, p. 181.) Several instances recorded of him by Pepys (a perfectly unprejudiced writer, and himself an eye-witness of one fact) forcibly illustrate Burnet's remark, that 'he seemed not to have a deep sense of religion;' and then only too clearly how ill he was qualified for the part that he performed. Of Gunning it is said that 'he stuck at nothing.' (Baxter, vol. I, p. 174, and appendix) And that 'he was much set on reconciling us with Popery on some points.' Of Morley, we are informed that he was 'extremely passionate and very obstinate.' (Burnet's *Hist.*, pp. 120, 124); and that 'he was a prime manager of the whole affair, and

The Church of England has acted for about two hundred years as if men in our country two or three hundred years ago had come to a climax in the knowledge of God's word and will. Every clergyman of the Established Church for about 200 years up to 1865 has sworn hearty assent to *everything* in a document or book containing hundreds of religious dogmas "formulated in the heat of intense controversy," and when just emerging from papal darkness. The supposition of consistency and perfection is little less unworthy than present popish belief in continental and popish miracles. Hence in the name of religion there have been scandalous schemes and tricks of interpretation, burdening those who have resorted to them, yet valuing a good conscience, and filling with shame those who have desired all men to act honestly and honourably.[22]

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unwilling to yield anything that might look like moderation.' (Baxter, vol. I, p. 171."—*Common Prayer*, &c., pp. 22, 23.

CHILLINGWORTH, after speaking of the Bible only as the religion of Protestants, says, "I am fully assured that God does not, and therefore that man ought not, to require any more of any man than this, to believe the Scriptures to be God's word, to endeavour to find out the true sense of it, and to live accordingly."—*The Religion of Protestants.*

Dean STANLEY, like all who write much in advocacy of error, not only inconsistently with himself but with well-known fact, told his audience at Edinburgh (1872), that "of every National Church the glory was the great golden maxim of the ever-memorable Hailes, to carry a blank shield with no device of sect or party." If such be their "glory," those of England and Scotland have certainly none.

[22] The present Archbishop of YORK, in his primary Charge, admitted that "the overbearing stringency of an assent of 15,000 clergy, of various modes of thought and education, to all and everything contained in a book like our Prayer-book, tends to defeat its purpose. It forces the conscience upon unworthy shifts and sophisms, in order to disguise its difficulties. Thus the very tribunal would be corrupted; and, instead of the glad obedience of a son to his mother, would appear in some cases the tricks of a shifty servant to avoid the cruel behests of a hard master."

I believe with Mr. MIALL that "compulsory unity of religious profession by every subject of the realm was the aim of the law down to the period of the Toleration Act; forced uniformity of clerical teaching is what the law since then has been content with requiring. I know not which of the two is the profounder mistake. This I believe in my soul; that the Acts of Uniformity which stand upon our Statute Book have done more towards lowering the tone of moral and religious sentiment in this country than any other thing for which the State is responsible." "There are few national calamities more to be dreaded, none which bring with them a more killing moral blight, none which more certainly deprave the higher life of a people, than for the teachers of the nation, clerical or secular, to be placed by the law of the land under strong temptation to be cowards to their own convictions." "Let us try to imagine a compromise of scientific opinions, contradictory of one another, made three centuries ago, petrified into an unchangeable standard, and protected by statute against the smallest alteration."—*Speech in House of Commons*, May, 1871.

Yet some boast of the freedom of the clergy to believe and teach what they please. It is written in a largely circulated tract, "Only in such a church as the Established Church of England is it possible for the clergyman and the people to be at one and the same time free, and for truth and conscience to be both unshackled!" Freedom for truth and conscience in an obliged adherence to every Creed, Article, and utterance of the Book of Common Prayer!

Again, the injustice of the Church of England as established by law, is aggravated by the requirement of assent from all admitted into "holy orders" to sentiments *inconsistent with and contradictory to each other.* Article sixth is inconsistent with Article twenty-seventh, with the Baptismal Service, the Catechism and service of Confirmation. Article sixth teaches that "Holy Scripture containeth all things necessary to salvation, so that whatsoever is not read therein, nor may be proved thereby, is not to be required of any man that it should be believed as an article of the Faith, or be thought requisite or necessary to salvation." The Catechism teaches that repentance and faith are *required* for baptism, and that infants are baptized because these are promised by their sureties. Article twenty-seventh teaches that "the baptism of young children is in any wise to be retained in the Church as most agreeable with the institution of Christ." In the institution of Christ, in the all-sufficient Scriptures, there is not a

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Canon WORDSWORTH, in a sermon preached in Westminster, teaches, "Even a heathen poet says that he deserves eternal execration who speaks one thing with the mouth, and hides another in his mind; and shall we make such a notion as this the ground-work of interpreting the Book of Common Prayer, designed for the use of the people of England?" Mr. NEVILE well observes that "if the words of the English Church in the English Prayer-book are not to be understood in their plain, simple, literal English sense—if when she says, 'Seeing now dearly beloved, this child is regenerate,' she is not to be understood to mean that the child is regenerate, then doubt, suspicions, and scepticisms will lurk beneath her altars, and steal into the most solemn mysteries of religion. Then faith in subscription to Articles will be no more; and all confidence in her teaching, and in that of her ministers, will be destroyed, and so a grievous penalty will be inflicted on her and them; a heavy injury will be sustained by the people, and the English name and nation will sink low in estimation for honesty, sincerity, and truth."

The present form of clerical subscription is as follows (28 and 29 Vict., cap. 122):—"I assent to the Thirty-nine Articles of Religion, and to the Book of Common Prayer, and of the ordering of bishops, priests, and deacons. I believe the doctrine of the United Church of England and Ireland, as therein set forth, to be agreeable to the Word of God; and in Public Prayer and Administration of the Sacraments I will use the form in the said book prescribed, and none other, except so far as shall be ordered by lawful authority."

syllable on the promises of proxies as a substitute for impossible repentance and faith in children by reason of their tender age. Article eleventh says, "We are accounted righteous before God only for the merit of our Lord and Saviour Jesus Christ by faith." The Catechism and the services of Baptism and Confirmation teach that before baptism the unconscious child is a child of wrath, and is in baptism made a child of God, for which God is solemnly thanked. These and other contradictions, some of which will subsequently receive notice, being known to exist in the Book of Common Prayer, thousands have been admitted into "holy orders" through a presumed latitude of interpretation, which used by one fritters away the explicit import of this, and by another the explicit import of that part. Hence the contradictory sentiments of its teachers,[28] the constant groaning of one section or another under this or that, and the tremendous charges of inconsistency and dishonesty which each brings against the other. Suppose it were pleaded that comprehension is necessary in the present divided sentiment of the nation, yet for the realisation of this, instead of absurdly and sinfully professing opposing beliefs, the only honest and moral course is to free the Prayer Book from all dogmatic and distinctive teaching. The belief in a God and a Divine revelation, or in a book from which, along with creation and reason or instinct, God's will can be gathered, is about as much as can thus with equity be demanded from the national clergy, who might constitute a Babel of Congregationalists and Wesleyans, Presbyterians and Unitarians, Swedenborgians

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[28] Dr. C. J. VAUGHAN believes respecting the Prayer-book, that "there has been a Providence at work beside and above the human authorship; and the very loss of the Church's machinery for change justifies us in seeking the *animus imponentis* rather in the present than in the past."—*Revision of Prayer-book*, p. 19. It is a singular Providence that has thus provided objectionable words that cannot be changed! that allows a person to assent to them in the sense not of the words themselves, but in the sense that one of the disagreeing bishops can or will put or allow to be put on them.

The EARL OF CHATHAM in the House of Lords.—"The Dissenting ministers are represented as men of close ambition. They are so, my lords, and their ambition is to keep close to the college of fishermen, not of cardinals; and to the doctrine of inspired apostles, not to the decrees of interested and aspiring bishops. *They* contend for a Scriptural creed, and spiritual worship; *we* have a Calvinistic creed, a Popish liturgy, and an Arminian clergy."

Prof. MAURICE says, "Truth cannot be maintained by endangering truthfulness." "Subscription to Articles tempts men to dishonest evasions, tempts them to suppose that they are bound by an oath at twenty-three to shut out any light from their minds—in other words, to quench that Spirit who promises to guide them into truth—tempts them, therefore, to hate the very documents which ought to be the greatest helps to them in seeking for light, in escaping from the mists and fogs of their own intellect and of the world around them."

and Papists, if such immorality admitted of any distinctive names. To express approval of explicit words and by professed laxity misconstrue and clearly pervert and deny them, is dishonourable and dishonest. [24]

This unjust demand of assent to inconsistencies and contradictions from those who become legally authorised teachers of the highest morality and of a Divine religion, must exert on the possessors of "holy orders" an influence unfavourable to eminence of piety. [25] And notwithstanding the

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[24] The *Record* says of the preaching of Evangelicals, "It is raising their hearers to the gates of heaven;" and of that of Tractarians, "It is leading them down to the chambers of death."

The *Union Review* affirms, "We venture to say that heresy has been practically triumphant for three hundred years together *through the Prayer-book*."

Mr. GOLDWIN SMITH, while Regius Professor of Modern History in the University of Oxford, thus refers to divided opinion in the Church, and its tendency to scepticism: "The want of mutual love between these parties, and the manner in which they write and speak of each other, are lamentable enough. The cause of their mutual fury is to be found in their unnatural union. They are like two dogs coupled together against their will, wrenching and tugging against each other because they want to go different ways. Meanwhile, the effect of their dissensions, their mutual denunciations, their prosecutions, their counter-prosecutions, their exaggerated insistance on contested dogmas, and consequent neglect of admitted truths, is such as the religious faith of the people will not long withstand. National scepticism is its inevitable result." Mr. S. says that "highly gifted and highly cultivated minds," when these are "combined with sensitive consciences, refuse to bind themselves to a mass of heterogeneous Tudor dogmas, which, after the discussions we have had on the subject, no human being can believe to be even self-consistent, much less to be absolute and final truth." The relief from inconsistency in present clergy, from a burden which dishonourably long has rested on the consciences of many, is to "come out" of the Established Church, and help in terminating the national sanction of an abhorrent conglomeration.

[25] The Rev. T. DAVIS, having stated how he accepts one part of the Prayer-book, adds, "I will not pretend that I am satisfied with this. I am very far from being satisfied with it. The apparent sense, the more natural sense of the service is against me, though neither this sense nor any other is consistent with all the language of the Prayer-book." He justly deplores that the Bishop of Ripon (Dr. Bickersteth) from a fear of "the unsettlement of men's minds, the disturbance of confidence," &c. (as if "confidence" now existed, and contradictions produced no present "unsettlement") should say, "I deprecate any attempt at revision." Mr. D. desires a revision of the Prayer-book. He says, "as for accepting it in its plain sense, I say that its sense is not plain, and that this is the one palpable reason why it is a subject of endless controversy." He accepts "the Prayer-book as a whole, and not as throughout self-consistent." He admits, respecting himself and a part of the Prayer-book, what is a fact, whether known and acknowledged or not, respecting every priest of the Establishment in regard to one part or another of this contradictory book, that his acceptance of its "language seems to be somewhat remote from taking it in its '*plain*' grammatical sense." As reasons for revision, in reply to the Bishop of Ripon, he men-

glorious evidence members have given by the purity and self-sacrifice of their lives, that they feared God above many, I regret to believe that vast numbers during the more than three hundred years of this Church's existence have not lived to destroy the suspicion, which assent to a system so anomalous and scandalous, with a golden recompense hopefully looming in the distance, if not enjoyed at the outset, is calculated to inspire. The contradictions of the Prayer-book are not perversely made out by attributing to ambiguous words a meaning they do not necessarily and properly convey; but they consist in opposite sentiments, uttered

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tions, first, "that thousands of the clergy are suspected by the laity of believing one thing and assenting to another." He does not deem this a "trivial" matter. A second is, that about half of the worshipping population of this country are already alienated from our Church, and the alienation is steadily going on. A third evil is, that we are guilty of *injustice* towards every Dissenting brother who desires to worship in the National Church, but feels conscientious objections to language that is fairly open to question, and which might, therefore, be surrendered without any detriment to the Prayer-book. A fourth is, that a large number of the clergy are in their inmost hearts uneasy as to certain words that they are required to use in the discharge of their ministerial duties. A fifth, and surely an intense evil, is, that while candidates for the ministry are expected, as his Lordship declares, to accept the Prayer-book in its 'plain grammatical sense,' there are not a few candidates for the ministry, and others already invested with the office, who, if we may judge from current language, would deny that all our bishops so accept the Prayer-book." His sixth reason is, that the Prayer-book "is an occasion of strife and division, that it is unceasingly a subject of controversy." He depicts the present condition of the Church. His seventh reason is, "that earnest and excellent ministers of our Church, such as Canon Wodehouse and others that might be named, are from time to time resigning their vocation with heavy hearts in obedience to their conscience." I agree with him in regard to these reasons for revision, these evils of the established Prayer-book; but so unscriptural is every civil establishment of religion, and so Utopian is the idea of making the Prayer-book consistent and evangelical, that to "come out" of this Church is the only proper course for Mr. Davis, the Bishop of Ripon, and all such—a course demanded not only by religion, but even by morality. Such an established Prayer-book is a national sin, which we are bound to discountenance, though sacrifice be involved, if we would appear approved before the great Judge of all. Notwithstanding the excellence and beauty of certain parts, such are its blemishes and abominations, that Churchmen would be honoured by saying, "I will spue thee out of my mouth," rather than swallow the mingled food and poison. I reject not the Prayer-book, because it was principally composed hundreds of years ago, under disadvantageous circumstances, but because of its real character. It is undermining not only the godliness but the very morality of the nation, as the required passport to coveted benefices and status, and thus it calls on all within the Establishment to "come out," and all within and without to seek disestablishment. We are giving national sanction to error, unless both parts of a contradiction be true.

plainly, and incapable of apparent agreement, unless by Jesuitical perversion and the most glaring and sinful violence, acknowledged and deplored by the most eminent and worthy of those who have declared their assent, and also practically accounted for by the fact that the organisation has been concocted, altered, and left in its present condition, through some that had Protestant and others that had popish sympathies.[26] A necessary consequence of a contradictory Prayer-book is that the clergy, who all have professed approval of this book, entertain the most opposite sentiments, and all, with few exceptions, feel themselves to be under a grievous yoke. Though all have assented to the Prayer-book as scriptural, and all have promised obedience to their bishop or ordinary, yet a bishop (of London) before inducting to a living, has to inquire whether the priest will adhere to the law of the Church. They assent to what they do not like. Some things they do only by compulsion, but from emoluments and status they will not yet be separated. The better sort of Papists, yea, and of Infidels, would repudiate what High, Low, and Broad Churchmen have all assented to, an assent by which they are all retaining their benefices and dignities. The establishing and endowing of the greatest number of opposing beliefs existing in the nation is the nearest possible approach to equity, as things now are, if these beliefs were so separated that every man might accept the bounty and subscribe to no dogma but his own. There is a dignity as well as a justice in allowing the right of all in religious matters to think for themselves, and act according to personal conviction; no one by coercion tyrannising over another, all being shielded from every unjust encroachment, governors and governed each encouraging what is believed to be virtuous and divine, and discouraging all that is believed to be inequitable, injurious, unholy, from beneath. We, with Lord Amberley, interpret religious liberty "to mean not merely freedom for each man to think as his

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[26] The Rev. C. NEVILE.—The Prayer-book, *as it is*, represents religious knowledge in a state of *transition* from one great principle to another, and involves logical impossibilities which all the gold in Australia cannot defend, or any human power permanently support." (*The Est. Ch. ag. the Lib. Soc.*, p. 7.) What is it but long deadness, with very little of exception, that has prevented the chafing and conflict now evidenced? What is it but the remains of Popery in the Prayer-book that gives to the Anglo-Catholic party its existence, and its authority from the highest earthly tribunal to hold and propagate its unscriptural and irrational dogmas? A book of contradictions, the result of compromise, must lead to broils: one party pressing this, and another pressing the opposite, cannot remain the substitute for divine law or the standard of divine truth. Consistency and honour demand that High and Low Church at once shake off their golden fetters of professed assent to believed error or hated truth.

conscience bids him, but freedom to do this without incurring the slightest penalty or suffering the slightest disability. A state of things which holds out a reward to any man for professing this or that religious belief, and which excludes him from the reward if he does not profess it, is still radically defective in regard to religious liberty." The opposing sentiments of the Prayer-book we believe to have arisen from its having been made, revised, and re-revised, under the guidance of persons holding opposing sentiments and allowing some compromise; but this has resulted in the production of a book, the like to which, for beauties and blemishes, creation itself probably does not contain—a book the demanded approval of which, by the British Legislature, as agreeable to God's Word, outrages the desire to do justly. Yet parties in the Church, some laying hold of this and some of that part of the Prayer-book, are settling down into "Let me alone and I will let thee alone" (excepting some excesses on which the law can lay hold) and respecting this immoral and demoralising state of things every Dissenter is expected to hold his peace![27]

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[27] Bishop BICKERSTETH (1862).—"The Book of Common Prayer, with all its excellencies, is a human composition: as such it necessarily partakes of human imperfection. Revise it as you will, you can never make it absolutely perfect." The Bishops of Ripon and Winchester, belonging to two opposite schools, can thus speak of a book which so contradicts itself and Scripture, that no man having a Bible and a conscience ought to recognise as "agreeable to the Word of God." What but the contradictions of the Book of Common Prayer leads a clergyman to advertise in the *Guardian* for a curate having "views in accordance with the Prayer-book," and one in the *Record* to stipulate that "the opinions of applicants must be in accordance with the Articles?"

Mr. E. S. KENNEDY's words are illustrative of the disgraceful shifts to which clergymen resort when he says, "Upon one occasion, when enumerating to a clergyman sundry impediments that prevented me from entering into 'holy orders,' I mentioned to him that I did not believe the second verse of the Athanasian Creed. 'My good fellow,' was the reply, 'neither do I, but don't you see that a clergyman avoids that objectionable clause, as it always falls to the share of the clerk and the congregation.'"—*The Liturgy and the Laity*, p. 29.

Bishop WILBERFORCE, as a sample of many, may be quoted in illustration of the impossibility of obtaining an Established and Scriptural Prayer-book. The sects, "he says, have risen, and flourished, and faded through their arrogant and one-sided assertion of some great truth, perverted by the one-sidedness of its statement into a most dangerous form of practical falsehood; the Catholic Church has ever satisfied honest minds of both schools, by contenting herself with stating, like the holy Scriptures which she guards, both sets of truths in their simplicity."

Dr. ARNOLD says, "What would I give to see our Liturgy amended?" He adds, "but our bishops cry, 'Touch not, meddle not,' till indeed it will be too late to do either."—*Life and Correspondence*, vol. I., p. 35.

But worse, the Church of England demands from her priests their promise of utterances at which morality blushes, and from which it shrinks with shuddering. I refer to the burial service; than which nothing more appropriate is desired in the interment of those whose faith in Jesus and supreme love to Him were beyond suspicion. But it is an act of glaring immorality on the part of the State to demand from her priests, according to promise before ordination, that with the exception of the unbaptized, self-murderers, and the excommunicated, in whatever ungodliness or iniquity any man or woman has lived and died, it shall in interring the body be said, "It hath pleased Almighty God of His great mercy to take unto Himself the soul of our dear brother [or sister] here departed." In numerous instances the thinking portion of attendants is necessitated to believe that the parson lies. The demand of such words outrages not only justice but morality. The existence of the statute requiring this is a national sin.[28] We have not been sufficiently resolved that this iniquity should cease. Immoral things demanded and done in the name of religion cannot but encourage other immorality. Civil and ecclesiastical legislators, and certainly teachers of Christianity, ought to be above the suspicion of encouraging or practising falsehood and dishonesty. Nor can any persons act in opposition to conscience without weakening its power. On this vile habiliment of popery I should use language much stronger than that of Canon RYLE when he says of the Church of England, "It persists in wearing old clothes which were made for my grandfather 200 years ago." There is such a thing as "speaking lies in hypocrisy." Those who knowingly demand or assent to utterances believed to be contradictory or untruthful, are all guilty of immorality.[29]

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[28] The *Record*, months ago, spoke of "the deplorable extent to which the younger clergy of the Church of England are demoralised, not only in doctrine, but in general tone of feeling." Our complaint goes further, and traces the same to another source.

[29] The Rev. S. MINTON.—"The fact stares us in the face, that, however legally unassailable or logically defensible we may regard our position to be, yet, after centuries of argument, and explanation, and controversy, it is still conscientiously considered by multitudes of our fellow Christians to be morally untenable."—*Letters on Revision*, p. 12.

Bp. MAGEE, in the House of Lords (1872), said: "No profession was bound by so many complicated and obsolete laws as those which bound the clergy. Indeed, there was not a clergyman in the Church of England who either did or could literally comply with every one of the rubrics. The laws fitted the Church like an ill-made coat—tight where they should be loose, and loose where they should be tight." Is it not immoral to bend or be bound to that with which compliance is impossible? Yet the Rev. EDMUND JENNER can write that if "alien ministers" must "share the Church" with him by officiating in "the Church yard," he can

The British nation then by statute enacts the perpetuation of daily immorality by her authorised teachers of morality and religion! The British legislature demands, in order to an enjoyment of some of its real or supposed favours, the approval and use of a book which no body of men on the face

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no longer hold his "position *with credit!*"

The Rev. C. NEVILE, "formerly Rector of Wickenby and Vicar of Thornby," in 1863 writes a tract entitled, "The Established Church versus The 'Liberation Society,'" from which I make the following extracts bearing on the morality of our ecclesiastical Establishment, some of the facts of which may be subsequently noticed under the particular portions to which they respectively belong. He was then a clergyman of the Church of England, although for conscience' sake he had resigned his livings. Among other things he says, "A very few years ago our Church was convulsed by what appeared to be an *honest* and *vital* dispute on the subject of Baptismal regeneration. The highest authorities on each side assured us that '*soul-destroying doctrine*' attached to one party, and '*deadly heresy*' to the other. One of our Bishops felt compelled to take the desperate step of breaking communion with an Archbishop." Again, "the preaching of a section of our ministers, more numerous than many persons suppose, has been publicly condemned by our Bishops as '*infamous and blasphemous.*' Such, however, is the distress, and so highly do we value our *temporal* advantages, that by the *fundamental principle* of the 'Church Institution,' these three discordant parties are all invited to sink their common differences and make a united stand to preserve the '*rights, privileges,* and *status*' of the *Establishment*, which surely must be dust and ashes compared to the *principle* on which a church is founded, and the *doctrine* it professes to teach." Once more: "In the Bishop of Durham's published Charge I read as follows; 'Cases not unfrequently occur in which the officiating minister is most reluctantly obliged to read over the remains of the deceased expressions of thankfulness and assured hope, which the largest charity cannot justify, and which become a scandal and a stumbling-block to the living. In 1850 upwards of *four thousand of the clergy* openly protested against this *obligation*. Every year I have applications from clergymen in my diocese asking for a permission *(which I have no power to grant)* to alter or omit one or two expressions, rather than utter with their lips words against which, in the special case, *their inmost convictions would revolt*, and which *the universal opinion of their parishioners pronounce to be a lie.*" Mr. Nevile further thus remarks on "the well-known *vicarious stipulation* in our Church Catechism. The whole of the rank, wealth, and power of the Established Church is enlisted in support of this doctrine, which has not the smallest foundation in the New Testament. Every one of our ministers is compelled to assent to it when he takes orders, and he is utterly ruined if he gives it up. Infant baptism is the corner-stone of our Church system, and we expressly found it upon this vicarious stipulation. Now, after three hundred years of this teaching of our national Church, what is the real belief of our people? I have never been able to find an intelligent working man who had any faith in the doctrine that *one* person could make vows and promises of belief and conduct in behalf of *another person's* infant child." He adds, as a matter of his own experience "By the operation of our cruel and unchristian law of burial, which is denied to unbaptized infants, whose '*innocency*' our Saviour has '*exhorted all men to follow*,' I am assured that

of the earth would at the present day dare to originate and recommend. This is the conduct of senators professing to be among the most enlightened and equitable legislators in the world; while to desire disestablishment, to maintain that the State has no right to take cognisance of religious parties or sects as such, to demand as a right liberty for every man in perfect equality to hold and propagate his sentiments so far as they are not seditious and he does not infringe on the rights of others, is a crime deserving ostracism!

The climax of this injustice is in the demand of utterances, and assent to utterances, which, in the estimation of many of the most thoughtful in the kingdom, approach to blasphemy. These utterances are a galling yoke worn only by the clergy, demanded only from them. But the nation is responsible for thus iniquitously binding them by its laws, and shutting out from its sanction as public teachers all who declare not assent to the professed communication of the Holy Ghost by bishops to priests, and to a professed forgiving, by their priests, of the sins of the afflicted penitent. I am now mentioning these characteristics of the Book of Common Prayer, only in illustration of the injustice—and an injustice that in some instances is not only iniquitous but irrational—that characterises the Church of England: in showing that the Church of England is not a Scriptural Church, more will be said on some of these features of the Establishment. I may subsequently refer to the "prestige, the honours, the pecuniary resources, and the social patronage of the State," which are all legally being made available to produce in the nation a return to doctrines and usages which many of us believe to be anti-Scriptural and soul-destroying, and in testimony against which our forefathers died. Were the Prayer-book in all its formularies

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many poor men are constrained to take part in a service against which 'their inmost convictions revolt,' to secure Christian burial for these helpless infants in case of their death." Further: "There is the same contradiction in our authorised doctrines that there is in our principles. If we successfully teach our people that the death of our Saviour was '*a full, perfect, and sufficient sacrifice, oblation, and satisfaction for the sins of the whole world*,' we can never expect them to believe that an infant child of Christian parents dying at Harby, before the minister's attendance can be procured from Clifton, which is five miles off, dies '*deserving God's wrath and damnation*,' and ought to be denied Christian burial. We cannot reasonably ask an intelligent, simple-minded working man to '*promise and vow*' that an infant child should '*keep God's holy will and commandments, and walk in the same all the days of its life*,' when he well knows that by the very same Church formularies this child can never be permitted to receive the sacrament of the Lord's Supper without confessing '*manifold sins and wickedness most grievously committed in thought, word, and deed*.'"

and Articles evangelical, so long as it was established by law, some of us would be Dissenters. It now contains much that is true and excellent, along with some poisonous and soul-destroying error. I could ask, What book has given to Conformists more mental distress, more heart-ache, more accusations of conscience? What book has occasioned more strife and bitterness in the Established Church itself among the High, the Low, and the Broad Churchmen? What book has caused a greater national rent than now exists in the parties of Nonconformists and Conformists into which, being established, it has divided this nation? What book is now demoralising and ruining a greater number than this book, which has legislative and national sanction, and for which there is national responsibility? Whilst this Book of Common Prayer is, if I mistake not, thus glaringly heterodox, and assent to it as agreeable to God's Word, and the undeviating public use of it, till altered by Queen, Lords, and Commons, are iniquitously demanded from every one admitted to "holy orders," the speaking and writing respecting it by some would induce the belief of the credulous that it was all written by godly reformers, who appear almost superhumanly to have excluded all that before was unworthy, and retained all that is scriptural and appropriate; so that the vision of an angel, the power of a microscope, or the malignity of a demon, is requisite to detect a serious flaw. The time is approaching when Hooker will cease to be designated "the judicious," when explanations and defences of the Prayer-book, its creeds and services, by the learned and pious of past ages, by bigoted adherents meeting now in the Senate or in Convocation, yea, when even the treatise on a *Revision of the Liturgy*, by Dr. Vaughan, Master of the Temple, on some of whose other works so much praise can justly be bestowed, shall be read with sorrowful surprise, if read at all. I do not imply my endorsement of all the creeds of Nonconformists. For these each individual or each sect is responsible. These characteristics of the Church of England confer *national* dignity or involve *national* stigma. They are a part of national *righteousness* or of national *sin*. It will not so be when all bodies of Christians are in the same relation to the State, all protected, none favoured. Nor let it be forgotten that truth undergoes a mutation in passing the Tweed, or that the governmental religion is wrong on one side of the river.

No one can read the writings and speeches of many Establishmentarians, without perceiving that the great bugbear in disestablishment is its connection with disendowment. Praise can by some be given to Dissenters for not desiring "to aggrandise their own religious bodies;" but is not the Established Church of England "a huge aggrandisement of the

palian sect, at the expense of the whole nation?"[20] Although I in the thoroughly conscientious Churchman, in the truly and ly pious Churchman, who, through prepossessions, generally in

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Bishop of NORWICH (A.D. 1825) bly said, "Could he bring him- elieve that any country required ular ecclesiastical establishment r its maintenance demanded a of the fundamental principle and true religion—a subver- the Divine precept of doing unto n all occasions as you would be done by—a departure from of the Divine commandment, could say that a church such support did not deserve hold in a free community. If rch of England could not be else ned than by the permanent of pains and penalties, then d not scruple to say, let it fall." LADSTONE, relative to Ireland, could say, "What we look to se of the Church of Ireland, are tters of policy or of expediency, broad firm principles of civil nd justice. We must embrace rinciples, and follow them to nclusions, to whatever they may Why does not Mr. Gladstone thus nd act when looking at Pro- Dissent as well as at Popery? SELBORNE admits that "No uthority ought to interfere with n's religious belief." Ought any uthority deliberately to break w, the golden rule of equity? ong to impose a religion believed rrupt—or the support of this— -tenths of a population; and of being altered only in degree tice and iniquity, is it actually into right, to impose the same t one-half? Lord Selborne's "the essential and inseparable involved in lifting one church ong many into political ascen- nd endowing it with property to the people in their corpo- city," is, among other things, that "those who do not participate in the benefit derived from the property fail to do so from simple choice," as if he had forgotten the required assent to the Book of Common Prayer from all priests of the Established Church, with undevia- ting adherence to it in public worship until it shall please our legislators to command differently; or as if conscience had as little to do with assenting to hundreds of dogmas—some of them contradictory of each other—as with drinking a cup of tea. I do not suppose that Lord Selborne believes in the infal- libility of the Prayer-book—the setting forth of its imperfections is the chief work of Convocation and the House of Lords sometimes for successive days and weeks—or that he requires conscience in every present Dissenter to become "seared with a hot iron," but I believe that he fails, with a full determination to adhere to the golden rule, to put himself in the place of a dissentient, who feels it his duty to obey God rather than man.

Archdeacon SANDFORD has said, "We have the fact that of those ministering in the Church itself, numbers reconcile themselves to Conformity by putting a forced and non-natural construction upon the language of its offices, while by a great majority of the clergy most of its canons, and some of its rubrics, are systematically disregarded."

Dr. PUSEY says, "I cannot imagine anything more demoralising than that clergymen should express their belief in great fundamental truths, and assert the contrary—that they should affirm to God, as the mouth-piece of the con- gregation in prayer, what they should contradict in their sermons or writings." Yet an evangelical leader, like Canon RYLE, can scornfully speak of "that tribe of men who would fain persuade you to leave the Church of England."

great part educational, may be warmly attached to the Church of England, I believe the existence of this church to be one of the greatest hindrances to national peace, goodwill, and prosperity, that its maintenance, requiring in consistency with justice the establishing and patronising by pecuniary aid and varied honours Popery, Mohammedanism, and, indeed, every other form of religious error, is one of our greatest national sins; and that connivance at its most contradictory and erroneous teaching, and its iniquitous establishment, will, if continued, bring upon us in God's malediction a righteous retribution.

I will not deny that in my appeal for justice I may have thought more of the oppressed Dissenter than of the oppressed Churchman, but I as sincerely desire the fetters of the Churchman to be broken, whose deliverance from a pitiable and degrading bondage I see in disestablishment, and in this only, unless at the shrine of equity and an approving conscience he would self-sacrificingly, courageously, and honourably "come out." The only complete national liberation is by legislatively undoing what has been legislatively but unjustly done.

I close this chapter with the words of Mr. GOLDWIN SMITH: "UNLESS THE ESTABLISHMENT DIES, THE ENGLISH CHURCH CANNOT LIVE; FOR NO CHRISTIAN INSTITUTION CAN POSSIBLY LIVE WHEN IT IS IDENTIFIED, AS THE ESTABLISHED CHURCH IS, WITH FLAGRANT INJUSTICE."

CHAPTER III.

THE ESTABLISHED CHURCH OF ENGLAND CONDEMNED BY ITS OWN HISTORY.—ORIGIN OF THE PROTESTANT ESTABLISHED CHURCH.—VICISSITUDES IN ITS EARLY HISTORY.—MODERN LEGISLATION.

HAVING endeavoured to show that the existing alliance between Church and State in this country in that organisation by law and courtesy called the Church of England, is opposed to Scripture in the fact of admitting human legislation and coercion, and that this Established Church in its existence and character violates justice and reason, I propose now to show in regard to several important and fundamental particulars, her departure from Scripture, her contradictions of herself, her injustice to her own clergy as well as to every Nonconformist; and to adduce some of the admissions of her members to her inconsistency and corruption when tested by Scripture, equity, or reason, and to the desirability and necessity of her disestablishment. In origin she is unworthy, in constitution and government dishonourable, and in discipline scandalous. For illustration and proof in connection with these particulars, it may be necessary first of all to adduce some *historic facts;* then to speak of *membership* in this church, along with baptism and confirmation; of her *officers*, their election, and the governing power professed or possessed; and of her *discipline*, by the possession of creeds, a recognised Book of Common Prayer, and two sanctioned Books of Homilies, by the demand of oaths and assents, by ordained forms and utterances in worship, in baptising, catechising, confirming, celebrating the Lord's Supper, visiting the sick, and burying the dead; by a legal, tedious, neglected, expensive, unscriptural, and almost unusable mode of proceeding in ecclesiastical courts against those among the clergy that are presumed to be glaringly heretical or grossly immoral, and by cruel and unscriptural canons which as a rule alarm transgressors and encourage the obedient as much as waste paper known to be destined for the fire, allowing the laity to believe and do

almost whatever they like, with the exception of withholding the support that by law is enacted and can be enforced, and in some instances keeping back from the Lord's Supper, Some of these canons are virtually annulled by opposing parts of the enacted Book of Common Prayer, and by other statutes. Scarcely a single motive to disestablishment from any of these facts shall I adduce, which is not admitted in stronger language by her own eminent members to be a valid objection to the Church of England as established by law; and to every objection to disestablishment, with scarcely a single exception, I shall adduce the concession of her own members to its invalidity.

The unworthiness of the Church of England's origin does not in itself constitute her condemnation. She might at first contain many blemishes that were subsequently removed, do many acts of which she was afterwards ashamed and penitent, and have a constitution that was speedily superseded by another and a better. Moreover, for sentiments held and deeds done in England more than 300 years ago, there may be an apology which could not be pleaded for the same if now held and done. As God does not reproach the penitent and returning prodigal with his former sins, neither will I reproach the Church of England with aught on which she has expressed humiliation and resolved abandonment, This church originated in the desire and determination of King HENRY VIII. to divorce Katharine his Queen, an act to which the pope, from political considerations, was unable to give his assent. Henry VIII. to this time had been a zealous adherent of the papacy. For writing in opposition to Luther on the doctrine of seven sacraments, in 1521, he had been honoured by the pope with the title of Defender of the Faith. In A.D. 1527, the king's desire for a divorce was laid before the court of Rome. In 1529 the case was tried in England, before the pope's legate, and was transferred to Rome. In 1530 several Universities, in opposition to the pope, affirmed the illegality of the king's marriage, and the clergy in Convocation acknowledged Henry as supreme head of the English Church. In 1532 a statute was made against paying first-fruits to the pope, and for consecrating bishops though bulls were denied at Rome. In 1533 a statute was passed prohibiting all appeals to the court of Rome. In 1534 the king and parliament threw off all subjection to the see of Rome, the convocation declared their submission to the king's authority, and parliament enacted that the king is supreme head of the Church of England, and gave him the first-fruits and tenths. In 1536 Articles concerning faith and ceremonies were agreed upon by Convocation and published by royal authority. Monasteries in England having incomes under £200 per annum were dissolved, and their revenues given to the king. In 1539 six papal Articles of Religion were enacted by parliament, and the bishops took out commissions from

the king, empowering them to ordain, and to execute episcopal functions. The king burned or executed Papists and Reformers, the former for denying his supremacy, and the latter for opposing Romish errors. In 1544 the Litany set forth in English was ordered to be used. In 1545 there were an English Book of Common Prayer, and The King's Primer.

The Sovereign's headship of the Church was not obtained at once. To remove a premunire hanging over the heads of a number of the clergy for applying to the See of Rome, and submitting to the legatine power as exercised by Wolsey, Henry was acknowledged by them as "Protector and only Supreme Head of the Church and Clergy of England." This was done after seeking a reserve or modification, which the King would not allow.[1] Also, before the appointment of bishops was taken from the Pope and given absolutely to the King, it was enacted that "If any person, elected to a bishopric and presented by the King to the Pope, shall be either denied or delayed in his bulls, the King's Highness may then present him to the archbishop of the province for his consecration." Also, every "archbishop and bishop so named, presented, and consecrated, shall be taken and reputed as perfect and complete in every part of their character." The clergy in convocation subsequently (in 1532) promised not "to enact, promulge, or put in execution any constitution" made for the future, unless they had the royal assent for that purpose. The submission of the clergy afterwards went further, and was subsequently passed into an Act of Parliament with a penalty annexed. In suppressing religious houses, seizing their property, and disposing of it according to judgment or pleasure, the King first seized that of St. James, which was a hospital, compounding with the Sisters by a pension for their lives, and building for himself St. James's Hall. He next took the priory of Christ Church, London, and distributed the Franciscans in other houses of the same order. It was enacted that disputed matrimonial or testamentary questions respecting tithes, oblations, &c., should be decided in courts temporal or spiritual within the King's jurisdiction, the appeal to Rome no longer being permitted. All this while the King was a decided Papist, refusing all help to Latimer in his scruples respecting purgatory, diminishing papal power and enlarging his own, with a view to the confirmation of his divorce, which the Pope durst not sanction from fear of the German Emperor. The act empowering an ordinary to arrest, imprison, and punish a man merely suspected of heresy was repealed in 1534.

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[1] The saving clause was added, "*as far as is allowed by the law of Christ.*" But this, under the circumstances, was a mere subterfuge. See Burnet, *Hist. Reformation*, vol. iii, pp. 78-80; Froude, *Hist. England*, vol. i, chap. 4.

Finally, all appeals to Rome were prohibited, and all religious fraternities and houses were made subject to the King and English Courts. This prepared the way for the dissolution of the abbeys. It was subsequently enacted, that "no persons shall be presented, nominated, or commended to the Pope or See of Rome for any archbishopric or bishopric within this realm;" that "the King, upon the vacancy of the See, was to send his *congé d'élire* to the dean and chapter, or prior or convent, and in case they delayed their election above twelve days, the crown was empowered to nominate the person by letters patent." In this way was brought about, bit by bit, the mongrel organisation called the Church of England; the King for some time aiming at peace with Rome, but also bent on his divorce of the Queen, the Parliament sanctioning this and that liberation from the power of Rome, and eventually declaring their authority to abrogate, null, amplify, diminish, or dispense with all human laws of this realm. And it is subsequently thus enacted, "Albeit the King's Majesty justly and rightfully is, and ought to be, supreme head of the Church of England, and is so recognised by the clergy of this realm in their Convocation; yet, nevertheless, for corroboration and confirmation thereof, and for increase of virtue in Christ's religion within this realm of England, and to repress and extirp all errors, heresies, and other enormities and abuses heretofore and in the same: Be it enacted, by the authority of this present Parliament, that the King our Sovereign lord, his heirs and successors, kings of this realm, shall be taken, accepted, and reputed the only supreme head in earth of the Church of England, called *Anglicana Ecclesia*, and shall have and enjoy, annexed and united to the imperial crown of this realm, as well as the title and style thereof as all the honours, dignities, pre-eminences, jurisdictions, authorities, immunities, profits, and commodities, to the said dignity belonging and appertaining; and that our said Sovereign lord, his heirs and successors, kings of this realm, shall have full power and authority to visit, repress, redress, reform, order, correct, restrain, and amend all such errors, heresies, abuses, contempts, and enormities, whatsoever they be, which by any manner of spiritual authority or jurisdiction ought or may lawfully be reformed—most to the pleasure of Almighty God, the increase of virtue in Christ's religion, and for the conservation of the peace, unity, and tranquillity of this realm—any usage, custom, foreign laws, foreign authority, prescription, or any other thing or things to the contrary hereof, notwithstanding."[1] The idea that God has given to the Sovereigns of England, and their heirs and successors, this power in matters ecclesias-

[1] Act of Supremacy, 26 Henry VIII., cap. 1.

tical, or that this power in the civil governor or government is accordant with the Twentieth Article on the Church's "power to decree rites or ceremonies, and authority in controversies of faith," I shall not now combat. It is patent to every reader of English history, that the Reformation in Henry the Eighth's time, if aught worthy of the name took place, was a transfer of headship and power from the Pope of Rome to the King of England and his successors in matters ecclesiastical; that the bishops and clergy, with rare exceptions, did not facilitate this, but reluctantly submitted to it; that the King, with his obstinate will and corrupt heart, assisted by political characters and political considerations more than by ecclesiastics, effected the change; the Church remaining in doctrine and practice, with one or two exceptions, essentially papal. Headship was changed, and at length the Liturgy, in an English translation, was used.

The Six Articles of 1539, demanding the belief of transubstantiation, priestly celibacy, &c., on pain of confiscation of property, imprisonment of person to the extent of the king's pleasure, or forfeiture of life, according to circumstances and degrees of supposed guilt, were enacted by parliament; the preamble of the Bill stating that "the King's most excellent Majesty is by God's law, supreme head under Him of this whole church and congregation of England, intending the conservation of the same church and congregation in a true, sincere, and uniform doctrine of Christ's religion." A Bill was subsequently passed mitigating the capital punishment for the marriage of priests by an enactment of "the forfeiture of goods, chattels, and lands, during life." In 1540 an act on controversies in religion was passed, in which all books impugning "the holy Sacrament of the altar," or maintaining "the damnable opinions of the Anabaptists," were prohibited under forfeitures and fines. The reading of the Bible was likewise prohibited to all under the degrees of gentlemen and gentlewomen. In 1546 the haughty sovereign died— who from personal and political motives had abolished the papal sway in England and assumed in his own person papal power, consigning to cells or to death those who questioned his supremacy, or dared openly to differ from his religious opinions. In his will he settled six hundred pounds per annum upon the dean and canons, to find two priests to say masses for his soul in St. George's Chapel, where he was buried, and mentioned in the said will, after referring to Christ and His redeeming work, that "we do instantly require and desire the blessed Virgin Mary His mother, with all the holy company of heaven, continually to pray for us whilst we live in this world, and in the time of passing out of the same, that we may the sooner attain everlasting life after our departure out of this transitory life."

EDWARD VI. immediately succeeded his father, and ruled with comparative mildness, and with favour to Protestants. During his reign the first Book of Homilies was issued; also the first "Book of Common Prayer and Administration of the Sacraments," &c., was printed for the use of churches; and this use was enjoined by parliamentary authority. The Book of Common Prayer was[3] subsequently reviewed and brought nearer to its present character. In two years the State, having professedly changed its opinion, required all the people to do likewise. Edward VI., amiable and pious, died in 1553, and was succeeded by MARY. Had the king been spared many years, with the aid of Hooper and others, it is probable we

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[3] Nor did the great and glorious leaders of Church reformation at this period—such as Cranmer, Jewel, and Ridley—profess even an attempt to bring back the Church to inspired truth and apostolic organisation. It was to the Bible *and* the ancient Church, to the oracles of God and holy and learned fathers. Before them even Luther, in dealing with some troublesome dissentients, had done the same.

Archbishop CRANMER says: — "I protest that it was never my mind to write, speak, or understand anything contrary to the most holy Word of God, or else against the holy Catholic Church of Christ, but purely and simply to imitate and teach those things only which I have learned from the Sacred Scriptures and of the holy Catholic Church of Christ from the beginning, and also according to the exposition of the most holy and learned fathers and martyrs of the Church." "I am ready in all things to follow the judgment of the most sacred Word of God, and of the holy Catholic Church."

Bp. JEWEL: — "We, the English Reformers, have approached as nearly as possibly we could, the Church of the apostles, and the ancient Catholic bishops and fathers."

RIDLEY: — "When I perceive the greatest part of Christians to be infected with the poison of the See of [redacted] repair to the usages of the Church." "I do not mean that these Reformers exalted the Fathers and the Primitive Church to an equality with God's Word, but they did injudiciously intermingle them, and unwarrantably exalt the former."

The present Tractarians go farther than many of "our Reformers" of old. Hence it is said, "Rome differs from us as to the *authority* which she ascribes to tradition: she regards it as *co*-ordinate, our divines as *sub*-ordinate; as to *the way in which it is to be employed*: she, as *independent* of Holy Scripture, ours, as *subservient* to and blended with it," &c.

Archbishop WHATELY rightly says, in his *Essays on Kingdom of Christ*, p. 153, "If any or every part of Scripture is to be interpreted according to a supposed authoritative tradition, and from that interpretation there is to be *no appeal*, it is plain that, to all practical purposes, this comes to the same thing as an independent tradition." He further adds on this "co-ordinate" and "subordinate" tradition, "Let but the *principle* which is common to both systems be established, and the one may be easily made to answer all the purposes of the other."

Just as Dr. Newman's making the third and fourth century doctrines the base of belief led him into the Church of Rome, so Abp. Whately's appeal to Scripture on the *Church and Kingdom of Christ* leads directly to Nonconformity.

should have had a much more complete and scriptural Reformation. Though Henry effected a great change in a transfer of power from the pope to himself, and thus laid the foundation for further changes, we trace Church Reformation to the reign of Edward VI., rather than to any other period. Under Queen Mary the Acts under Edward VI. favouring Protestantism were repealed, and many persons were burnt or executed for their religious sentiments, popery being again established. She died in 1558, and was succeeded by Queen ELIZABETH. In her reign, by Act of Parliament, ecclesiastical jurisdiction was restored to the Crown of England. By this Act, "such jurisdictions, privileges, superiorities, and preeminences, spiritual and ecclesiastical, as by any spiritual or ecclesiastical power or authority have heretofore been, or may be lawfully exercised or used, for the visitation of the ecclesiastical state and persons, and for reformation, order, and correction of the same, and of all manner of errors, heresies, schisms, abuses, offences, contempts and enormities, shall for ever, by authority of this present parliament, be united and annexed to the imperial crown of this realm." Laws for establishing the popish religion under Mary were now repealed. The queen and her successors were empowered to erect the High Commission Court for the exercise of ecclesiastical jurisdiction. During Elizabeth's reign some alteration in vestments was enacted, and the third Act of Uniformity was passed. Also a form of belief digested into eleven Articles was ordered (in 1559) to be publicly read by all the clergy at their entering upon their cures. Subsequently (in 1562), it was required that every one subscribe to thirty-eight Articles of Faith previous to an admission to any benefice with a cure. First-fruits and tenths were restored to the crown. As the clergy, with few exceptions, had come from being Protestants under Edward VI., to being Papists under Queen Mary, so they became professed Protestants under Queen Elizabeth. "Of 9400 beneficed men in England, only 189 refused to take the oath of Supremacy." Fifteen bishops, however, out of seventeen, refused, and resigned their Sees, or were deprived. The people, as a whole, did not thus change. Papal errors, as such, were understood but partially and by a few during the reign of Henry VIII. King Henry, from personal considerations in connection with his divorce, had broken with Rome. From political motives, insubordination to a foreign prince, and the exercise of exclusive and supreme power by the sovereign of the country, were approved by the sovereign and by senators. During the reign of Elizabeth was published a Book of Common Prayer but slightly altered from the second under Edward VI. Also the second Book of Homilies was printed. In 1571 Jewel and others of blessed memory had attained to such a pitch of piety and learning as to digest the "Thirty-nine

Articles" which for more than 300 years in every sentence and word had the sanction of every ordained priest in the Established Church! I would not depreciate the merits of such men as Cranmer, Ridley, Hooper, and Latimer, who for their Protestantism were brought to the stake under Queen Mary—of Jewel, who escaped such a death by fleeing to the continent—and of others who were instrumental in changing the Romish Missal into the present Book of Common Prayer; but it is right to remember universal fallibility, the corrupt influence to which some of these were especially exposed, the recent and but partial discovery of the errors of popery, the tendency of a peaceful disposition, the limits within which they were confined by the powers that be, and the hope of some that their successors under more favourable circumstances would proceed further. Elizabeth having burned Baptists and hung Independents, and committed thousands to filthy dungeons, changed her policy of imprisonment and death for transportation. Riddle (from whose chronology, Bates' Lectures, and Collier's History most of these historic facts are taken) says, that "during the reign of Elizabeth 204 Roman Catholics were put to death; viz., 15 for denying the queen's supremacy, 126 for exercising priestly functions, and the rest for being reconciled to the Church of Rome, or aiding and assisting priests. Also 90 died in prison, 105 were banished." He does not record the number of Protestant Nonconformists who suffered death, imprisonment, or transportation during her reign. The headship of the church was as firmly maintained by Elizabeth as by Henry VIII., but she was more Protestant than her father. Her message to the Bishop of Ely, who had hesitated to surrender some property to her chancellor as commanded by Her Majesty, was: "Proud Prelate,—I understand you are backward in complying with your agreement; but I would have you know that I who made you what you are can unmake you: and if you do not forthwith fulfil your engagement, by God I will immediately unfrock you. Yours, as you demean yourself, ELIZABETH." At this time every one was required by law to be a member of the Established Church. As Lord Selborne says, "the church and its doctrines were by the law of this country incorporated with the laws of the realm."

In 1603 the queen died, and was succeeded by JAMES I. In his reign (in 1611) a new translation of the Bible, the one still in general and authorised use, was effected; a proclamation was made enforcing the Act of Uniformity, to which forty-nine out of ten thousand ministers of parishes refused to conform, and were deprived; and the Book of Sports was published with royal sanction, allowing sports on Sundays after divine service to those who had been present. For the neglect of reading this permission in the churches according to the royal command, some were prosecuted in the Star

Chamber. The church which before had for its supreme earthly head one of the greatest voluptuaries, had now one whose word of promise was undeserving of trust, and whose inebriety was but too apparent. After the "Anabaptist" Wightman had been burned at Lichfield, the king substituted imprisonment and banishment for death on account of dissent and separation from the Established Church. During his reign a Conference took place at Hampton Court, in which the Puritans with a few Nonconformists ineffectually sought improvements. Convocation framed a body of Canons which received the royal assent. The Gunpowder Plot was an event of his reign; also the collection of one hundred and forty-one Canons, which received the sanction of both houses of Convocation, and were ratified by the king's letters patent; and which remain, I believe, unaltered, although the change by law on swearing assent to everything in the Book of Common Prayer may override a portion of the thirty-sixth; and other statutes may virtually annul other canons. These canons, to two of which the Prayer-book refers, are nominally still binding on the clergy, but not on the laity. (See Bates' *College Lectures*, p. 368.)

James I. was succeeded by CHARLES I. in 1625. Under this king, laws of Uniformity and in favour of Sunday sports received confirmation. The voluntary emigration of Nonconformists to New England was prohibited. In 1628 this king's declaration was prefixed to a new edition of the thirty-nine Articles of Religion in England, forbidding their interpretation in any but the literal and grammatical sense. This royal declaration is still printed with the Articles. But before he died, the Book of Common Prayer was changed by parliament for a Directory. In 1648, after lengthened conflicts with his parliament and people, the king was beheaded. Next a Protectorate, under OLIVER CROMWELL, commenced, which gave liberty—though not perfect—and encouraged morality and religion far beyond all recent precedent. The Protector died in 1658, and was succeeded by his son RICHARD, till, in 1660, CHARLES II. was proclaimed king. In his reign a Conference of Episcopalians and others took place at Savoy through a commission of the king for a review of the Book of Common Prayer; but this, after contemptuous treatment from Churchmen, ended without accommodation. In 1662 an Act of Uniformity was passed, by which "all and singular ministers are bound to use the morning prayer, evening prayer, and all other common prayer, in such order and form as is mentioned in the book; and that every parson, vicar, or minister, shall, before the feast of St. Bartholomew, 1662, after the reading of the said book, declare his unfeigned assent and consent to the use of all things in the said book, in these words: "I, A. B., do here declare my unfeigned assent and consent to all and everything contained and prescribed in and by the book entitled, The Book of Common Prayer, and Administration

of the Sacraments, and other Rites and Ceremonies of the Church of England, together with the Psalter or Psalms of David, pointed as they are to be sung or said in churches, and the form or manner of making, ordaining, and consecrating of Bishops, Priests, and Deacons." This had been preceded by the Corporation Act, and was succeeded by the Conventicle Act, the Five Mile Act, and the Test Act, of all of which it was worthy; for Convocation had attained such an acme of intelligence and piety, that, slightly aided by Parliament, whose superior intellect or godliness proposed some trifling improvements, a book of considerable dimensions was issued, to every particle of which for two hundred years every man admitted to "holy orders" in our church established by law, swore unfeigned assent and consent! Who can deny that his majesty and all the members of that Convocation and that Parliament ought to be canonised! Nor to this day have Convocation and Parliament allowed the slightest alteration in this book, except in the Lectionary! In the reign of this sovereign, Dissent was wickedly persecuted and sought to be extinguished. In 1662 no fewer than four thousand "Friends" were suffering imprisonment, five hundred of them being crowded in London prisons. Well may Riddle say that in his reign "many thousand Protestant Dissenters were thrown into prison, and subjected to other severe sufferings." The Act of Uniformity mercilessly ejected from their livings about two thousand of the best ministers in the Church of England. There was more knowledge and godliness in the clergy of this period, than in those belonging to the Church of England in the days of Henry VIII., Mary, and Elizabeth. Hence the greater number of those who would lose everything earthly rather than profess whatever belief the powers that be demanded.

Of Charles, the nation was released in 1684 by his death from apoplexy; and he was immediately succeeded by his son JAMES II., who might not equal, but who too much resembled his unworthy sires. He is said to have "alternately coaxed and persecuted" Protestant Dissenters. If persecution was in opposition to his nature and desire, it was in accordance with his circumstances and surroundings. "Almost as soon as he ascended the throne he released all who were in prison for conscience' sake: by this act no fewer than fifteen hundred Quakers alone were set at liberty. When in 1687 this body sent a deputation to thank him for his tolerant spirit, the king replied, 'Some of you know, I am sure you do, Mr. Penn, that it was always my principle that conscience ought not to be forced, and that all men ought to have liberty of their consciences.'" Whether his declaration in 1687 for liberty of conscience was, as many believed, intended to encourage Popery, I will not affirm. In his reign alterations in the Book of Common Prayer sought by Baxter were approved by such men as Tillotson, Morley, Stillingfleet, Sir Matthew Hale, and

others, who saw and felt that the Prayer Book as it is, is not a bulwark of Protestantism.

James II. eventually fled from the people, whom he had deceived and oppressed, and King WILLIAM (Prince of Orange) and Queen MARY were proclaimed in February, and crowned in April, 1688. The King desires, beyond his ability to obtain, the rights of Dissenters. "With the end of the reign of James II., the experiment of forcing one form of religion upon the English people ceased. Every means which the despotism of the State and the intolerance of the favoured sect could devise to secure an entire conformity had been adopted. The Crown and the dignitaries of the Established Church had united to put down all freedom of opinion. The fire of the stake had been lighted, the gallows had been erected, and the prisons choked, in order to strike terror into the minds of all who dissented from the privileged sect. During the whole of this period not one bishop or clergyman had lifted up his voice against such inhumanity. The hierarchy of what was declared to be the only Christian Church in England employed all their influence to make the fires hotter, to give increased employment to the hangman, and to swell the numbers in the gaols."—Skeats' *History*, p. 85. Lofty ideas of episcopal supremacy and domination, or other reasons, caused eight bishops and four hundred other clergy [non-jurors] to refuse to take the new oaths of supremacy and allegiance, and to be ejected. In 1689, the Toleration Act, indemnifying Protestant Dissenters from the penalties of certain laws, was passed. This Act, though not reaching to the extent of justice—probably not so far as the King would personally have gone—greatly improved the position of Protestant Nonconformists, while it made the continuance of the Established Church inconsistent with the professed design of its enactment, and an anomaly in the Constitution. "Compulsory unity of religious profession by every subject of the realm was the aim of the law down to the period of the Toleration Act. Forced uniformity of *clerical teaching* is what the law since then has been content with requiring." A Bill for the comprehension of Dissenters, at least, as it was hoped, of Presbyterians and many Independents, was at this time introduced into the House of Lords by the Earl of Nottingham. This Bill was entitled "An Act for Uniting their Majesties' Protestant Subjects," and it passed the House of Lords. Six times during the previous hundred years had steps been taken to bring about this result. A Commission was nominated to revise the Prayer-book. They considered it sentence by sentence, and recommended nearly six hundred alterations, not to satisfy Dissenters, as Stillingfleet remarked, but because they were "fit to be made, were there no Dissenters." The Commission consisted of ten bishops and twenty divines of the Church of England,

including men of all parties in the Church. Some of the High Church party never met, and some others not often. These alterations of the Prayer-book, it had been agreed to submit to Convocation as well as to the House of Commons. The Upper House of Convocation was much more favourable to peace and unity than the Lower House, which was decidedly opposed, and was eventually prorogued to prevent the continuance of unseemly spectacles, and finally dissolved. Thus ended a scheme for comprehension which, with their views of Church and State alliance, reflects great honour on its advocates. Even at this improving period, Dissenters had for eight years to submit to bigoted and iniquitous Acts on occasional conformity, and in restraint on education, while a century and a half passed before their civil rights, abridged by the Test and Corporation Acts, were enjoyed.[4]

Queen ANNE, who succeeded William, sought not to abolish the Bill of Toleration, but set "a royal premium upon High Churchism," and among her last acts signed the iniquitous Schism Bill, requiring public and private schoolmasters to subscribe a declaration to conform to the Established Church, a Bill which, through her death, happily became a dead letter. I am mistaken if there are not now ecclesiastics that would welcome such a law for schoolmasters. GEORGE I. next ascended the throne, promising to maintain the Churches of England and Scotland as by law established, without impairing the toleration which was so agreeable to Christian charity, allowed to Protestant Dissenters. In his reign the Schism Bill was repealed, and a grant from the Treasury was made for the benefit of the Widows of Dissenting Ministers—the unhappy *Regium Donum*. Also, the Friends obtained desired alterations in their affirmations which, under William III., had been made legal in lieu of oaths. GEORGE II. was, equally with his predecessor, attached to religious liberty. In his reign he stopped the proceedings of a clergyman who had summoned Dr. Doddridge for non-compliance with the provisions of the Test Act respecting Dissenting teachers—the King declaring that he would have no persecution for conscience' sake during his reign. GEORGE III., from birth and education, was led to favour High Church-

[4] Dr. JACOB:—"The Reformers of Edward VI.'s time evidently proposed to themselves the noble object of bringing their Church into as close a conformity as possible with Scripture truth; and they endeavoured quietly but honestly to make our church formularies accord with that truth, so far as they were enabled themselves to perceive it. But all the subsequent revisions of our Liturgy and ecclesiastical system were undertaken in a very different spirit, and for very different purposes." "The last revision of our Prayer-book was effected under circumstances most hostile to a sound and sober appreciation of truth and wisdom."—*Ecc. Polity*, pp. 91, 230.

men. In 1772, a body of English clergy and laity vainly "petitioned Parliament to abolish the practice of subscription to the Thirty-nine Articles;" and in 1779, an Act was passed allowing Dissenting ministers to exercise their official duties on asserting their personal Christianity and Protestantism by their belief in the Scriptures, in lieu of a previous subscription to the Thirty-nine Articles, with certain specific exceptions. This has since (1812) been rendered unnecessary. In 1793, the restriction on Roman Catholic voting at elections was removed; and in 1829, a Bill for their relief from civil disabilities (the Roman Catholic Emancipasion Act) was passed. In 1833, ten bishoprics in Ireland were suppressed, and a commission was appointed for the better distribution of Church property in England. In 1866, the oath of assent and consent to all and everything in the Book of Common Prayer, which for about two hundred years had been taken by every one entering into "holy orders," was changed into a milder assent.[5] In 1872, a new Lectionary was issued. In 1870, the Irish Church was disestablished, the country, according to the admissions of Messrs. Disraeli and Gladstone, having pronounced against concurrent endowment. In 1870, also, an Elementary Education Bill, allowing every School Board to sanction any religious teaching they please, the expense to be met from rates, those parents and guardians that might dissent from such religious teaching being graciously permitted to take away their children at the time of its communication, only paying for it along with the rest, whatever they believe to be its character, was laid before Parliament, and with some important modifications and changes, notwithstanding its involving of partial concurrent endowment, with large Tory aid, was passed; the bulk of Episcopalians and Roman Catholics, in spite of the determination of a large majority to remove from Ireland the disgrace of Christendom, having no conscientious scruples to the taking of money by legal coercion for the expense of teaching their sectarian sentiments from any and all who may differ from them. In 1872, a Bill for Elementary Education in Scotland, an improvement on the English Bill, but again involving base treachery to the principle of no concurrent religious endowment, was introduced and passed. In 1873, University Tests in Ireland were removed, having been previously removed in England, the clerical party still seeking by evasion of law or opposition to it, to limit Dissenters' rights and liberties to the extent of possibility.

Some of our well-meaning Churchmen have, in their ignorance, such an idea of the almost superhuman character of the Book of Common

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[5] See *ante*, p. 51, note.

Prayer, and of the glorious character of the Church of England, her glory and her history, that it would shock them to be told that the late Mr. Charles Knight, who has been called "the father of cheap literature," in his autobiography, entitled *Passages of a Working Life*, has borne distinct testimony, that in his efforts for the diffusion of cheap and useful knowledge, the clergy in England were his chief, and frequently his only antagonists, believing education to be a bad thing for the common people. These well-meaning Churchmen believe that their present priests, in their zeal for educating the nation in the abominations of the established Catechism, are seeking above all men to disseminate God's truth, and save souls from schism, heresy, and hell.

CHAPTER IV.

CHURCH MEMBERSHIP IN THE ESTABLISHMENT.—*BAPTISM.*

THE LAW OF MEMBERSHIP IN ESTABLISHED CHURCHES.—THE SCRIPTURE LAW —BAPTISM.—CHURCH OF ENGLAND DOCTRINE.—BAPTISMAL REGENERATION.—INSTITUTION OF SPONSORS.—CONFIRMATION,—THE ACT OF BAPTISM.—OPPOSING SENTIMENTS.—THE EVANGELICAL AND HIGH CHURCH PARTIES.—RECONCILIATION IMPOSSIBLE.—NO REFORM BUT DISESTABLISHMENT.

AFTER noticing these facts respecting the formation and history of the Church of England, let us examine more particularly its membership, its ritual services, its officers and government, its discipline and support; adducing the concessions of its avowed members, and replying to the pleas and objections of Establishmentarians.

I. MEMBERSHIP. By parliamentary enactments we are assured that the whole nation belongs to the Church of England.[1] But by parliament-

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[1] Mr. GLADSTONE says, "I have no more right to the enjoyment of the national establishment of religion, as such, than any other subject of the Queen."

Dr. WILSON, vicar of Islington, says of the Church of England, that "as the church of the nation she professedly embraces within her pale *the entire population of the kingdom*, but virtually her duties are confined to those who place themselves voluntarily under her guidance."

The Rev. JOHN INGLE says, "As to 'lay membership in the Church of England,' I have pleasure in stating what is the law as held and acted upon in the courts. Every person who has been baptised with the proper *form* and *matter*, is thereby made a member of the Catholic Church, and remains such till he has been excommunicated. All such persons who live in England form what is called the Church of England." —Quoted in *Liberator*, March, 1866.

Bishop JEWEL: "The Church of God is in God the Father and the Lord Jesus Christ. It is the company of the faithful whom God hath gathered together by His word and by the Holy Ghost, that honour Him as He himself has appointed. They who dwell in it are no more strangers or foreigners, but citizens with the saints, and of the

ary enactment dissent from her sentiments and absence from her worship are tolerated. Further, by parliamentary enactment, the belief in which

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household of God. Such a church was the Church of God in Thessalonica," &c.

Bishop NICHOLSON, in expounding the Catechism (p. 58), teaches that the holy Catholic Church, in which children before confirmation have to profess their belief, consists of those whom "the Lord has called out of the world, to be his peculiar people, over whom he challengeth *to kuros*, a sovereign authority, and who again out of the contemplation of His sovereign power and dominion are well content to do Him homage and obey His laws and ordinances."

Dean HOOK teaches that the apostles "formed their converts into churches: these churches consisted of baptised believers."—*Church Dictionary*, Article "Bishop."

Lord KING teaches that in apostolic times a particular church consisted "of a company of believers who at one time, in one and the same place, did associate together, and concur in the participation of all the institutions and ordinations of Jesus Christ, with their proper pastors and ministers."

Dr. E. BURTON, respecting the Church of Christ in its legal sense, teaches that "the members of it are all believers in Christ's death, of every country and every age."

Dr. JACOB: "The word Church—*ecclesia*—signified primarily any number of men possessing common privileges, and called out *(ekkletoi)*, or summoned to meet together for the exercise of some common or united functions. And in the New Testament it is used especially of Christian men in their collective capacity, having been called by God's grace out of the darkness of sin and condemnation into the light and liberty of the gospel covenant; and in Christ, as citizens of His kingdom, enjoying common privileges, and entitled to united action as a lawfully constituted community." "In its highest and most comprehensive signification it denotes all real Christians, who have been, are, or will be, on earth, and who will be united in Christ's kingdom of glory." "It is used to signify the 'visible Catholic Church,' *i. e.*, all professing Christians living at any given time upon earth." "But this word is used much more frequently, with a restricted meaning, to denote a distinct Christian community in a particular place; in which connection it should be observed that in the apostolic writings it is never said of a *country* or *nation*. It is always the church in a city or town." "In its most restricted meaning the word is applied to a congregation assembling in one place for Christian worship." Dr. Jacob conceives that a large church in a city might embrace several congregations. He says, "Whenever the Christians of a country or nation are spoken of collectively, the word is always in the plural number; as 'the Churches of Galatia.' There is no example of a 'National Church' in the New Testament." Dr. Jacob further teaches that "the word is never used in the New Testament for a *building* or a *place of worship*; nor does it even mean Christian ministers as distinguished from the general body of Christians." He adds that "the *Kingdom of God*, with Jesus as its King, began during the Saviour's life upon earth; but the Church was not brought into existence until after He had left the world." "The Church was not begun till after the descent of the Holy Spirit upon the apostles on the day of Pentecost, and it is never mentioned, except prospectively, before that time. Men could be admitted into the kingdom of Christ as soon as they were willing to submit to His authority, and to conform to the life which He lived and taught; but they could not be formed into a church until they believed in Him as the Son of God—

as a scriptural truth is solemnly affirmed by all who enter into "holy orders," "the visible Church of Christ is a congregation of faithful men, in the which the pure Word of God is preached and the sacraments be duly ministered according to Christ's ordinance in all those things that of necessity are requisite to the same." By the same high authority, English statutes, every priest in the Church of England is required to believe it to be scriptural to say at the baptism of unconscious babes, "We receive this child into the congregation of Christ's flock." "We yield Thee hearty thanks, most merciful Father, that it hath pleased Thee to regenerate this infant with Thy Holy Spirit, to receive *him* for Thine own child by adoption, and to incorporate him into Thy holy Church."[2] This regenerated and divinely-adopted child, though incorporated into Christ's Church, does not receive the Lord's Supper till he has learnt his Catechism, can repeat the Creed and the Lord's Prayer, and has been Confirmed. In confirmation of the scriptural character of the nineteenth Article relative to the Church or Churches of Christ, it would be easy to adduce Bishop Jewel, Dr. Jacob, Bishop Nicholson, the Vicar of Islington, and others to the correctness of what has been advanced, and to the contradictory, the scriptural and unscriptural teaching on membership of the Church established by law. What personal conviction, what affiance of the soul can an unconscious child possess, and what of these do the confirmed usually evince? Dr. Burton and other Historians of the Church of England, in accordance with Dr. Neander and others of the greatest eminence not belonging to the establishment, teach that in the beginning

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the Saviour of those who received Him by the justifying righteousness of His life and the atoning sacrifice of His death—and the imparter of the Holy Spirit and the future judge of men; and this could not be, until after His work on earth was done, and He had rose again, and ascended into heaven. The apostles, therefore, were the founders of the Christian Church."—*Ecclesiastical Polity of the New Testament*, pp. 7-14.

Dr. C. J. VAUGHAN speaks of the earliest era of the Christian Church as a time when "the Christian body, whether in this world generally or in a particular city or district, was a small and compact community, definitely marked out from the heathenism or the Judaism that surrounded it; while the Christian profession of each member of it was a matter of special and individual choice." —*Revision of Liturgy*, p. 75.

ISAAC TAYLOR: "A Church is the organised Christianity of a certain circle or district, within which actual combination and intercourse may take place." "The brethren of every city and its suburbs formed one communion, and ate of one loaf." — *Spiritual Despotism*, pp. 171, 173.

[2] The Rev. E. GARBETT, at the Leeds Congress, Oct. 10th, 1872, said, "The primary function of the Church is to preach a given truth; and membership in that Church is defined to be acceptance of that truth." Let this truth be the Apostles' Creed, as Mr. Garbett wishes. Do infants, or can they, accept that creed?

the apostles preached the gospel, and baptized without delay those who received in faith the truths proclaimed, or who credibly professed this. The hearers who professedly gave themselves to the Lord, then gave themselves to His people. They that gladly received the word were baptised, and souls were thus on the same day added to the disciples of Christ, and united to their fellowship. It is evident that scriptural membership is voluntary—a matter of choice through enlightenment and conviction—not a matter of birth under a certain earthly sovereign and government, within certain geographical limits, nor dependent in unconsciousness on parental arrangements or priestly performances.[3] Membership in the Church of Christ is not an imprisonment into which we are thrust ignorantly or knowingly, nor is it a state from which we cannot escape. The divine meetness for it is *character*—spiritual and moral character—in accordance with Christ's will, in the revelation of that free, spiritual kingdom, which is as different from all earthly kingdoms as it is superior to them.

If those are more broad and generous who will call all men Christians who live in an enlightened nation, who will make, at least in our country, citizen and Christian to designate of necessity the same person, with all their amiability of disposition toward their fellow-Christians, they prostitute and scandalise the Church of Christ. Membership in the churches of Christ may scripturally be granted to those most recently enlightened and converted; but not after Divine precept or precedent to unconscious babes, nor to any not professing and not supposed to possess faith in Christ.[4] Nor may any hearing a faithful proclamation

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[3] No member of an apostolic Church could use language bearing any resemblance to that of Mr. T. HUGHES when, in the House of Commons, he said, "What most commended the Church of England to him was that an Englishman had to exercise the act of volition to *get out of it*: evidently glorying that no religious body in the country had to decide whether it "would admit him as one of its members." I admit that a time of prevailing worldliness and declining piety is a time when the Church that will admit every one to a membership from which it involves difficulty and self-denial to effect an escape, is a time when such a Church may be increasing, and purer ones decreasing in numbers. Though I, from conviction, thus write, I intend no implied reflection on the moral or Christian character of Mr. Hughes, against which I know nothing, nor do I mean that Dissenters are actually decreasing.

[4] Archbishop WHATELY.—"'Repent and be baptised every one of you for the remission of sins' is accordingly the kind of language in which they [the apostles] invite their hearers everywhere to join the body of their Master's people."—*The Kingdom of Christ*, pp. 66, 67.

Bishop MAGEE, in opposing a Bill introduced into the House by Lord Shaftesbury, said: "The Bill gave no definition of a member of the Church of England, and for a very good reason—namely, that there was no such defini-

of the gospel, with Divine approval remain unbelievers, or believing remain unbaptized. I do not mean that in apostolic times the churches or their pastors had access to the heart, and that all walked worthily and escaped discipline; but the preceding extracts teach how much is included in the credible profession of discipleship to Jesus, in the worthy and rightful possession of the name Christian. The following designation of Christians by the inspired writers will shew the unscriptural latitude with which by many this word has been used. Before and after the name Christian had originated, they were such as "received" Christ, "believed" on Him, were His "disciples." They had "love" to the Lord, and to one another. Their faith wrought by love, and purified their hearts. They were "saints," or holy ones, set apart and consecrated to the Lord, the "faithful in Christ Jesus," "renewed," "sanctified," "elect," the children of God by faith in Christ Jesus;" to whom the gospel had come not "in word, but also in power." Were membership brought to Christian principle, to inspired precedent, a great advance would be made towards the desire which the Rev. C. H. GOUGH (Wesleyan) breathes when he says, "In the work of Christ it seems to us Christians should alone engage, and it would be a blessed day if all the offices of the church were filled only by Christians, i.e., converted men. The acting out of this principle would soon break off the fetters of State patronage and interference with purely ecclesiastical affairs," &c. Piety becoming the test of membership, Christian union, affection, and co-operation among those who on some points conscientiously differ, would be promoted. More of the practical manifestation of that cordial wish, "Grace be with all them that love our Lord Jesus Christ in sincerity," would be evinced, to God's glory and man's well-being.

II. RITUAL. The objectionable character of the two established ritual services, between which comes Confirmation, with its required utterances of the ten Commandments, of a Creed, and a Catechism, loudly calls for

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tion known to our law." Yet this is an Apostolic Church!

Archbishop SUMNER, on John iii, 3, says, "A change must take place in him which can only be compared to his being born anew, before he can be a member of that kingdom of God which is now come nigh unto you."

Bishop BURNET believed that by regeneration Christ "meant that entire change and renovation though which he must pass before he could discern the true characters of the dispensation of the Messiah."

WEBSTER & WILKINSON, speaking of the kingdom of heaven, say, "We may determine its meaning by referring to the elementary ideas of a kingdom. Of this the essential ideas are two. 1—A king, i.e., the Christ, the Messiah, the Anointed. 2—Subjects; people who acknowledge Jesus as the Christ, as their King."—*Greek Testament*, on Matt. iii, 1.

disestablishment. The teaching of the Church of England in these services I cannot reconcile with Scripture, with itself, or with reason. It teaches that unbaptised infants are under the wrath of God, and that their baptism is the divinely-arranged means of their translation from a state of condemnation to one of justification. Such startling assertions call for proof. I affirm not that the Prayer-book expressly says that all children dying unbaptized before attaining to responsibility are certainly damned. But its teaching respecting the spiritual state of *all* that are brought for baptism, and respecting the spiritual state of all who are baptized according to the Book of Common Prayer, points clearly to the conviction of fearful danger of the dreadful damnation; which is also confirmed by the haste to baptise which is encouraged in case of sickness, and the acknowledged irregularity which in such cases is expressly sanctioned, and by a withholding of the prayers and praises at the interment of those who die unbaptised. But let us read some of the established utterances respecting the unbaptised. The priest says before baptising, "All men are conceived and born in sin;" "none can enter into the kingdom of heaven except he be regenerate and born anew of water and of the Holy Ghost." He affirms that God by the baptism of His Son did "sanctify water to the mystical washing away of sin." Assurance is given that Christ will embrace the infant brought for baptism "with the arms of His mercy; that He will give unto him the blessing of eternal life." Spiritual blessings are before baptism spoken of as future, and after baptism as being enjoyed. Hence before baptism there is the exhortation to pray that God will grant to the child "that thing which by nature he cannot have, that he may be baptised with water and the Holy Ghost, and received into Christ's holy church;" there is the prayer that God will "mercifully look upon this child, wash him, and sanctify him with the Holy Ghost, that he being delivered from Thy wrath, may be received into the ark of Christ's church;" "that he, coming to Thy holy baptism, may receive remission of his sins by spiritual regeneration," "may enjoy the everlasting benediction of Thy heavenly washing." Again, it is prayed, "Give Thy Holy Spirit to this infant, that he may be born again, and be made an heir of everlasting salvation." The priest then assures godfathers and godmothers that they have prayed God to receive the child, "to release him of his sins, to sanctify him with the Holy Ghost," &c. He further prays our merciful God to "grant that the old Adam in this child may be so buried, that the new man may be raised up in him," "that all carnal affections may die in him, and that all things belonging to the Spirit may live and grow in him." God is entreated to "sanctify this water to the mystical washing away of sin, and grant that this child now to be baptised therein, may receive the fulness of Thy grace, and ever remain in the

number of the faithful and elect children." If such utterances do not teach the guilt and condemnation, the spiritual death and reprobation of the unbaptised child, I understand them not; nor do I know, if this language does not express it, by what words the exposure of the unbaptised child to future perdition can be described. This idea of the unbaptised child's sinful state and exposure to eternal ruin is confirmed by the questions put to sponsors, "Dost thou, in the name of this child, renounce the devil and all his works," &c. These declarations of the Book of Common Prayer being legislatively required in connection with the baptism of *all* that are brought to the priest for baptism, forbid the idea that *only some* of the unbaptised infants are in a state of reprobation. We have no reason to believe that all brought to Anglican priests for baptism are the refuse among infants, and that all the rest, or that some among the rest, occupy while unbaptised a more blessed relation to God and eternity. We believe not in the power of priest, Pope, or any other, to distinguish between the spiritual condition of one infant and that of another; and we believe God's Word teaches respecting all infants, as such, baptised or unbaptised, a sameness of spiritual condition, and that this through Christ's redeeming work is one of safety. Further, if the spiritual condition of infants is in accordance with the Prayer Book, all baptised ones being till baptised the children of wrath, those dying unbaptised seem to me inevitably destined to damnation. I could as easily believe that there is no God, as believe that this is the character of God's government. I believe, too, in human depravity, and forget not some of the utterances of Job, David, Jeremiah, and others. If the inevitable perdition of some unbaptised infants were a fact, we could not, in the language of inspiration, say that "God is love;" and that "where sin abounded, grace did much more abound." I feel necessitated and thankful to believe, that through the death of Christ all who come into the world are safe till they attain to responsibility, and that the atonement of Christ is subsequently efficacious to the removal of all sin in every penitent believer, whatever my ignorance respecting any peculiar change needed or wrought before the babe which has died in unconsciousness becomes a glorified spirit. "The secret things belong unto the Lord our God, but those things which are revealed belong unto us and to our children for ever." I am neither a follower of Calvin nor of Arminius, but I will denounce sentiments that outrage reason and revelation, and make the Deity into a devil. If it is maintained that the doctrine condemned is not *expressly* asserted in the Book of Common Prayer, and that some expressions oppose this idea, I admit it; but also maintain that this is not the only contradiction between one and another part of this book, and that what I have recorded is its teaching in utterances before baptism,

which are confirmed in utterances respecting baptism and the baptised, so that no sound Churchman can utter a word of comfort to any parent mourning the death of an unbaptised infant.

Baptism, as the Prayer-book teaches, consists of two parts, "the outward visible sign, and the inward spiritual grace." The outward sign is "water," while "the inward and spiritual grace" is "a death unto sin, and a new birth unto righteousness." Can there be in baptism this "death unto sin," and "new birth unto righteousness," if before baptism the child is not in a state of sin and condemnation? Again, it is said of baptism that "we are hereby made the children of grace; and every child is by the Catechism [5] taught to speak of "baptism, wherein I was made a member of Christ, the child of God, and an inheritor of the kingdom of heaven." The assertions, prayers, and thanksgivings of priests are in perfect accordance with these. After assertions, exhortations, and prayers of priests, after declarations and promises of sponsors, after the so-called *baptism in* water, the priest declares that "this child is regenerate, and grafted into the body of Christ's church," and he prays, "We yield thee hearty thanks, most merciful Father, that it hath pleased Thee to regenerate this infant with Thy Holy Spirit, to receive him for Thine own child by adoption," &c. I admit the possibility of using the word "regenerate" in a restricted sense; but I maintain it to be proved by the use of other words, that in the baptismal service of the Prayer-book it must have its highest spiritual import. Were the extent of change and blessing resulting from baptism described only by the word regenerate, we might allow the supposition of a lesser blessing as effected by baptism. The children are brought to the font in declared lack of an inestimable blessing and a glorious change. The Prayer-book teaches that these are realised in baptism, and gives hearty thanks to God for this glorious consummation. In accordance with this, many of our established priests direct hardened sinners to their baptism, instead of to the finished redemption in Christ. They are precluded by their belief respecting baptism from giving a scriptural answer to the question, What must I do to be saved? And is a national church to be connived at which virtually forbids to tell anxious sinners the only way to heaven? which teaches that on which an inspired apostle would say, If an angel from heaven

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[5] The questions and answers on the Sacraments in the conclusion of the Catechism were written by OVERALL, then Dean of St. Paul's, James I. having commanded a short and plain explanation of them. He is quoted by Wheatley on the Prayer-book (p. 473) as believing that prayer on the dead is allowed by the Church of England, and as saying respecting it, "I, for my part, esteem it pious and Christian."

should preach it, let him be accursed? I am far from saying that every part of the Prayer-book thus teaches. But if one part so teach, however contradictory to this another part may be, the decisions of the Church's highest authority on its doctrines will allow this teaching.[6]

The utterances in *Private Baptism*, in the Catechism, and at Confirmation, respecting baptism, entirely accord with and confirm this idea of pardon, adoption, and renewal, in baptism. They do not to me convey the idea that the water effects this glorious change, but that the water mystically

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[6] The Rev. J. B. MOZLEY and some others maintain that children personally incapable of repentance and faith, are fit subjects for baptism through the repentance and faith of their sponsors. But what relief to their helplessness is gained when their sponsors themselves, as no one doubts is sometimes the case, are dissolute and ungodly? The bishops two hundred years ago replied to the Reforming party: "The effect of children's baptism depends neither upon their present actual faith and repentance (which the Catechism says expressly they cannot perform), nor upon the faith and repentance of their natural parents or pro-parents, or of their godfathers or godmothers, but upon the ordinance and instruction of Christ." *Cardwell's Conferences*, p. 357. Bishop BROWNE teaches that the "very helplessness of children is their protection." This may not easily square with their possession of original sin, which an erring or ungodly parent may neglect to have washed away in baptism, though it may be true that "to say that original sin is a bar to receiving remission of original sin (which is one chief grace of the Sacrament) is a positive contradiction in terms." *Exposition of the Thirty-nine Articles*, p. 619. Well may this bishop teach that "the theory that the faith of parents or sponsors is necessary to give effect to baptism in infants is not to be entertained for an instant."

The Rev. JOHN KEBLE, on the charitable hope, says: "Instead of saying '*we hope*,' we say positively '*it is regenerate*;' we say it concerning all: no distinction is made between this and that one. Why should we say it if we are not to believe it? Surely the Church meant us all to believe it, and if we will be true Churchmen, we must believe it. I say it over and over again, and I wish you to take notice of it, and always to remember it, that over every child, without exception, immediately after it has been baptised, the priest is desired to say, 'This child is regenerate,' not, 'it may be,' or 'we hope it is,' but plainly and distinctly, 'it is.' Supposing any person should come up at the same moment, and say, 'perhaps it is not so; we cannot tell, we can only hope it is so,' would you not say that that person contradicts the Prayer-book? Surely the matter is so plain that no one can help perceiving it unless he chooses to be blind, and we ought to very thankful that the matter is so plain; for, unhappily, there are too many who for various reasons wish to make it out that we need not believe all infants to be regenerated in baptism. * * * And to make it, if possible, still more distinct, observe what we are directed to say when a child is brought to church that has been christened at home. The priest takes it also in his arms, and makes the sign of the cross in a regular form; but when he invites the people to give thanks, instead of saying, 'this child is regenerate,' he says, 'this child is by baptism regenerate,' not by the prayers of its friends and sponsors—not by some unknown gift before baptism—but by baptism itself. What can be plainer?"—*Sermons*, pp. 274, 275.

or symbolically effects what the Holy Ghost really accomplishes during the outward action of baptism. In private baptism, it is enacted that after a repeating of the Lord's Prayer and as many of the collects for public baptism as time and present exigency will suffer, any lawful minister shall pour water on the child, saying, I baptise, &c.; after which the said minister shall say, "We yield Thee hearty thanks, most merciful Father, that it hath pleased Thee to regenerate this infant with Thy Holy Spirit, to receive him for Thine own child by adoption, and to incorporate him into Thy holy church." In public baptism there is, in connection with the babe's declared experience of the new birth, remission of sins, adoption into God's family and reception into Christ's church, a reference to prayer for these which God is supposed to hear and answer; also, in consequence of the child's incompetency to experience the required repentance and faith as pre-requisites to baptism, declarations of their experience by sponsors, of the desire to be baptised, and of a purpose to walk to the end of life in all God's commandments, are required before baptism; but in case of private baptism and the prospect of immediate death, our legislators and Church of England ministers have such a knowledge of God's benignity, and have received such a revelation of what He requires, and what in human straits He graciously dispenses with, that one can authorise and the other perform the comprehensive and hearty thanks to our Most Merciful Father, if hasty pouring accompany the baptismal formula, preceded only by the Lord's Prayer, and the least besides. Nevertheless, if the child, threatened with death, and having received private baptism for the certainty of its regeneration and salvation, should recover and live, our legislators and priests, and all who agree with them, deem it "expedient" that the child should be brought into the church, and on the minister's being satisfied that the child has already been "christened," he certifies to all having been "well done, and according to due order, concerning the baptising of this child;" and yet in this case "the minister shall say" to godfathers and godmothers, and they shall say to him, as in public baptism, except in regard to the desire to be baptised; and after signing the child with the sign of the cross, which, I presume, is supposed to have been omitted, and which certainly is not enjoined, in private baptism, the priest makes assertions and utters thanksgivings as comprehensive as before. He, before the demand of sponsorial declarations of renunciation, belief, and obedience, certifies that this child, "born in original sin and in the wrath of God, is now, by the laver of regeneration in baptism, received into the number of the children of God and heirs of everlasting life." He exhorts those present to believe that Christ has now embraced this infant "with the arms of His mercy," that He "will give unto him the blessing of

eternal life, and make him partaker of His everlasting kingdom." If regeneration in the highest import of the word in application to mortal men, is not here taught, I know not my mother tongue.[7]

In the *Baptism of such as are of riper years*, there is much less that is objectionable than in infant baptism. Before baptism there is the prayer "that they, coming to Thy holy baptism, may receive remission of their sins by spiritual regeneration;" yet they are required to be presented at the font by godfathers and godmothers after at least a week's notice has been given to the bishop, or whom he shall appoint, with a view to the examination of their *fitness*. Also at the font, "the priest shall speak to the persons about to be baptised on this wise: Well-beloved, who are come hither desirous to receive holy baptism, ye have heard how the congregation hath prayed, that our Lord Jesus Christ would vouchsafe to receive you and bless you, to release you of your sins," &c. They personally declare their renunciation of the devil, their accord with what is called the Apostles' Creed, their desire to be baptised, and their resolved endeavour to walk henceforth in obedience to God's holy will. They are supposed before baptism to have the required fitness, namely, repentance toward God and faith towards our Lord Jesus Christ, but not to have received "remission of their sins by spiritual regeneration" till they are baptised. After baptism they are declared to be received "into the congregation of Christ's flock," are signed with the sign of the cross, and are at last told that as by baptism they have put on Christ, it is their "part and duty also, being made the children of God and of the light, by faith in Jesus Christ to walk answerably to" their "Christian calling," &c., "remembering always that baptism representeth unto us our profession," &c. If baptism were invariably spoken of as representing our profession, how much of existing error and absurdity would be avoided! Further, those baptised in riper years, though professing and promising personally and not sponsorially, are required to be confirmed by the bishop or his appointed deputy. Nor do I read in the Prayer-book of any "order of Confirmation" but the one for those who have promised in baptism by godfathers and godmothers, the use of which by those who in riper years have personally promised, is inseparable from falsehood.

In the *Catechism*, "to be learned by every person before he be brought to be confirmed by the bishop," spiritual regeneration in baptism is taught the child and the adult, who are required to say of Baptism, "wherein I

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[7] Were the *words* "regenerate," "regeneration," expunged from the service the doctrine would still remain, being manifestly taught by the whole tone and spirit of the formulary.

was made a member of Christ, the child of God, and an inheritor of the kingdom of heaven." "Every person" repeating the Catechism, says that baptism contains two parts, "the outward visible sign or form," which is "water," and "the inward and spiritual grace," which is "a death unto sin, and a new birth unto righteousness; for being by nature born in sin, and the children of wrath, we are hereby made the children of grace." Also Baptism and the Lord's Supper are declared to be "generally necessary to salvation." But as the Lord's Supper is forbidden by the Established Church to baptised infants, until they be confirmed, or ready and desirous so to be, I presume that our legislators believe that its omission till this time will not expose the child to perdition. But how must I avoid the inference that the lack of baptism even in infancy is believed *generally* to send to hell those who thus die; while I am expressly assured that the "baptised, dying before they commit actual sin, are undoubtedly saved," and I read in the Catechism enacted (and promised) to be taught by every Anglican priest, a sacrament means "an outward and visible sign of an inward and spiritual grace given unto us, ordained by Christ Himself, *as a means whereby we receive the same*, and a pledge to assure us thereof;" and I am further assured that baptism, if death threaten, should in all haste be performed, and that it will be rightly and efficaciously done in case of the child's death, if it is but done previously, although with the omission of almost everything that in other circumstances is deemed proper and is authoritatively required? The knowledge of British legislators on what God approves as decent, wise, and requisite, and how much God will dispense with and yet grant His efficacious blessing, in a matter about which we have not a word in all Divine revelation, is marvellous.

In uniformity with the preceding, we read in *Article twenty-fifth*, that "Sacraments ordained of Christ be not only badges or tokens of Christian men's profession, but rather they be *certain sure witnesses and effectual signs of grace*, and God's goodwill toward us, by the which he doth work invisibly in us, and doth not only quicken, but also strengthen and confirm our faith in Him." In speaking further of "Sacraments," the Article says, "In such only as worthily receive the same they have a wholesome effect or operation." But what *unworthy* reception of baptism in that of an unconscious infant can any churchman maintain, if all the required utterances and operations take place? Besides, in every instance God is solemnly and heartily thanked that the desired result is an accomplished fact. Whatever may be said about the possibility of losing the blessing by future negligence or sinfulness in child, parent, sponsor, or priest, the idea of churchmen not believing it in every instance to be obtained in baptism, deserves only contempt and condemnation. Moreover, *Article*

twenty-seventh says, "Baptism is not only a sign of profession and mark of difference, whereby Christian men are discerned from others that be not Christians, but it is also a sign of regeneration or new birth, whereby as by an instrument they that receive baptism rightly are grafted into the church; the promises of the forgiveness of sin, and our adoption to be sons of God by the Holy Ghost, are visibly signed and sealed." The Articles, although loudly applauded by Low Churchmen, and certainly containing Protestant and important truth, as certainly contain sacramentarian and popish error. Were the Prayer-book Divine in its Articles, Catechism, and Baptismal Service, we should all have authority to say with Tractarian bishops and priests that by baptism "we are new born;" and that all men desiring salvation "ought to receive" that "by which God has promised to convey and assure Christ's merits unto us, and commanded us this way to receive them!"

I believe that through less controversy having taken place on baptism than on the Lord's Supper, "the original framers" of the baptismal formula had searched the Scriptures less on this than on the Lord's Supper. Had the desire of conformity to the Oracles of God which distinguished the Reformers under Edward VI. been subsequently dominant, many things now in the Prayer-book would have had no existence.

At *Confirmation*, which is declared expedient for those baptised in riper years as well as those baptised in infancy, in which "every one shall have a godfather or godmother as a witness," I can discover no distinction between one and another, whether baptised along with sponsorial or personal renunciations, beliefs, and promises; the bishop being required to say, "Do ye here, in the presence of God and of this congregation, renew the solemn promise and vow that was made *in your name* at your baptism?" to which "every one shall audibly answer, I do." Subsequently the bishop must pray, "Almighty and everlasting God, who has vouchsafed to regenerate these Thy servants by water and the Holy Ghost, and hast given unto them forgiveness of all their sins; strengthen them," &c. Without this confirmation, or being "ready and desirous to be confirmed," "there shall none be admitted to the holy Communion." All this in application to the baptism of little children, accords with the 351st hymn in *Hymns Ancient and Modern*, bound up with so many Prayer-books:

"Begotten at the font
By God the Spirit's power,
A gentle lamb from Satan snatched
In childhood's helpless hour."

The startling assertions at the commencement of this section I consider now to be proved.

The Church established by law teaches that infants unbaptised are under the wrath of God, that by and in baptism they are rescued from guilt and condemnation, and become sons and daughters of Almighty God. Nor am I in this treatise pleading for a reformation, which I believe to be unattainable, but for disestablishment, the only means of terminating national guilt in this important matter. How can evangelical clergymen encourage, and evangelical bishops practise, a Confirmation in which the children are expressly taught their baptismal regeneration? Whether the children have or have not an intellectual appreciation of what is said and done, the bishop or his deputy does not simply express a *hope* that the children were regenerated in baptism and that they received the forgiveness of sins, but he solemnly tells God that He has done this! This is a part of Confirmation as established by law![8]

This teaching of the Church of England I cannot reconcile with Scripture, every expression in the Oracles of God pointing to the safety of little children baptised or unbaptised; and every record of death to sin, resurrection to newness of life, admission to sonship, or enjoyment of any spiritual blessing by the baptised, and in connection with baptism, being associated with faith on the part of the recipient. Whether those Scriptures speaking of these benefits and acknowledged to refer to believers' baptism (Acts ii, 38-41; Rom. vi, 2-4; Col. ii, 12; 1 Pet. iii, 21) can legitimately be interpreted as teaching that these inestimable blessings are

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[8] Bishop NICHOLSON on Confirmation says, "That which moved our church to retain this was because the first Reformers in it found that this rite was agreeable to the usage of the church in times past." He says, "Sure I am that the ancient Fathers and Councils are full and evident witnesses of it. The Councils enjoin it to be done, the Fathers witness that it was done." (*Exposition*, pp. 5, 6.) True, but we have not a syllable in Holy Writ favouring it; and the earliest Christian fathers record not a hint concerning it.

Dr. JACOB, with whose every word on baptism I do not agree, teaches that from the words of the original institution it may be inferred that baptism "was to be administered to those who believed in the one God, the Father of all; who acknowledged Jesus as the Christ, the Son of God, the long-promised and now manifested Saviour; who accepted the doctrine that the Divine Spirit is the Author of holiness in man, and would lead them to the knowledge and practice of the Christian life; and who with this amount of understanding and conviction were desirous to renounce the dominion and deeds of sin, to become obedient subjects of Christ's spiritual kingdom, and to join themselves to Him and to His Church." "All baptised persons are spoken of as true disciples of Christ, until the contrary is known to be the case. This, however, even in the New Testament church, is only the judgment of charity—the judgment of man." "Christian baptism," he says, "represented" "a spiritual transaction carried on in the spirit and conscience, and then declaring itself externally."—*Ecclesiastical Polity*, pp. 246, 247, 251.

conferred in the very act of baptism—no delay for baptism being then required after the profession of faith in Christ credible at the time—it is not necessary for me to dwell upon or to deny (although I hold decided convictions), as these baptisms are not such as the Established Church authorises and encourages. I will admit that these passages speak of the baptised as regenerate, and that the same conduct is stated to be alone consistent which elsewhere is expressly stated to characterise those who are born again. Compare these passages with 1 John iii, 9-14. Do all the baptised, who in the Book of Common Prayer are all stated to be regenerate, bear the character of the regenerate as this is given by the apostle John? Nor do I believe with Dean Stanley or any other that the clergy may so liberally interpret their assent to the Prayer-book, that they may consistently disbelieve some of its plain and explicit assertions. I admit that persons may be spoken of as God's people when they are but supposedly or professedly such, as were the Jews, and as were professing Christians; but this is not a parallel case to that of being made *in baptism* members of Christ, the children of God, and inheritors of the kingdom of heaven. Either the supposition is "a stupendous fact" or a "monstrous fiction." If true, it deserves to be joyfully affirmed and believed, and if false, it is ruinously believed. And were the baptism of those in riper years, as enjoined in the Book of Common Prayer, accordant with these Scriptures, the confirmation (or readiness and desire for it) put in between the baptism of these and their admission to the Lord's Supper has a foundation of sand. I am equally ignorant of those parts of God's Word which attach much importance to the administration of baptism by priests or presbyters, by elders or bishops.

I deny not that many who have sworn assent and consent to everything in the Book of Common Prayer entertain, and have entertained, sentiments most contradictory to those which I have maintained to be taught in the Book of Common Prayer. If I mistake not, some pare down the new birth to an ecclesiastical regeneration, or a simple change in the outward relation of the baptised to Church privilege, an idea so glaringly inconsistent with the express statements of the Book of Common Prayer already quoted, as to be undeserving of further reply. Some hold that the baptismal regeneration is certain, real, spiritual, and indestructible; and some that it is certain, real, and spiritual, but that its continuance is precarious, and may depend on godfathers and godmothers, on the parents, on the baptised themselves, and perhaps partly on the nursing care of mother Church herself; while others regard the internal effects of baptism as in some instances effected, and when produced as permanent; others regard the baptism either as immediately effecting regeneration, or as destined at some time to result in regeneration; and others believe in

some immediate spiritual change in the baptised, and that further benefit is wholly dependent on parents, sponsors, the baptised, &c. Thus the ideas of one priest on these words, in "our invaluable Prayer-book," are quite shocking to another priest. Yet amid all existing jargon of belief and disbelief, all our priests utter the same words to man and to God in the services of baptism and confirmation, and in every instance of baptism God is thanked for the realised and inestimable blessing. The morality of these utterances, by those who hold the most clearly opposing sentiments, I believe to be on a par with thanking God that he takes to himself the soul of every dear brother or sister departed, who is baptised, who has not committed suicide, and has not been excommunicated. The immorality is not confined to sinning priests; it belongs to the nation, whose statutes entice to this iniquity.

I do not maintain that all the inconsistent clergy continuously equivocate, palter with truth, or forswear themselves for the sake of a living; but I maintain that they so unnaturally interpret certain words which ought to be understood by them "in the literal and grammatical sense," that they, however unconsciously, do dishonourably pervert their plain import. A London curate has maintained that the Church of England nowhere teaches that persons capable of faith may be saved by baptism without faith. I admit that from those of riper years repentance and faith are required. Those coming to the font are supposed to have repentance and faith, but they are not supposed to be in a pardoned or saved state until baptised.[9]

Nor can I *reconcile with itself* the teaching of the Book of Common Prayer on baptismal regeneration. The adult as well as the infant is believed to receive regeneration and forgiveness in baptism. Professions of faith, of renouncing the devil and all his works, and promise of an endeavour to the end of life obediently to keep God's holy will, are made by adults before baptism. In them "what is required of persons to be baptised," namely, "repentance, whereby they forsake sin, and faith whereby they steadfastly believe the promises of God made to them in that sacrament," are supposed to be personally possessed, so that sponsorial professions and promises are not required; and yet they are not in a state of regeneration and justification before baptism. The priest

[9] Lord MACAULAY says that the words of the baptismal service, "to all minds not sophisticated, appear to assert the regenerating virtue of the Sacrament." *History*, vol. iii, p. 473.

Archdeacon MUSGRAVE, not belonging to the Ritualists, can speak of "the pervading principle which runs through the entire Book of Common Prayer, the principle which assumes from baptism to death our real and individual membership with the body of Christ."

teaches that they have been born in sin and have lived in sin, and need to be regenerate and born anew of water and of the Holy Ghost;" and he prays that the water of baptism may be sanctified "to the mystical washing away of sin;" and he teaches the persons to be baptised that the prayers of the congregation that our Lord Jesus Christ would vouchsafe to receive and bless them, to release them of their sins, &c., will assuredly be efficacious. Yet this personal repentance and faith are of no efficacy till the baptism takes place, notwithstanding Article eleventh, which says, "We are accounted righteous before God, only for the merit of our Lord and Saviour Jesus Christ by faith, and not for our own works or deservings." "That we are justified by faith only is a most wholesome doctrine." That we are justified by faith only is inconsistent both with the baptismal service for children, and equally with that for those of riper years. A misinterpretation of John iii. 5 is evidently the supposed sanction of baptismal regeneration, a verse in which water is by many understood to be used figuratively, while others believe that our Saviour, in addressing a devout inquirer who would certainly have been baptised by John, emphasised the words, "of the Holy Ghost." John's baptism of repentance might be spoken of as a regeneration, but Jesus wished Nicodemus to know that no outward ceremony, of whatever name, was sufficient for admission into His kingdom; that while baptism was a Divine ordinance, more than this was requisite for enrolment and every privilege in His kingdom. "Except a man be born of water AND OF THE SPIRIT, he cannot enter into the kingdom of God." The *law* of the kingdom of heaven demands *an outward ceremony*, AND AN INWARD GRACE. The passage, thus understood, does not teach that forgiveness and renewal must be in the act of baptism, does not contradict the assertion that we are justified by faith, does not exempt from the obligation of baptism, and does not deny that obedience to every Divine command is profitable; while it allows the sinner to be justified and regenerate the moment he believes with his heart on the Lord Jesus Christ.

Nor is the Prayer-book consistent with itself on baptismal regeneration, seeing that before baptism, and as an evident encouragement to the baptising of infants, the bringing of young children to Jesus, as recorded by Mark, is read, which children are expressly said to have been brought that He might touch them; and the record concludes with the fact that "He took them up in His arms, put His hands upon them and blessed them." That these children were brought to Christ to be baptised by Him or His apostles, that they had been previously baptised, or that they were baptised on the occasion recorded, there is not a shadow of evidence. They were brought *expressly* for another purpose, and another end is expressly recorded to be accomplished. That these were unbaptised, while all such are of the kingdom

of heaven, furnishes no encouragement to the baptism of such, if repentance and faith are scripturally requisite; and cannot accord with baptismal regeneration. Suppose any child to have been baptised in infancy, to have been taught the Catechism, to have been confirmed by the bishop, and to have believed what has been taught him respecting his new birth in baptism, the forgiveness of his sins, his being a child of God, and an inheritor of the kingdom of heaven from that time, was it anything more erroneous that by inspired writers was designated "speaking lies in hypocrisy," "damnable heresies?" Does not the child go away wrapped up in delusion respecting the way to heaven? Bishop TAYLOR, in his *Discussion of Baptism*, at the end of the first part of the Life of our Lord, expresses his belief, confirmed by that of Augustine, that "baptism does not only pardon our sins, but puts us into a state of pardon for the time to come." This would send to perdition many who give most satisfactory evidence of being the heirs of heaven. It is also most clearly anti-scriptural.

Moreover, I cannot reconcile the baptising of any infants with a *professed adherence to Scripture*, and an acknowledgment that what is required of persons to be baptised is repentance and faith; although if in Scripture I read of sureties as a Divine arrangement for those incapable of these personally "by reason of their tender age," I should think differently. But I read nought in Scripture, good or bad, concerning this arrangement. Why should Article twenty-seventh say that "the baptism of young children is in any wise to be retained in the church, as most agreeable with the institution of Christ;" Article sixth teach that "Holy Scripture containeth all things necessary to salvation, so that whatsoever is not read therein, nor may be proved thereby, is not to be required of any man that it should be believed as an article of the faith;" and the baptismal service demand the baptism of infants with sponsorial professions, and allow their baptism without these when the apparent approach of death convinces that the baptism must take place speedily if it precede death, and when God's word contains not one syllable respecting any part of this arrangement for infant baptism? By what consistency can the Prayer-book declare the sacraments of baptism and the Lord's Supper to be "generally necessary to salvation;" withhold the Lord's Supper till memory is strong enough to repeat a Creed, the Lord's Prayer, and answers to sundry questions in the Catechism; teach in the Ordering of Priests that "the Holy Scriptures contain sufficiently all doctrine required of necessity for eternal salvation;" and ordain a sponsorial service as a part—a required part—of the baptismal service, of which probably no man under heaven believes the Holy Scriptures to contain a single record or hint? Every Churchman has commended two books of Homilies, in one

of which we read: "In Holy Scripture is fully contained what we ought to do, and what to eschew; what to believe, what to love, and what to look for at God's hands at length." What Churchman—High, Low, or Broad—can possibly admit this and also infant baptism with its sponsorial service, without glaring inconsistency? The teaching of many eminent clergymen is that to the baptism of infants there is no reference in Christ's institution of baptism, and that the commencement of the practice was subsequent to apostolic times. It is not necessary for me to express an opinion on our possessing or not possessing Scriptural authority for the baptism of infants. My present aim is to expose the clearly unscriptural character of the baptismal service in the Church of England. If it is but a *doubtful* matter whether in God's revelation we have one word of precept or precedent for the practice, its *requirement* is unjust and iniquitous; its declared efficacy in translating a child from wrath to grace is a contradiction to the declaration that everything necessary to salvation is clearly revealed in Scripture, or plainly deducible therefrom; and the requirement that unbaptised children shall be buried as brutes if they are interred in national or consecrated ground, is a burlesque on scriptural godliness and charity, and is a national reproach and sin. Unless Protestantism is something else than having the Bible, and the Bible only, as the rule of faith and practice, it appears to me that some of the eminent among Episcopalians ought to have gone over to the Baptists, or have aided to form an Episcopal Baptist Church, unless the powers that be would instantly have legalised a change in the established formulary on baptism. A minister of the Church of England has written a book entitled, "THE SPONSOR: *your part and duties*;" and at the outset has taught that "the office of sponsors is no doubt of human institution." As a Protestant he ought to have stopped here. With equal explicitness have many others written on infant baptism. [10]

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[10] The following, from Church of England writers, will justify what has been asserted above.

Dr. T. FULLER.—"We do fully confess that there is neither express precept nor precedent in the New Testament for the baptising of infants." —*Infant's Advocate*, p. 71.

Dr. FIELD.—"The baptism of infants is therefore named a tradition, because it is not expressly delivered in Scripture that the apostles did baptise infants; nor any express precept there found that they should do so."—*On the Church*, p. 375.

Dr. WALL, speaking of Christ's commission to His disciples, says, "There is no particular direction given them what they were to do in reference to the children of those who received the faith; and among all the persons that are recorded as baptised by the apostles, there is no express mention of any infant."—*History of Infant Baptism*, vol, i, pp. 5, 6.

I cannot reconcile the sponsorial service with Scripture, or with Article the sixth already quoted, or with Article the twentieth, which, while giving

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Archdeacon PALEY.—"At the time the Scriptures were written, none were baptised but converts."—*Sermon* on 2 Peter iii, 15, 16.

Bishop SANDERSON.—"The baptism of infants, and the sprinkling of water in baptism, instead of immersing the whole body, must be exterminated from the church—according to their principle, i.e., that nothing can be lawfully performed, much less required, in the affairs of religion, which is not either commanded by God in the Scriptures, or at least recommended by a laudable example."—In Booth's *Pædobaptism Examined*, vol. i, pp. 306, 307.

Bishop BROWNE.—"We read nothing of infants being baptised by any of the apostles."—*Exposition of 39 Articles*, p. 657.

The Rev. E. A. LITTON speaks of "adult baptism, the only case upon which we possess clear Scriptural data." [He further speaks of "the exceptional case of infants born within the Christian pale (exceptional as regards Scripture, though ecclesiastically the ordinary one)."]—*Guide to Study of Holy Scripture*, p. 147.

Dr. J. HEY.—"With regard to the Scriptures, what can be deduced from them lies in a small compass. On the one hand they mention no instance of infant baptism: on the other hand they afford no instance of baptism being delayed.." "How soon any accounts of infant baptism appear in reputable writers is a matter in dispute." "The first proofs are only by implication."—*Lectures in Divinity*, vol. ii, pp. 507, 509.

Archbishop WHATELY.—"The silence of the sacred writers on the subject is, at least so far as any express directions are concerned, admitted on all hands."

S. T. COLERIDGE asserts that "the texts appealed to as commanding or authorising infant baptism, are all without exception made to bear a sense neither designed nor deducible; and likewise that (historically considered) there exists no sufficient positive evidence that the baptism of infants was instituted by the apostles in the practice of the apostolic age."—*Aids to Reflection*, p. 361.

The Rev. J. E. RIDDLE, in his *Ecclesiastical Chronology*, against A.D. 176, writes: "Evidence of the practice of infant baptism at this period" (p. 26). At p. 34 he says: "Baptism, in the second century and beginning of the third, was now more generally administered to infants." He says, under A.D. 256: "The Council of Carthage enjoins infant baptism. At this period it was usual at Carthage to administer the Lord's Supper to infants" (p. 43). At the "end of the fourth century," he speaks of the Lord's Supper as "received by baptised persons, including children" (p. 51). At about A.D. 370, speaking of public worship, he says, "Until the practice of infant baptism became general, it was divided into two parts" (p. 79). Under A.D. 450, he says, "Infant baptism had now become general" (p. 105).

Bishop HINDS, Dean HOOK, Dr. WATERLAND, and many more might be similarly quoted to prove that repentance and faith as "required of persons to be baptized" ought to be expunged from the Prayer-book, or the scripturalness of the Church's sponsorial service to be believed, by those who remain in the Church of England. Yet such men as Canon RYLE and other Evangelicals preach adherence solely to God's word, and adherence to the Church established by law!

The Rev. T. SCOTT says of John and his baptism: "It does not appear that any but adults were baptised by him." "Adult Jews professing repentance and a disposition to become the Messiah's subjects, were the only persons whom

the Church unscriptural power in ceremonies and authority in faith, teaches that "as it ought not to decree anything against" Scripture, so "besides the same ought it not to enforce anything to be believed for necessity of salvation;" nor to "expound one place of Scripture, that it be repugnant to another." I am aware that some, but not others, may say that the baptism of infants is not a saving ordinance, and therefore not necessary in them to salvation. But the Prayer-book says of baptism and the Lord's Supper, that they *are* generally necessary to salvation. If *generally* necessary, who can discriminate among infants in which their necessity to salvation exists or is lacking? The baptism of infants, in connection with sponsorial declarations, is profoundly believed by all clergymen "to be agreeable to the Word of God." A means of infant forgiveness, regeneration, adoption, and reception to eternal life, is supposed by many churchmen (by all who literally adhere to certain parts of the Established Prayer-book) to be possessed, to be recorded in the Book of Common Prayer, and to be efficaciously used, of which the Word of God contains not a single hint; and every priest, in accordance with the enactment of the British Legislature, solemnly declares his assent to the Book of Common Prayer and to its doctrines as "agreeable to the Word of God," and promises, in public prayer and administration of the sacraments, to "use the form in the said book prescribed, and none other, except so far as shall be ordered by lawful authority!" Before British legislators it almost seems that every priest "in waiting posture stands." They say not, except so far as they shall further learn from the Oracles of unerring truth, but as above. Were Chillingworth's maxim that the Scriptures

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John admitted to baptism" (*Commentary, on Matthew* iii, 5, 6). On the baptism by Jesus through His disciples, he says: "The baptism of Jesus was doubtless of adults alone" (on John iii, 22-24). On the commission of Christ, he says: "The apostles and preachers of the gospel were ordered to baptise those who embraced the gospel into the name (not names) of the Father, and of the Son, and of the Holy Ghost." "To be baptised into the name of any one, implies in the person so baptised, a professed dependence on him and subjection to him" (on Matthew xxviii, 19). It is not simply *shades* of difference that characterise the recorded sentiments of the clergymen of our Established Church. The recorded differences are wide as the poles asunder on the state of children before and after baptism, on the certain or probable, immediate or distant effects of baptism: the contingency being this, that, the other, or nothing!—the whole ceremony having the authority either of Scripture or of the Fathers and the Church in the second and third or fourth and fifth centuries; the Divine Scripture being or not being the sole guide and authority of faith and practice. The differences of opinion are so wide, the sentiments so thoroughly opposite, that it seems as if almost any belief except that of the Friends could be entertained along with assent to the baptismal absurdities and errors of the Prayer-book.

only are the rule of faith and practice lifted up as the banner of Lord Shaftesbury, Dr. Pusey, or Dean Stanley, and were the whole Church of England really to rally around this standard, not a soul would be found adhering to the Church as established by law.

Nor can I reconcile the sponsorial part of the baptismal service with reason. "The priest" says "unto the godfathers and godmothers," that the infant must faithfully "promise" by them "his sureties (until he come of age to take it upon himself) that he will renounce the devil and all his works, and constantly believe God's holy Word, and obediently keep His commandments." If godfathers and godmothers are to become responsible for this result in the infant, why are not questions proposed to them, and answers demanded from them, in accordance with this idea? Does the priest ask sponsors for their guarantee, by the word of faithful promise, that the child shall or will renounce the devil and all his works, constantly believe God's holy Word, and obediently keep His commandments? Instead of this, we have the enigmatical questioning and answering: "Dost thou, in the name of this child, renounce the devil and all his works?" &c., and the answer, "I renounce them all." "Dost thou believe in God the Father Almighty?" &c., and the answer, "All this I stedfastly believe." "Wilt thou be baptised in this faith?" Answer: "That is my desire." "Wilt thou obediently keep God's holy will?" &c. Answer: "I will."[11] The first questions are not, "Wilt thou in the name of this child renounce?" &c. "Wilt thou believe," &c.? but "Dost thou?" &c. What is this but unintelligible or absurd jargon? Yet a reply to these questions, proposed to men and women, saints or infidels, children of God or of the devil, in connection with the prayers and baptism, is supposed in the public baptism of infants to

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[11] Dean HOOK in his *Church Dictionary* (article *Baptism*), says:—"The questions in the office of the second Edward VI., "Dost thou renounce," and so on, were put to the child, and not to the godfathers and godmothers, which (with all due submission) seemeth more applicable to the end of the institution; besides that, it is not consistent (as it seemeth) with the propriety of language to say to three persons collectively, Dost *thou*, in the name of this child, do this or that?" It is something for a Ritualist to be dissatisfied with the Established formulary on Baptism. We expect evangelicals to disapprove of much. I see, however, little difference in the absurdity of addressing children or sponsors, the answer in both cases being given by the sponsors. It would, however, make absurdity a little more absurd to ask a child, as godfathers and godmothers are now asked, "Dost thou, *in the name of this child*, renounce?" &c.

Dr. PUSEY regrets *(Scriptural Views of Baptism*, p. 242) that the anointing, the exorcism, the white vestment, &c., were omitted in the Prayer-book of 1552, and all since authorised.

involve the gravest realities of time and eternity.[12] No man on earth could learn *from these words* that godfathers and godmothers become responsible for the child's repentance, faith, and obedience, unto his becoming of age, or responsible till he reaches the age of responsibility, or responsible till before the bishop the child expresses all for himself except the desire to be baptised, which desire is expressed by sponsors in the same tense as "I stedfastly believe," and "I renounce."

How can one expression in the present tense refer to future time, and another in the same tense refer to that which is present? If the sponsors promise that the child will renounce, believe, and obey, do they not promise that the child will desire to be baptised? If they vow that the child does desire to be baptised, do they not vow that the child does renounce, believe, and obey? If the sponsors mean that they in lieu of the child, until he come to years of discretion, renounce, believe, and obey, do they not mean also that they in lieu of the child desire to be baptised until that time?[13] Besides, baptism is said to consist of two parts, one external, the other internal. Is the external part in the infant and the internal in the godfathers and godmothers? If not, does the infant when baptised experience a renunciation of the devil and his works, faith in the Lord Jesus, death to sin and resurrection to newness of life?

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[12] A circular drawn up a few years ago, presented to the archbishops and bishops, to several of the heads of houses at Oxford and Cambridge, and to some leading members of parliament, among other things says, "Is not the sponsorial service a mere fragment of popery without the shadow of a foundation in the holy Scriptures? And do not the godfathers and godmothers, in a great majority of instances, promise to renounce the devil and all his works, the vain pomp and glory of the world, with all covetous desires of the same, and the carnal desires of the flesh, while they have no intention whatever of fulfilling their engagements? Are not multitudes of young people brought to the rite of confirmation, merely that they may renew the solemn farce which was performed by their sponsors at baptism, and that they may take a vow which they never intend to fulfil? Does not the conduct of a great majority of these young people, both before and after confirmation, give a direct contradiction to the following declaration of the bishop, 'Almighty and everlasting God, who hast vouchsafed to regenerate these Thy servants by water and the Holy Ghost, and hast given unto them forgiveness of all their sins?'" &c. Is there no guilt in the utterance of these words? Is there no national iniquity in their use by direction of national statute?

The Rev. R. C. WHATELY: "God is ready and willing to perform His part of the covenant as soon as the child shall promise on his; the priest addresses himself to the godfathers and godmothers to promise for him, and from them takes security that the infant shall observe the conditions that are required of him." Security! And yet this required security can be dispensed with.

[13] I trow that one of the most effectual means of putting an end to the monstrosity of this sponsorial service would be to demand that godfathers and godmothers, in becoming sureties for the

If all this takes place at baptism, where is the imperfection of this service notwithstanding the tender years of the infant, and what need of supplementing and completing it by a service of confirmation? I admit that what the priest says to sponsors before they are questioned on renunciation, faith, baptism, and obedience, what he says at the close of the baptismal service, what is contained in the Catechism, and what is uttered at Confirmation, teach that these enigmatical words are a promise of the child's future renunciation, repentance, and uniform, lasting obedience, while on the desire to be baptised, which is expressed in the same tense, they, conveniently to themselves, but inconveniently to us, say nothing. But are not children in this matter by their Catechism wilfully taught deception? There is the question, "What did your godfathers and godmothers then for you?" And the answer is, "They did promise and vow three things in my name; first, that I should renounce * * * Secondly, that I should believe * * * And thirdly, that I should keep God's holy will," &c. The real thirdly is the expression by godfathers and godmothers of a desire to be baptised. This was not done by the unconscious infant. And if the expression, I renounce, means, I vow and promise that this child shall renounce, the expression, I desire, means, I vow and promise that this child shall desire (i.e., to be baptised). I am aware that omission here may be attributed to its having taken place, but this disproves not the inconsistency, perversity, and absurdity which I have maintained.

Again, the doing of anything *in the name of another* conveys the idea of doing it by the authority of another as well as in the stead of another; but the infant gives no authority, and intimates no desire of renunciation, faith, baptism, or obedience. To promise that an infant shall renounce the devil and his works, shall believe in accordance with what is called the Apostles' Creed, shall desire to be baptised, and shall walk in universal and unvarying obedience to God's commands, is capable of being expressed, but is as irrational as sinful. To promise all this until the child comes

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child in order to its certain regeneration and salvation, should themselves be warily and discreetly dipped in water, unless they certify they cannot well endure it, when a real pouring of water on them shall suffice, and that the child, when he takes upon himself sponsorial vows, shall take upon himself along with the sponsorial repentance, faith, and obedience, the sponsorial immersion, or in case of certified weakness, the substitutionary pouring. I see not more clearly an opposition to works of supererogation condemned by the Articles, in the sponsorial baptism suggested, than in the sponsorial promises now required. Certainly present baptism of sponsors and future baptism of the child would make this service more consistent with the interpretation the Prayer-book seems to put on the preceding and subsequent questions and answers.

to years of accountability, is absurd, as previous to this period, until God becomes a hard master, reaping where He has not sowed, nothing of the kind is requisite. The promise of these for a longer or shorter period beyond the arrival at responsibility involves but a less or greater amount of madness and iniquity, if difference of time alters in any way the degree of folly and sin. And where is the godfather or godmother that knows the precise time when a child comes to years of accountability? Is it the same in all, or is it partly dependent on natural powers of mind, and partly on the training that may be given? Certainly neither a renewed heart, nor an age of discretion and accountability is synonymous with an ability to "say, in their mother tongue, the Creed, the Lord's Prayer, and the Ten Commandments," along with answers to short questions in the Catechism of the Church of England. Further, if godfathers and godmothers are responsible till the child is come to years, and takes upon himself the responsibility that fits him for immediate communion, how is it that before receiving the bread or wine he is along with others required to say, "We acknowledge and bewail our manifold sins and wickedness, which we from time most grievously have committed by thought, word, and deed, against Thy Divine Majesty, provoking most justly Thy wrath and indignation against us." Does this wickedness refer only to the time subsequent to the professed relief of sponsors from responsibility, or does it embrace a period that will convict them of wickedly breaking most solemn promises? or can children when come to years break God's law, and yet the whole guilt rest on their sponsors? or is the guilt in such circumstances, in some definite and understood proportion, shared between the child and its sponsors? Yea, unless the Divine Being had no part in the solemn transaction between sponsors and priests in relation to the child and its baptism, are not sponsors accountable to God in regard to their promise to the end of the child's life, and is not the child also accountable from the time of arriving at responsibility? I regard Christian baptism as an ordinance of God. The Church of England teaches that repentance and faith are "required of persons to be baptised," and that little children, except illness and threatened death encourage haste, must have sponsors. If this is the Divine arrangement, we wish to know where in God's revelation it is written, and where God teaches that He releases the sponsor who has engaged that the child or himself or both shall walk in all God's commands all the days of future life. If the arrangement at first is a human invention, with which God has nothing to do, is there not daring guilt in enjoining and practising this? If God has required these promises of godfathers and godmothers, where does He say that *He* releases them on condition of the same promise being

made by the child ?[14] I believe not that either sponsor or priest has ever lived who could assert and prove the precise amount and duration of sponsorial responsibility which is taught in the Book of Common Prayer. The whole sponsorial service is unscriptural, sinful, and irrational.[15]

If godfathers and godmothers explicitly promised that according to ability they would encourage the religious training of the children, that they would exert all legitimate influence to favour their approval of a liturgical service, their belief in deacons, priests, and bishops, as the scriptural orders in the Church, an approval of the Sovereign's headship over the Church of Christ in His kingdom, the alliance of the Church with the State, and its subjection to it, we could understand the promise, if it had not our entire approbation. But when the priest has concluded his interrogatories to the sponsors, and has baptised the child, he himself appears to promise in these words: "We receive this child into the congregation of Christ's flock, and do sign him with the sign of the cross, in token that hereafter *he shall not be ashamed* to confess the faith of Christ crucified, and manfully to fight," &c. The priest sanctions all the absurdity and ambiguity of the sponsorial service— an ambiguity that leads to the most contradictory representations of its import by the clergy themselves—and appears to add his own irrational promise. If priests meant only that godfathers and godmothers should do their best in order that the children might hear sermons, learn the Creed, the Lord's Prayer, and the Catechism, especially the ten Commandments, with a view to solemn and comprehensive promises before the bishop or his appointed deputy, why do not questions and answers accord with this, with the sanction of the parents ? If priests required from sponsors that they would, as the Lord might spare and enable them, earnestly, prayerfully, and perseveringly aid the parents or guardians in the godly upbringing of the children whom they accompanied to the font, we should see in this nothing irrational or ungodly, as with the sanction of the parents or

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[14] The Rev. JAMES BRIGGS, editor of *The Parish Magazine*, in one number, giving "an explanation of some parts of the Church Catechism," for the correction of error in religion," thus writes "of the baptismal covenant:" "How many parties are concerned in the covenant of holy baptism ? Answer: Two. Question: Who are they ? Answer: God and each of us who are baptised into Jesus Christ. Question: By whom are the two parties represented in making the covenant of holy baptism ? Answer: God is represented by His ordained minister, we by our sponsors or sureties." For further repressing the growth of "false doctrine, heresy, and schism," he appropriately gives various "extracts from the Canons !"

[15] Moral substitution, by which one engages what shall be the moral character and spiritual belief of an infant to the end of life, bears no resemblance to the legal proxy by which property belonging to an infant by his descent or other right is secured to him.

guardians there would also be no impertinence. But the priest, by the law of England in A.D. 1873, demanding from the sponsor in the name of the child renunciation of the devil and all his works, faith in God, the Father, Son, and Holy Spirit, the desire to be baptised, and the promise of universal and unceasing obedience to God's commands, requires not in the sponsor either godliness or sobriety, but simply utterances. The priest may know nothing about the sponsors.[16] He may never have seen them before. His only business appears to be to look to the required number and the required utterances.

I do not say that the Church, by intended implication, encourages ungodliness. In every utterance regarding sin, it is by her condemned. But in sponsors the vilest reprobate is admissible, if he will make the solemn and comprehensive declarations required. At least I am not aware that the priest could legally refuse as sponsor any known thief, adulterer, or infidel that might offer. In December, 1857, was reported the death of a man in one of the Westminster workhouses, aged 76, who in nine years had become sponsor for upwards of a thousand children born in the workhouse, and had on each occasion been rewarded by the parish authorities with a pint of porter. Well might Bishop Taylor allow that much could be forcibly argued by Anabaptists against the legally enacted baptismal service. Speaking of baptism as the answer of a good conscience, of which infants are incapable, he says, "And from thence I consider anew, that all vows made by persons under others' names, stipulations made by minors, are not valid till they by a supervening act, after they are of sufficient age, do ratify them. Why, then, may not infants as well make the vow *de novo*, as *de novo* ratify that which was made for them *ab antiquo?* If the infant vow be invalid till the manly confirmation, why were it not as good they staid to make it till that time, before which, if they do make it, it is to no purpose?"—*Liberty of Prophesying*, pp. 346, 347.

Similarly admirable is the language of the Rev. C. Nevile, whose subsequent conduct has also been in happier accordance therewith than

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[16] When the openly ungodly become sponsors, it has been not without reason said that it is like "a bankrupt solemnly pledging that another man's child will pay twenty shillings in the pound!—a felon giving a note of hand that his neighbour's child shall be honest!—a blind man pledging that his child shall not fall into the ditch!—a drunken man signing an abstinence pledge on behalf of another man's infant!—a sensual, licentious, and utterly demoralised creature, vowing that a child shall renounce the devil and all his works!" May not this whole service, in which a dissipated cabman or other obtainable person may be a sponsor, be ranked "amongst the hugest of theological monstrosities?"

the confessions of some. He says, "I disregard majorities; I set aside even my long-cherished feelings; and ask whether any one of our twenty thousand ministers can give the smallest authority for proxies in belief and repentance from the New Testament."—*(Letter to Gladstone*, p. 26.) He has before (p. 23) said, "Infant baptism is the corner-stone of our 'system,' and that rests on the vicarious step, so that the theory of sponsors is the very first element of our faith."[17] Were Canon Ryle's advice followed, both himself and all others would immediately "come out" of the Church of England. He says, "Follow us so far as we follow Christ, but not a hair's breadth further. Believe whatever we can shew you out of the Bible, but do not believe a single word more." He exhorts that we do not tolerate a little poison, but refuse to hear it.—*Sermon on* 1 *Thessalonians*, v. 21. Yet this anomalous, unscriptural, and in some instances ungodly proceeding—wherein a man on the verge of the grave, or one of the refuse of society, may be hired for inebriating drink or for money to make these solemn utterances in the name of a child he is never likely again to see on earth, in order that the legal christening may take place—is in every instance solemnly declared by every officiating priest to produce the greatest and most glorious change that in any human being is ever in this world experienced. And this is affirmed in the baptismal service, in the Catechism, at Confirmation, and in the Articles. I make not this assertion depending on regeneration as in itself necessarily having the highest sense we attach to it; but in assurance that other words used demand this conclusion.[18] To say that the Church, not having access

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[17] The Rev. J. KEBLE teaches "that the first foundation and groundwork of the doctrine of baptism" is "the doctrine of original sin;" but with him and with all who adhere to the Book of Common Prayer, sponsors, except in special cases, as threatened death, are necessary to its efficacious removal in infants by baptism.

One Clergyman has said: "The godfathers and godmothers seem to be regarded in a mixed point of view; partly as the authorised expositions of the sentiments and volitions of the child, partly as themselves the sureties or sponsors for its future good conduct."

BUCER, Regius Professor of Divinity at Cambridge in 1549, said, "It is not reasonable in itself that you should interrogate him who understands not what you say, and that another should answer for him what he is just as little aware of, and that this should be done in matters of the greatest moment."

Lord KING says, "Whether the use of sponsors was from the apostolic days I cannot determine, unless the negative may be conjectured from Justin Martyr."—On the *Primitive Church*, p. 67.

The Bishop of TASMANIA acknowledges that "it is difficult to say with any degree of certainty at what period the office of sponsors was established in the Primitive Church."

[18] Canon RYLE says: "Our present mode of administering baptism makes it a most unpopular sacrament among Churchmen."

The Rev. W. P. WARD, in a tract entitled *Catholic, not Roman Catholic*, says

to the heart, charitably hopes that such is the result—to say this as a justification of the words used is preposterous. To make such assertions and promises to one another in our mundane transactions, and when accordant conduct and results were demanded, to say, "I meant no more than a charitable hope to that effect," would meet with universal condemnation and abhorrence, and would make many to feel the lashes of the law. Are wresting of words, evasion, and duplicity, to be sanctioned by the laws of the realm in religious matters, and practised by the legalised teachers of morality and religion, which in secular matters would be rejected with loathing? If a charitable hope had been intended, surely it could have been expressed. The utterance of the sponsorial promises in the Book of Common Prayer is sinful in sponsors who utter them, in priests who request them, in senators who enjoin them, and in the nation that sanctions what is so unjust, unscriptural, immoral, and irrational. I say not that all are knowingly or that all are equally guilty. I believe that many, not without the sin of neglecting to consider and examine, "know not what they do." Who that knows anything about "covetous desires of the world, and carnal desires of the flesh," and cares for a good conscience, will dare to make for another the *entire* renunciation for which sponsors engage? If a pious and conscientious sponsor promises beyond his ability to perform, what is the worth of such promises from the careless and ungodly?

Again, sponsors, on behalf of and in the name of the little children to be baptised, express their belief in "the holy Catholic church." Children repeating the Catechism enacted by law, say that they believe in "the holy Catholic church." At Confirmation all express themselves as "bound to believe and do all those things which your godfathers and godmothers then undertook for you." The word Catholic means *universal*. What is meant by "the holy Catholic church?" Does it mean the Church of Rome, from which in her Articles and Homilies the Church of England strongly expresses her dissent? Does it mean the Roman, Greek, and Anglican churches unitedly? Does it mean all who evince their faith in Christ by their works, of whatever name the church or sect to which they belong may be, even including dissenters in England? Or

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that "all baptised persons are Christians; every one who has been baptised by another Christian, whether in or out of holy orders, nay, even though in heresy or schism—baptised, I say, by such an one with water in the name of most Holy Trinity, is a Christian."

The Rev. E. BICKERSTETH mentions three things as included in spiritual regeneration, namely, "A new inward principle of spiritual life;" "a state of spiritual life;" and a "manifested regeneration before men."—*On Baptism*, pp. 157, 159.

does it mean that the church of parliamentary ordination is the holy Catholic church, and so remains when changed by legislators for the better or the worse? Are deacons, priests, and bishops, with the headship of an hereditary sovereign, a necessary part of the holy Catholic church? Is a seat in the House of Lords for a certain number of bishops a requisite part? Do the choice of bishops and archbishops by the sovereign's chief minister, the sale of livings by public auction and parliamentary sanction, and the whole system of patronage as existing in the Established Church, belong to the holy Catholic church? Is power to forgive sins, to impart the Divine Spirit, and to give to successors this power, a requisite in the holy Catholic church? Are canons, deans, archbishops and metropolitans a needed part? Do priests know what our legislators mean by this? Does one sponsor in a thousand attach any definite idea to this? Is the Church of England, with its baptismal and sponsorial services, its catechism and confirmation, its ordination and burial service, its Athanasian Creed, and its visitation of the sick, "the holy Catholic church?" Is not the demanded belief that the child and every member of the Church of England shall profess belief in that which is unknown—in that which, so far as its meaning can be guessed, is condemnable, a sin of the whole church, of all our legislators, and of the entire nation? The demand of this belief belongs not rightly to a period of enlightenment and liberty, when we say, "Search the Scriptures;" "Let every man be fully persuaded in his own mind;" but to the period when it was said, Hear the Church, Believe the Church, Obey the Church. What will be the condition of thousands and thousands of children for whom we are told that godfathers and godmothers promised their belief in the holy Catholic church when a portion of the Apocrypha had not as now been displaced by a portion of the inspired canon? What are the children now bound to believe? And if Convocation should recommend, and Parliament should dare, to alter required utterance and belief, with regard to the Athanasian Creed, what will be the predicament of sponsors and the children, what the required teaching of sponsors who have vowed and promised before the alteration, and of children for whom the solemn promise of belief in the holy Catholic church was made before the alteration? It may be that sponsors would act neither more nor less righteously or wickedly, rationally or irrationally, if they promised for themselves and the children to be baptised, that together they do and will believe just as mother church does and will believe, or just as British legislators do and will ordain—and possibly the promise amounts exactly to this—but I should like on authority to know its precise meaning, and the precise responsibility of belief on the part of children and their sponsors after an alteration of the Prayer-book, between baptism and confirmation. If it is

said that belief in the holy Catholic church means only belief that the Church of England is the holy Catholic church, it will follow in these days of alterations as an important query, What amount or character of alteration will accord with its still being the holy Catholic church, and whether are the children baptised before the alterations, along with their sponsors, pledged to the previous or the subsequent belief?

Also, in the Creed to be said before Confirmation, after expressed belief that Christ was buried, it is asserted, "He descended into hell." Bishop Nicholson says that to "His burial some refer the following words, 'He descended to hell;' others make it the first step of His honour, conquest, and triumph" (*Exposition of Catechism*, p. 84). He gives it as the opinion of the ancients, "that Christ did literally descend into hell, as it signifies the place of the damned." He adds on these differing opinions, "I will not be the arbitrator. Let every man be persuaded, as the argument produced by either side will persuade him." This is what a bishop, in a work to give an *Exposition* of the Catechism, dares or is able to say! And such words British legislators enact that British children shall be taught!

Further, the rubric as to the *Act* of baptism is not obeyed by the legalised priest in one out of probably a thousand instances. The rubric requires, in the public baptism of infants, that if the godfathers and godmothers shall certify the priest "that the child may well endure it, he shall dip it in the water discreetly and warily." "But if they certify that the child is weak, it shall suffice to pour water upon it."[19] Has this during the last two hundred years been the practice in one instance out of ten thousand? Do such as are but sprinkled "worthily receive" baptism, or "receive baptism rightly," when in the authorised and approved directory of faith and practice there is no mention or hint of sprinkling as baptism? And so hearty and extensive has been the approval of this directory, that for about two hundred years there has been by every clergyman a solemn oath of assent and consent to everything in this book of parliamentary enactment for priestly Church guidance. The wisdom of British legislators, some two to three hundred years ago, in completing a considerable

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[19] Dr. PUSEY has maintained on a departure from the dipping of the child, that if a clergyman acted up to the strict letter of the law, he must require of the parent of the child a certificate that it could not bear immersion. I am told that the very High Churchmen, with a kind of spoon, do now generally pour.

The Rev. C. WHEATLEY says that the priest "is not to dip unless there be an averment or certifying of *strength* sufficient to endure it" (*On the Prayer-book*, p. 344). We have equal right from the rubric to say that the priest is not to pour water on the child, unless weakness be averred or certified.

volume, so that every word for more than two hundred years should have the distinct and complete approval of men of education, of the authorised teachers of morality and religion, is most wonderful. We shall never see their like. There has recently been a daring attempt to change the oath of universal assent into expressed assent, and promised adherence [in public] to the contents of this book. Since this a change in the Lectionary has been legally sanctioned, and in general clerically approved. Nothing is known of any secession or resignation on account of this change in what by every priest had for two hundred years had the most distinct and emphatic approval. But does the reception of another act as baptism, than the one legally enjoined as such, instead of effecting *a wholesome operation*, cause its recipients to "purchase to themselves damnation?" In the case of hypothetical baptism, the only act mentioned is that of dipping, the rubric enjoining on the priest "that at the dipping of the child in the font he shall use this form of words, "If thou art not already baptised, N———, I baptise thee in the name," &c. According to the Prayer-book, the subject of baptism is made in baptism an inheritor of the kingdom of heaven; and the same book teaches that "holy Scripture contains sufficiently all things required of neceessity for eternal salvation," and approves of the two books of Homilies, while the homily on reading the Scriptures says that "in holy Scripture is fully contained what we ought to do, and what to eschew, what to love, and what to look for at God's hand at length." In which part of holy Scripture are we taught to dip all in hypothetical baptism, to dip warily in water in public baptism, or pour water on the infant, as certified that the child will bear the dipping, or is weakly, and in private baptism to pour water on all?

Now that changes have begun, how soon it will be left for every congregation to choose its own creed and regulate its own worship, I will not say. But to the point in hand—Can we conclude that baptism, except in some instances, is worthily received by any from Anglican priests; can we conclude that any, with a few exceptions, do receive it at all? Must we conclude, by implication from the Prayer-book itself, and in accordance with the express teaching of some of her priests on the awfully dangerous condition of unbaptised children, that for two hundred years the priests and people have together, as to the great bulk of them, gone down to hell; or (as it is *baptism* that regenerates and saves) that, if not certainly damned, there is much reason to fear this; and that all now belonging to the Established Church, with few exceptions, are on the road to eternal damnation, or that their condition is extremely hazardous, they being destitute of that which has the promise of admission into the kingdom of heaven, without which salvation is so uncertain that they require to be buried like dogs?

I assert not as a fact the result of these *inferences*, while I maintain that the Prayer-book and the clergy in their conduct, encourage them. Nor are many of the clergy less explicit in their writings on baptism as being immersion, and on pouring as justifiable only in exceptional cases—on the Scriptures as sanctioning the first, and ecclesiastical history the second as well as the first.[20] Either the Prayer-book is false on the act of baptism or on baptism as generally necessary to salvation, or it is woe to many members of the Established Church. Though our climate is colder than that of Judea, it would be much better to send a few children into their graves by rubrically baptising them, being assured that all in baptism are made inheritors of the kingdom of heaven, than to leave it doubtful whether any one of the so-called baptised ones will ever enter into the kingdom of God. While one is going to law with another for this and the other deviation from the rubric, and all will change from black to white, and from white to black robes at the legislators' bidding, it seems to me that a clear deviation from an explicit rubric, which leaves it doubtful whether a child has received "holy" baptism, *regenerating* and *saving* baptism, is one of the most important deviations possible. I do not understand why our learned legislators and our gracious queen do not look after our law-made priests and law-made Prayer-book, with a view to consistency in this momentous particular. Were I to advise parents and guardians, godfathers and godmothers, who will have for children a baptismal and sponsorial service, I would strongly advise that even weakly children by some means have warm water and be surely and warily dipped, rather than risk their spiritual and eternal safety

[20] If the inspired word describe a specific action, and that action be dipping, I know not that in any instance a departure from dipping is allowed. If the divinely-chosen word does not thus mean, our legislators ought not to have confined the celebration of the ordinance to dipping, in the case of healthy children, but to have allowed in every instance all the choice contained in the word. Nor does the professed power of the church to decree rites and ceremonies, with its qualifying clause, admit of any other course. How those clergy who have sworn assent to the Prayer-book, or declared their approval of it, and have also written that the Greek word chosen by the spirit of inspiration to designate baptism means nothing less than immersion, have been able to reconcile practice with profession I do not comprehend. The Bishop of CORK, in a visitation charge (1867), adduces a potent reason, in addition to the one I have mentioned on the act of baptism, why infants do not in the Established Church receive baptism. He then taught that in infant baptism "the children were entirely passive; they neither thought nor felt. They were baptised, but they did not, properly speaking, receive baptism. To receive it they should act with mind and will; but in their case they did and could do neither." It may, however, be a consolation to know that they are "baptised," even if they did not "receive baptism."

by the possibility of not having been baptised; and I would also suggest to our Metropolitan, the Archbishop of Canterbury, a recommendation to Convocation to consider the propriety of an additional prayer in the Litany—to be used privately if either the wisdom or the obstinacy of our legislators will not allow it to be used publicly—that the good Lord would dispose the hearts of priests to give baptism rightly and truly, as well as decently and in order. If the result of an appeal on this to the Judicial Committee of Privy Council, who constitute our highest authority on what is ecclesiastically law in this country, should prove that the Prince of Wales by this deviation from the rubric is disqualified to occupy the throne of this realm, in what a dilemma we shall be fixed! And worse still, if they decide that through this deviation from the rubric, established "by lawful authority," our bishops have lacked qualification to ordain priests, and give the Holy Ghost, and the power to priests to forgive sins—if all their ghostly functions have been, not a pretence and farce, but what in result is the same, a complete mistake, what must be the everlasting condition of millions for whom priests during these hundreds of years have solemnly declared that "it hath pleased Almighty God to take unto Himself" their souls, unless while requiring in future for baptism the thing itself, or by a rubric altered "by lawful authority" they can "decree" that sprinkling or contact with water from priestly fingers is baptism, and can by Acts of parliament (as for instance on marriage), which can indemnify the illegal past, guarantee either that all have assuredly been saved, or that they shall now have an immediate release from the hell or purgatory into which they have "generally" been cast!

To the service of *Confirmation* I have already (p. 10) referred as teaching, along with other portions of the Book of Common Prayer, baptismal *regeneration* in the highest spiritual sense of the word. Before dismissing this part of the Prayer-book, it may not be improper to remark that the only confirmation authorised or even mentioned in God's Word in connection with Christians bears no resemblance to the ceremony of the Established Church put in between baptism and the Lord's Supper. Christian and scriptural Confirmation is the strengthening of the convert to Christianity, the establishing of the Christian. This was a grand and generous aim of the Apostle of the Gentiles, in writing to Christian churches he had previously planted, in visiting with fellow-labourers the disciples previously made. Hence when we read of Paul and Barnabas as having preached the gospel and made many disciples (marginal reading, Acts xiv, 21) at Derbe, we read that "they returned again to Lystra, and to Iconium and Antioch, confirming *the souls of the* DISCIPLES, and exhorting them to *continue* IN THE FAITH," &c. This only Confirmation recognised and held up to our imitation in the Oracles of God is a strengthening

of the disciples of Jesus in faith, love, and every grace, the establishing of the believer in Christian doctrine and practice, so that the convert to Christianity might better resist allurements, overcome opposition, conflict with error and sin, endure persecution and tribulation, hold on his heavenly course, adorn his Christian profession, his light shining with increasing brightness, till triumphant over death, he rejoices in the abundant and eternal weight of heavenly glory. "Judas and Silas, being prophets also themselves, exhorted the brethren with many words, and confirmed them." Paul "went through Syria and Cilicia, confirming the churches." Of confirmation as a service distinct from baptism, but along with it giving to the baptised complete membership and entitling to a reception of the Lord's Supper (baptism being an ablution administered in unconsciousness, and confirmation a ceremony that may take place some dozen years afterwards), Scripture says no more than respecting the Falls of Niagara. When a baptised child has learned and is able to repeat the Creed, the Lord's Prayer, and the Catechism, he is, according to our Church established by law, fitted to appear before a bishop, to undertake personally the comprehensive vows previously made by his sponsors (omitting the one referring to baptism) to hear the bishop declare that God had vouchsafed to regenerate him by water and the Holy Ghost, and to grant the forgiveness of sins, to receive an imposition of the bishop's hands to "certify" him (by this sign) of God's "favour and gracious goodness" towards him, and to be remembered in prayer, that would be most appropriate if evidence of discipleship existed. An assent to this as agreeable to the Word of God is required from every Anglican priest by British statute. God's Word, which knows nothing of an Anglican or Popish confirmation, teaches that on the day of Pentecost, after varied instruction from Peter, "they that gladly received his word were baptised, and the same day there were added unto them about three hundred souls." Before the ascension of Jesus the apostles had received commission from Him to preach the gospel, to make disciples, and to baptise, with the Divine assurance, "He that believeth and is baptised shall be saved." There is not a single word of intimation that on the day of Pentecost they took a mistaken course, that they ever subsequently deviated from it, unless that immediate union with other disciples, as in the case of the eunuch's baptism in the desert, and in the case of a first convert where the gospel was being first preached, did not and could not take place just as at Jerusalem on the opening of the Spirit's most glorious dispensation. According to Scripture and reason, a Christian, newborn, is prepared for and needs to be fed with the sincere milk of the Word that he may grow as a Christian thereby. He is begotten again by God's Word and God's Spirit; and Divine truth, along with personal prayer and watchfulness,

is a grand, appointed, and efficacious means of his sanctification, of his growth in the Divine likeness. In God's Word we have not a particle of encouragement to the idea of baptised persons unfit for and incapable of confirmation, standing aloof and positively debarred from communing with the Church until a ceremony of confirmation, which may possibly be in a dozen years after the baptism has taken place, or which, by readiness and desire for it, is about to take place.[21] God's Word says as much on the ringing of bells as an ordinance necessary to the Supper of the Lord and the thorough communion of the baptised with the Church, as it says it says respecting the necessity of "an order of confirmation," as set forth in the Book of Common Prayer. Yet while the Divine Being and enlightened humanity may say of such unscriptural and contemptible arrangements, "these are a smoke in my nose," if the desires of some are realised, we appear to be on the eve of having no man fit for a seat among senators, magistrates, councillors, guardians of the poor, or any office whether of honour or emolument under our gracious Queen, who is not a Churchman. Dissent from the Book of Common Prayer is with some men almost as with God is the sin against the Holy Ghost. [22]

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[21] Dr. JACOB, though inclined to think Confirmation to be "a very good and wholesome rite, says, "It is not 'after the example of the Apostles,' who used no ceremony at all corresponding with it."—*Ecclesiastical Polity*, p. 277.

The Rev. R. YOUNG, deputed by the Wesleyans to inspect their Missionary fields in Australia, relates how, shortly before his arrival at Paramatta, a clergyman visited a squatting district in the neighbourhood, and after holding a religious service proceeded to sprinkle the children from one to twelve years of age. He concluded the service by administering to parents some appropriate advice, when one of them stood up in the congregation and said, "There are three or four more children, but we could not catch them." This is as agreeable to scriptural records on baptism, as is the service we are considering, to scriptural Confirmation. Yet every bishop, or his deputy, at every Confirmation, says that what he is doing, at least in the laying on of his hands and certifying the confirmed by this sign of God's favour, is "after the example of the holy Apostles."

[22] Bishop NICHOLSON, notwithstanding the absolute and unconditional promise of sponsors, expounds it that they "engage, but not absolutely, for that is beyond their power to undertake: but conditionally, that he shall do it, or else have no benefit by their engagement. When he comes to age then, or years of discretion, he is to be put in mind what a solemn vow, promise, and profession his sureties have made to God for him, and then he is put to his choice, whether he will stand to them or reject them." (*Exposition*, p. 173.) If the promises of sponsors were meant to be thus unconditional and uncertain, they ought to have been so *expressed*. If the children come to years, "disclaim and renounce they may," says the bishop, and I deny it not; but what, then, becomes of the solemn sponsorial declarations or promises on repenting, believing, and obeying to the end of life all God's commands, which are made by sponsors

But if we depart from God's word as the law and the testimony, and test by the primitive church of the second, third, and fourth century the baptismal service and the order of confirmation as established by law, we may find sponsors on behalf of baptised infants, the necessity of baptism and the Lord's Supper to salvation, an order of catechumens, receiving instruction and waiting for baptism and membership, and (previous to extinction on the prevalence of an earlier administration of baptism), waiting for the Lord's Supper and membership. No man can give precise dates, because practice was not the same in all places. Of sponsors on behalf of young children (as many say, of infants) we read *distinctly*, not earlier than the latter part of the second century. Of the baptism of infants we read *expressly* shortly after A.D. 250; while some maintain that Origen in the earlier part of this century, and Tertullian in the closing part of the second century, speak of infants and their baptism.

But what is to become of Protestantism—what is to become of the poor man who is incapable of searching ecclesiastical history, whose ability to

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without any expressed condition? He has before given this as a reason for baptising children who, on account of their tender age, cannot repent and believe, that "they do perform them by their sureties, who promise and vow them both in their names." Do they keep them by their sureties "to the end of life," if they promise not for themselves; and do they who promise for themselves keep them to the end of life? And do the sureties, then, keep them only for themselves, or at all? No mortal man can see and reconcile in the *words enacted* for baptism and confirmation the various meanings which by Churchmen are attached to them. A ceremony of confirmation is entirely a matter of Church growth and uninspired history, administered by early Fathers immediately after baptism, accompanied with holy oils, &c.; subsequently deferred to three years, afterwards to seven years, and for decency's sake at length deferred to "riper years."

Bishop HINDS says that confirmation "is not a sacrament, nor would that Church be unapostolical which would reject it." (*History*, &c., p. 327.) He believes it to be "the most venerable institution of the uninspired Church." But to say nothing of the character of our established confirmation, can that Church be truthfully called apostolical which includes and requires this?

The Rev. G. BIRD: "Our youth are generally brought to confirmation; they do not come of their own choice. They do say the Creed, the Lord's Supper, and the Ten Commandments; but they only say them as a repetition. They seldom, in fact, have a clear comprehension of the meaning of the words uttered, and are never looked upon as expressing their own assent to the propositions therein contained, but only as receiving them implicitly from their teachers." (*Hints*, &c., p. 249.) And this mockery is the complement of fitness for *completed* membership in our Anglican Church. By this mummery they are thoroughly incorporated into that Church concerning which Dr. Barrow teaches that Christ is the *Head*, and *Saviour*, and *Husband*, for which He gave Himself "that He might sanctify it and cleanse it," and which is one body "put together and composed of parts affording mutual aid," "the members whereof do hold a mutual sympathy and complacence."

read the Fathers in translations possessed is about equal to his ability to read them in mutilated or even lost originals; what is to become of Christianity itself, if the Fathers of the first three or four centuries of the Christian era, who sometimes write ignorantly, unscripturally, ridiculously, and contradictorily to each other, and to some parts of Divine revelation, or if the general councils of these centuries, or a pretended universality of belief during this period on any doctrine and practice of any kind, be to determine our belief of what is Divinely approved? Moreover, the most eminent clergymen have borne explicit testimony to the contemptible and worthless character of all that remains of Fathers and Councils as a guide of faith and practice.[23] This is not meant to encourage the idea of their being insincere, some of whom loved not their lives even to the death.

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[23] Bishop WORDSWORTH in a sermon (1852) taught, "Whatever has been received by the Church Universal" (which, he says, "is the body and spouse of Christ, the pillar and ground of the truth") "as capable of being proved by holy Scripture, is the true sense of Scripture; and the creed and doctrine of the sacraments embodied in the Church Catechism have been so received from the beginning." Who knows the sentiments of the Church Universal? What are unlettered and even most of the educated persons to do if faith and practice are to be regulated by the Universal Church? Such guidance must lead to Rome or infidelity. The church as an authoritative guide, has never been the pillar and ground of the truth. The inspired apostles were such a guide of faith and practice.

Bishop TAYLOR, on tradition and the Fathers, is eminently worthy of cogitation by present Churchmen. He says that "tradition is no repository of articles of faith, and therefore the not following it is no argument of heresy." "The Fathers were infinitely deceived in their account and enumeration of traditions; sometimes they did call some traditions, such not which they knew to be so, but by arguments and presumptions they concluded them so. Such as was that of St. Austin: 'What is held by the universal church, and not known to have been decreed by councils, is to be considered as derived from apostolic tradition.'" "It is said to be a tradition apostolical, that no priest should baptise without chrism and the command of the bishop." "Clemens of Alexandria pretended it a tradition that the apostles preached to them that died in infidelity, even after their death, and then raised them to life; but he proved it only by the testimony of the book of Hermas. He affirmed it to be a tradition apostolical, that the Greeks were saved by their philosophy; but he had no other authority for it but the apocryphal books of Peter and Paul." (*Liberty of Prophesying*, § 5.) Yet many things might be quoted from many Fathers in testimony of God's written word as the rule of faith and practice, so that HOOKER, in his *Ecclesiastical Polity*, says, "To urge anything as part of that supernatural and celestially revealed truth which God hath taught, and not show it in Scripture, this did the ancient Fathers evermore think unlawful, impious, execrable." Bishop JEWEL says, "In the canonical Scriptures all that is necessary for our salvation is abundantly and plainly contained, as Origen, St. Augustine, St. Chrysostom, and St. Cyril, have taught us." I firmly believe and strenuously maintain, and wish that the Prayer-book and many Church of England writers more explicitly affirmed, that in these Scriptures is all

churchmen of the high, low, or broad section, can laud the
es. Each can assent to the highest authority of holy writ, as

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TAYLOR challenges Church-
appeal to the Fathers, "to
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anything so puerile, fanciful,
travagant, and unscriptural,
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of the very earliest Fathers,
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erroneous conclusions." Some were "apt to envelope their meanings in enigmatical obscurity. Clemens Alexandrinus, in particular, professes to have wrapt his thoughts occasionally in studied confusion" *(History of the Christian Church*, pp. 75, 76). Yet these are the men according to whom Churchmen and the enacted Prayer-book would have us think and act.

Dr. JACOB is as explicit as others on the worthlessness of the Fathers as authoritative interpreters of Scripture. He says, "The opinion that such submission is due to the church of any given period can be justified only on the supposition that the church of that period was infallible: that in fact our Lord was then so present with the visible church as to miraculously exempt it from error in the exercise of its legislative and administrative functions, in doctrine and in practice. But if so, is there any ground for rejecting the claims of infallibility such as are persistently put forward by the Church of Rome? Is there any ground whatever for ascribing this Divine sanction to the Nicene period, and denying it to the modern Papacy? For surely it is impossible, with any show of reason or truth, to draw the line at any one place in the history of the church, after the apostles had been withdrawn, and to say, before this the church was divinely preserved from error—after this it was fallible, and erred. Nor can the *nearness* of the early church to the apostles' time be with any effect pleaded on behalf of its authority. For it is not being *near* to truth and wisdom that makes men true and wise. And there is unquestionable evidence that soon after the apostles disappeared, the church was no longer always guided by the Spirit of truth and wisdom; but, on the contrary, gradually yielded to the seductions of error—was corrupted by the contact with Judaism, Gnosticism,

stated by Mr. Ryle. But neither Mr. Ryle nor any man admitting the Book of Common Prayer can thus appeal to Scripture consistently. Nor if we appeal to Scripture and tradition, to Scripture and the Fathers, to Scripture as interpreted by the Fathers, as the rule of faith and practice, can we escape a labyrinth of difficulties out of which extrication is impossible. We are obliged to admit of adding to, taking from, and altering a Divine ordinance—yea, to make void God's command, if we accept the baptismal and sponsorial service of the Church of England, and its order of confirmation, although we are referred in their attempted justification to the early church, the Fathers, or the Councils, to which every canon, dean, bishop, or other clergyman, to which every Churchman belonging to the high, low, broad, or any other section in the Established Church does refer, and is necessitated to refer. I wonder not that Bishop Temple should be reported in his visitation charge at Torrington (April, 1872) to say that he found "everywhere great obstacles in the way of duly administering the sacrament of baptism, because of the difficulty of obtaining sponsors, and then of making them clearly understand what they were called on to do. All that godfathers did was to promise that the child should be thoroughly instructed in the nature of the covenant by which he was bound, and to use every influence to induce him to perform his part of the covenant. This was all they could by any possibility promise, and it would be well if the form were so altered as to make the god-parents promise that and nothing else."

What does the Catechism mean where it teaches that repentance and faith are required for baptism, if it does not mean that *scripturally* they are required? Where in Scripture do we read that sponsorial renunciation, belief, desire, and promise, in order to the baptism of infants, are required? The question to children is not what is required of adults;

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and Heathenism, and advanced more and more along the downward road of superstition and formality.

"The only deference, therefore, which we owe to church antiquity, as distinguished from the inspired authority of the apostles, is this: that whenever good men, either singly or unitedly, have said or done what is right and good, we should love to listen to them, and to tread in their steps—to follow them as they followed Christ. But we must use our own judgment, guided by Scripture, reason, and experience, in deciding what is right or wrong in their words and deeds. I appeal, therefore, from the Nicene Fathers to the Apostles of Christ, from patristic literature to the New Testament, from ecclesiastical authorities and practices of post-apostolic centuries to the primitive church of the apostolic age. To go back to that time, and to endeavour as far as possible, to reproduce the church of the New Testament, is most needful for us now, if we would preserve a faithful and distinct acknowledgment of Christian truth amongst our people."—*Ecclesiastical Polity*, pp. 27-29.

such a supposition of its import be reconciled with the next query, then, are infants baptised?" &c. No supposition of import is ble but that God's Word requires repentance and faith in order to . If this is true, is there no making void of God's command by ngements and decrees of British senators, and by the practice of ican priests? It is not mine to control the sentiments of any cept by argument, by persuasive truth. But if the Scriptures at repentance and faith are pre-requisites of baptism, why do not o believe this and the sufficiency of Scripture, come out of the hed Church, and also promote her disestablishment? Is not n from the Church of Rome, on account of her errors, defended chmen? What other course can consistently be pursued by those nen who maintain that the Scriptures are the only rule of faith ctice, and who see a glaring departure from God's Word in the ce of a Divine ordinance, than to secede from the Church esta- by law? Will a following of God's Word be regretted either in ld or the next?

doctrine of the Prayer-book has proved a most oppressive yoke on sciences of clergy entertaining evangelical or popish sentiments. he complaints of such as the Rev. T. DAVIS, who says, "How can God with a good conscience for a gift which I know not that He nted, as if I were sure that He had granted it?" He admits that rham case has decided that he may with his convictions legally e words and entertain his views. But this does not remove his ities and anxieties" on a question upon which he has spent hundreds of valuable hours," "a question which, looking to s only, did not appear to be painfully obscure" (*Common Prayer*, He bemoans that recondite explanations appear to conflict with red Scripture, and that this Prayer-book is being sent "to our and elsewhere," while he fears "that some portions of it tend to anew for Romanism." Who can doubt this?[24]

JACOB, in opposition to bap- generation as taught in the Common Prayer being apostoli- of the apostolic age: "It e distinctly marked that the whom their baptism is said to nsed from sin, to have sancti- ved, were those who gladly the gospel word, who confessed , and who believed in Christ. e at any rate those who, as far could see, made an honest profession of repentance and faith; who consequently in the economy of the apostolic age, as in all subsequent times, were spoken of on this hypothesis, and so far as this hypothesis was realised, as being what they credibly professed to be, and who on the ground of such profession were received into the communion of the church" (*Ecclesiastical Polity*, pp. 256, 257). He also says, "The prayer of consecration, 'Sanctify this water to the mystical

The doctrine of the Prayer-book on Baptism is very different from speculative sentiments that alter not our condition before God or man whether we be correct or mistaken. The teaching of the Prayer-book on Baptism is professedly teaching on life and death, on the way and means of being quickened from spiritual death to spiritual life, on the way and means of assuring everlasting salvation, on what is declared to be "generally necessary to salvation." Let not the ignorant and bigoted say that this is on a par with differences of opinion on the government of the church by synods, conferences, or convocations. Churchmen—high and low—denounce each other's sentiments as containing deadly error, or being a flagrant contradiction of what is professedly believed. Had we any such treatise on law, medicine, or science, high churchmen would denounce its inconsistency, and low churchmen would despise it as even irrational, and we should hear the terms of quackery and even humbug applied to it. Yet every word of the Prayer-book has national sanction, and every clergyman solemnly promises undeviating adherence to every formula till it is altered by lawful authority!

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washing away of sin,' encourages the old superstitious belief that a mysterious change is effected in the element, by means of which the sins of the baptised are removed; and it is altogether unauthorised by the practice of the primitive church." Further, "The explanation that these words in our administration of baptism only mean 'that the water is separated from common use to a holy purpose,' is one of those interpretations which only show that the words are very inappropriate to the meaning which ought to be expressed." Moreover, on the use of the "same terms in the baptism of unconscious infants," as of "believing men," he says: "Nor can it be right, in a solemn religious ceremony, any more than in the secular transactions of common life, to assert that to be a fact which we do not know to be so. The conduct of the churchmen of those times when infant baptism is first known to have prevailed, was at any rate in this matter consistent with their creed. They believed baptism to be absolutely necessary for salvation, so that infants dying without it could not be saved—and they accordingly baptised them." On sponsorship he says: "The use of sponsors, to make declarations in the infant's name, probably originated at first, and has since been retained from laudable motives; yet it is not only destitute of all scriptural authority, direct or inferred, but the fiction which it introduces gives an appearance of unreality to the whole transaction, and has been followed to a large extent by a demoralising effect" (pp. 350-352). He speaks in a note (p. 353) of baptism among the upper classes as very often "made an occasion for some family festivity; for the giving of presents; or for securing, through godfathers and godmothers, connections which may be useful to the child's pecuniary interests;" and among the lower classes "as a ceremony for giving the child a name, and a title to decent burial if it should die," or "as an unintelligible mysterious method of making the child a Christian; while sponsors are sought for at random, to meet the ecclesiastical demand, without any regard to the engagements which they have to undertake."

ing, I believe, could cause such an interpretation of the words of
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RYLE.—"I see fresh reason
y for dreading the doctrine
that all baptised persons are regenerate." He adds: "I hear of laymen who once did run well, losing their first love, and appearing to make shipwreck of their faith. I hear of ministers, who once bade fair to be pillars in the church, stumbling at this stumbling-block, and marring all their usefulness. I see the doctrine leavening and spoiling the religion of many private Christians, and insensibly paving the way for a long train of unscriptural notions. I see it interfering with every leading doctrine of the gospel; it encourages men to believe that election, adoption, justification, and the indwelling of the Spirit, are all conferred on them in baptism; and then, to avoid the difficulties which such a system entails, the fulness of these mighty truths is pared down, mutilated and explained away; or else the minds of congregations are bewildered with contradictory and inconsistent statements. I see it ultimately producing in some minds a mere *sacramental Christianity*—a Christianity in which there is much said about union with Christ, but it is a union begun only by baptism, and kept up only by the Lord's Supper—a Christianity in which the leading doctrines that the apostle Paul dwells on in all his epistles, have nothing but a subordinate position—a Christianity in which Christ has not His rightful office, and faith has not its rightful place. I see all this, and mourn over it unfeignedly." He commends the New Zealanders' reply to popish doctrine: "It cannot be true, because it is not in the book." He says, "All the learning in the world could not have supplied a better answer than that." Apply this to the baptismal and sponsorial service. He also says, "If we would hold fast that which is good, we must never tolerate or countenance any doctrine which is not the pure doctrine of Christ's gospel."

I see not how any can candidly conclude otherwise than that the baptismal and sponsorial services dishonour revelation and degrade reason. There are the most solemn and comprehensive utterances without the least knowledge or concern respecting the moral character of those who utter them. Such translating of a child from Satan to God is more like counting beads as prayer to God, or some heathenish farce, than aught Christian and divine. The opposing sentiments of Churchmen on scriptural baptism and the established formulary may be known by any one who will read their writings or extracts from them. Dissenters may differ among themselves regarding the Action and Subjects of Baptism, and on other things. They may designate some of the opinions of their brethren a mistake, a fancy, or rubbish; but they label the Church of England doctrine on baptism, POISON. Moreover, the best part of the Church of England does likewise. If it is evil, by deception, even ignorantly, to destroy a man's bodily health, or to deceive a poor man by making him fancy that he is rich, what is it to deceive a guilty and unconverted wretch on the brink of hell, by assuring him that ever since he was baptised he has been an inheritor of the kingdom of heaven![26]

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[26] The Rev. J. S. POLLOCK, in his book, *The Plain Guide*, which has reached its eighteenth edition, says, "By holy baptism we are washed from the sin of our birth, and born again of water and of the Spirit." "Confirmation gives us the Holy Ghost to strengthen us." But he says, "You must not choose your own religion, but believe all the truth that God teaches in His Church." This *Guide* teaches full and particular confession to the priest as to God; and a soliciting from him of "penance, counsel, and absolution," and a readiness "to do all he tells you."

Bishop PHILPOTTS: "If infants be not born again of the Spirit of God in baptism, the Church, which affirms that they are, not only teaches a lie both to, and of, the Holy Ghost. But if baptised infants be so born again, those ministers who teach the contrary not only are false to their most solemn vows, but teach, as God's Word, what is manifestly sacrilegious and blasphemous."

The Rev. F. A. GACE'S *Catechism* reads, "When do we receive forgiveness of sins? *A.* When we are baptised. How is baptism the instrument of so great a privilege? *A.* By conveying to us the gift of God's Holy Spirit, who from that time takes up His abode with us. What are the sins hereby forgiven? *A.* Original and actual." "Does baptism entirely cleanse us from these? *A.* Yes, it places us in a state as though we had never committed them." Well may he expressly teach in his Catechism that Dissenters are "heretics," that "their worship is idolatrous," and that "it is wicked," "most assuredly" so, "to enter a meeting-house at all."—*The Church Catechism briefly Explained.*

The Clerical Journal has said, "Dissenters have a right to taunt us with unreality and a disregard of truth if we can use so plain a service as that of baptism with mental reservation and private exegesis of its literal wording. There is something most startling, and calculated to drive enquiring minds on the quicksands of infidelity, in the avowed fact that what ought to be the plainest of doctrines, and to our minds

With these widely different, yea, to some extent directly opposite sentiments on baptism, tenaciously held by two parties in our church

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is so, should be in doubt with a large party in the Church."

The Rev. J. E. VERNON, in No. 1 of *Catholic Sermons for Children*, says, "Children, you have been near to Jesus, you have been held in His arms, you have been blessed by Him, you have been washed clean in His precious blood. This was when you were christened or baptised. In the font what looked like water really was blood, the blood of Jesus; you seemed to be touched and held in the arms of an earthly priest, you really were held in the arms of Jesus, just as truly and really as the children of whom St. Mark tells us." — In *Sword and Trowel*, p. 85, 1872.

Dr. PUSEY says: "I cannot imagine anything more demoralising than that clergymen should profess their belief in great fundamental truths, and assert the contrary—that they should affirm to God, as the mouthpiece of the congregation in prayer, what they should contradict in their sermons or their writings. No sect in England would tolerate this. * * * Yet there has been of late a most large and systematic claim put forth, that we clergy should not only inquire, but that, although our inquiries should, in the case of any of us, unhappily end in the loss of our faith, we should still continue to act as clergy. A claim has been made to affix new meanings to words, and to subscribe our formularies in a sense which they will not bear." Dr. Pusey further says, "Regeneration is the gift of God bestowed by Him in this life, in baptism only." Again, "This is one new birth, an actual birth of God, of water and the Spirit, as we were actually born of our natural parents; herein then, also, we are justified, or both accounted and made righteous, since we are made members of Him who is alone righteous—freed from past sin, whether original or actual." This accords with a hymn used at St. Alban's—

"O! beneficence surprising!
Merged a moment in the tide,
See the sinner thence arising,
In a moment justified;
So by this baptismal portal,
While our ancient Adam dies,
Forth we come to life immortal,
And a kingdom in the skies."

On sins before and after baptism he says (in *Tract* 68, pp. 59, 63), "We dare not promise men a second time the same easy access to it which they once had; that way is open but once; it were to abuse the power of the keys entrusted to us again pretend to admit them thus; now there remains only the 'baptism of tears,' a baptism obtained, as the same Fathers said, with much fasting and many prayers." In baptism, says he, we are "washed once for all in His blood." If we again sin, there remaineth no more such complete ablution in this life. We must bear the scars of the sins which we have contracted; we must be judged according to our deeds. Such stuff, for which there is not one word in Scripture, helps towards for the fancy of a purgatory, and being delivered therefrom by the purchased prayers of priests. One object of these tracts, according to advertisement to vol. ii., is to bring back those who have wandered, at least more nearly, "to the primitive view, according to which the Church and her sacraments are the ordained and direct visible means of conveying to the soul what is in itself supernatural and unseen." And much sympathy had Mr. Gladstone with this view, when in his *Church Principles* (pp. 5, 147) he wrote, "God has not chosen to establish His relations with each of us on a distinct and individual footing, but has constituted us in a body, to deliver from its

established by law, and professedly in order to uniformity and godliness, were an establishment in itself scriptural, it is vain to hope for satisfactory reformation. Let loose the golden and binding chain, and each will go to his own place. We desire disestablishment, not simply because there are those who believe in an unscriptural baptismal service, and in an irrational sponsorial arrangement, but because the State itself has enacted this, and is yet sinfully sanctioning it and patronising those who will express approval of this and practise obedience. The Queen, the Lords, and the Commons, while they tolerate Dissent, insist on approval of justification by faith only, and of justification by baptism, in every teacher of religion whom they will recognise and patronise. The Low Churchman denounces one part of Prayer-book teaching as ruinously deceptive, the High Churchman denounces another part as dishonouring the sacraments, and the Broad Churchman dishonours any part from which he dissents, having conceived the liberty to sign in a way most liberal to himself; and in the dread of approaching disestablishment, many prefer to wrap all up, and

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source of life a portion of its general life."

The Rev. J. H. BLUNT teaches that there is but one way to Christ, "which is by sacraments," that it is the office and work of sacraments to extend the incarnation from the actual to the mystical body of Christ, to unite individual persons with the Lord Jesus." Bishop EWING, belonging to another school, has described this as a "conception of Christianity which seems to consider that it is the product of material substance, and which assumes that it can be communicated apart from any co-operation of the mind." In Dr. Pusey's age, a glory of the Anglican Church is that "she has not rejected Catholicism;" but the Rev. E. L. BLENKINSOPP teaches that Protestantism, through its idea of the emancipation of the intellect, "has produced all the heresy, and schism, and infidelity of the last three hundred years, from Martin Luther to Joe Smith." Protestantism is an error which has crept into the Church. Dr. LITTLEDALE says of the Reformation, "I look on it as a flood, an act of Divine vengeance, not of Divine grace." These are the sentiments to which the idea of baptismal regeneration as taught in the Book of Common Prayer directly conducts. Even Dean ALFORD, on Titus 3, 5, says, "It is in the font, and when we are in it, that the first breath of the new life is drawn." "The doctrine of spiritual regeneration," said a Bishop of EXETER, "is the very keystone of the whole system;" but the *Record* said, "This is the doctrine of devils." We have a High Church baptising all to make them the children of God, and a Low Church baptising in the hope of a regeneration at some time; and all acknowledging that the New Testament requirement of baptism is "repentance, whereby they forsake sin, and faith, whereby they steadfastly believe the promises of God." And we have political magnates caressing most those of their own party, but in equity or policy, or in both, giving to the rest an occasional sop; while Articles and formularies are so equitably and charitably stretched, that in the State patronage of all who assent to one book we have an establishment of well nigh all religions.

have it as it is. Is Christianity, or even morality,[27] honoured by such a course?

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[27] The Rev. W. G. WARD'S vindication of his Romanising interpretation of some of the Church formularies is deserving of more attention than it has received from evangelical clergy and laity. When retorting on them, he thus speaks of the Church's baptismal service: "In the next answer occurs the promise made in the child's name by his sponsors, or in other words the description given by the Prayer-book of our Christian course. What is that course so described? It consists of three parts—repentance, faith, obedience. What allusion is there to renouncing confidence in our own merits? or looking for salvation to Christ only? The answer is plain. That which you consider the very foundation of all Christian obedience, the very characteristic mark of genuine holiness, finds not so much as a passing mention in that outline of the Christian life, which our Church has ordered to be impressed on her children's mind. Will you say in reply that faith is distinctly specified? Nay, but observe what is the account given of faith—'that I should believe all the Articles of the Christian faith:' not *trust*, then, but *belief* is the Prayer-book version of 'faith.' This last remark is indeed so important that a little more must be said upon it, in reference to other parts of the Prayer-book. When faith is spoken of as a Christian virtue, whether of the two is signified—an undivided trust in Christ's merits, or a supernaturally infused belief in Christian doctrines? You will agree with me, that it is the answer to this question which discriminates respectively the Roman and 'evangelical' theologies; and you have only to look through the Prayer-book to see how general is its usage on the Roman side. Proceed now with the Catechism. In the next answer we find *every* baptised *child* taught by our Church to 'thank God for having called him to this state of salvation,' and 'to pray unto God to give His grace that he may continue in the same unto his life's end.' If any special pleading could have place as to the first of these clauses (although I do not see how it well can) distinguish 'a state of salvation' from 'a state of justification,' the second must put the matter beyond doubt: the child is taught—not to look forward to some new privilege to be obtained by self-forgetting trust in the atonement—but to pray for the continuance of the very same state in which baptism has already placed him. I am absolutely bewildered by the attempt to consider in what imaginable sense, even the most 'non-natural' in the world, any 'evangelical' can teach his child such a statement as this. * * * In the following answer, observe that every baptised child is taught to speak of himself as one of the 'elect people of God,' and as being sanctified by the Holy Ghost. *You*, on the contrary, believe that the 'elect people of God,' who have been 'sanctified by the Holy Ghost, are few only from among the number of baptised Christians; your belief, then, is distinctly in contradiction with this 'plain statement of our Catechism.'" Can it be denied that the Church of England is a nursery for the Church of Rome?

Archbishop SUMNER might speak of the Church's "uniformity of doctrines as defined by her Articles, uniformity of prayer as directed by her Liturgy, and moderation in her rites as directed by her Rubric." But the Church established by law for uniformity of faith and practice, allows moderation and liberty in one no more than in another. It provides for "the uniformity of public prayers, and administration of sacraments and other rites and ceremonies;" and deviation in one equally as in another may subject to the discipline of the Judicial Committee of Privy Council as the ultimate Court

Nor let it be forgotten, finally, that nothing received from our Saviour such awful denunciation as inconsistency and hypocrisy in the professors, especially in the professed teachers, of religion. Similarly wrote His inspired apostles, demanding that bishops or elders be "blameless," and, moreover, "have a good report of them which are without," and be "ensamples to the flock" (1 Tim. iii. 2-7; Tit. i. 6-8; 1 Pe. v. 2, 3).

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of Appeal. In the interest of morality, we appeal for the only cure of what is acknowledged to be immoral, demoralising, scandalous, and either deceptive or ruinous. Dr. C. ROBINSON fears "far and above all" the Church's "complicity in the great crying sin of the age, the national setting up of idols to worship, and the formal establishment of the religion of Antichrist." Among those holding these opposite sentiments, and having given assent to the same book, one can say of another, that he "clearly manifests how ingeneous and truthful minds writhe under the consciousness of the real character of the system they have been taught." Another says, "We tried * * * to drown our doubts with clever prevarications." "We prevaricate, and evade, and get out of difficulties." Observers within and without can say, "Wonderful sophistry! Most solid ground of faith! Excellent school for guilelessness and sincerity!" Each party denounces the other in language of strongest condemnation. A storm occasionally has been quite threatening. But as soon as Her Majesty's Judicial Committee of Privy Council have decided—whether it be in the case of a Pusey, a Gorham, a Colenso, a Wilson, a Williams, a Purchas, a Bennett—there is comparative calm. The new position is accepted. If error is judicially endorsed, so is truth. There is no notice to quit. Indeed the *Record* on the last can seem to think a decision which justifies as legal a teaching of the real *objective* presence of Christ in the sacrament of the Supper, when the judgment is associated with a declaration that it is well nigh unlawful, and with a rebuke for incautiousness, to be about as favourable as unfavourable to Evangelicalism! It is difficult for me to think of utterances respecting the recent decision as favourable to evangelical truth, except from those given up of God to an undiscerning mind for continued refusal to walk in the light divinely afforded.

CHAPTER V.

ON THE LORD'S SUPPER.

RUBRICAL DIRECTIONS.—THE CANONS.—THE CATECHISM.—RECENT CONTROVERSIES.—SPREAD OF THE DOCTRINE OF THE "REAL PRESENCE."—RITUALISTIC TEACHINGS.—THE BENNETT JUDGMENT, AND OPINIONS THEREON.—PERILOUS POSITION OF THE ANGLICAN CLERGY.—THE NICENE CREED, AND OTHER PARTS OF THE COMMUNION SERVICE.—FREEDOM THE ONLY HOPE OF THE CHURCH.

HAVING already examined "established" doctrine and practice on the public and private Baptism of infants, and the baptism of "such as are of riper years," on the Catechism "to be learned by every person before he be brought to be confirmed," and on "the order of Confirmation," we come, in connexion with the "Sacraments," to the Lord's Supper. Here the established rubric informs us that "so many as intend to be partakers of the holy communion shall signify their names to the curate, at least some time the day before." The object of this seems to be that the curate may "advertise" the "open and notorious evil liver," and those who "have done any wrong" to their neighbours, "so that the congregation be thereby offended," that in no wise they presume "to come to the Lord's table" till they have "openly declared" themselves "to have truly repented, and amended" their "former naughty life;" or have declared their purpose to bring forth fruits meet for repentance. The motive here appears to me praiseworthy; yet I am unable to reconcile it with the suppositions entertained, some by one and some by another churchman, that baptism makes an indelible impression, that once in grace is always in grace, that excommunication is permissible and may be a duty, while excommunication of the baptised from the kingdom of glory is impossible; and with the assent of all the clergy to the thanking of God that He takes the souls of these very persons to Himself if they die in this "naughty" condition, so that they may be refused admission to the Lord's table,

being baptised and not excommunicated, but if they die in this state of suspension from the Lord's table, called by churchmen the lesser excommunication, there is a thankful assurance that they go to heaven.

With similar worthiness, "the same order shall the curate use with those betwixt whom he perceiveth malice and hatred to reign." And if one is "persuaded to godly unity" and the other obstinately remains "in his frowardness and malice," the latter must be repelled and notified by the minister "to the ordinary within fourteen days after at the farthest; and the ordinary shall proceed against the offending brother according to the Canons." Parliament has not by any Act given express sanction to all the Canons. The Rubric, to which every clergyman expresses assent before being invested with the cure of souls, and to which he promises adherence, "as established by law," demands that this discipline being committed to the ordinary, shall proceed according to the *Canons*. They are therefore not a dead letter, an obsolete code, if curates and minister do their duty, unless among the members of the Established Church there are no notorious evil livers, and no persons in whom malice and hatred toward another reign, or unless the care of these is always attempted with success by the curate and minister, so that the proceedings of the ordinary are not needed. The Canons on these are the 26th, 27th, 109th, and several following ones to the 121st. Canon 27th, which is on the refusal of the Communion to schismatics, in the latter part reads: "Provided that every minister so repelling any, as is specified either in this or in the next precedent constitution, shall, upon complaint, or being required by the ordinary, signify the cause thereof unto him, and therein obey his order and direction." Canon 109th is on "Notorious crimes and scandals to be certified into Ecclesiastical Courts by presentment." Canon 110th is on "Schismatics to be presented." Canon 111th is on "Disturbers of Divine service;" and 112th is on "Non-Communicants at Easter to be presented." Canon 113th says, "Ministers may present;" and Canon 114th says, "Ministers shall present recusants." Canon 116th says, "Churchwardens not bound to present oftener than twice a year." Canon 118th is: "The old churchwardens to make their presentments before the new be sworn." The heads of these Canons I deem it sufficient to give. But they specify not clearly the course to be pursued by the ordinary that he may bring the offenders to repentance; although Canon 120th speaks of being "cited into ecclesiastical courts;" and Canon 121st considerately enacts that none "be cited into several courts for one crime." But such evidence of "notorious crimes and scandals" is requisite; such power is given to those who are suspected and charged, if proof is incomplete; such are the expense and difficulties and uncertainties connected

ıe legal proceedings in these cases, that rarely does or dare a clergy-
:nture into the meshes. [1]

ıe rubric proceeds to direct respecting the table at communion-time,
rying positions and utterances of minister and people, the officiating
nan being sometimes as elsewhere designated priest, and sometimes
er. The priest, or bishop if present, in one part of the service pro-
es what is termed an absolution, but one so different from that
nced at the visitation of the sick as to be an unobjectionable prayer
od will pardon. The priest prays that God's "creatures of bread
ine" may be received according to Christ's institution, that we
be partakers of His most blessed body and blood," which expressions
r whole connexion seem to oppose transubstantiation and to favour
ritual eating of Christ. The people, "meekly kneeling," receive
from the minister, while he says, "The body of our Lord Jesus
which was given for thee, preserve thy body and soul unto ever-
life," a prayer which I believe has no encouragement from Divine
ion, and no one ought to present; and they receive the wine while
s, "The blood of our Lord Jesus Christ which was shed for thee,
ve thy body and soul unto everlasting life," &c. The Rubric further
in case of deficient bread and wine after a consecration of the first;
mong other things, demands "that the bread be such as is usual to
:en, but the best and purest wheat bread that conveniently may be
." Further, "If any of the bread and wine remain unconsecrated,
rate shall have it to his own use; but if any remain of that which
onsecrated, it shall not be carried out of the church, but the priest
ch other of the communicants as he shall then call unto him, shall,
iately after the blessing, reverently eat and drink the same." This

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son 26th says, "No minister
ı any wise admit to the receiv-
the holy communion any of his
flock which be openly known to
in notorious, without repentance,
who have maliciously and openly
led with their neighbours, until
all be reconciled; nor any church-
or sidemen, who having taken
ths to present to their ordinaries
public offences as they are par-
y charged to inquire of in their
parishes, shall (notwithstanding
id oaths, and that their faithful
ging of them is the chief means
whereby public sins and offences may be reformed and punished) wittingly and willingly, desperately and irreligiously, incur the horrible crime of perjury, either in neglecting or in refusing to present such of the said enormities and public offences as they know themselves to be committed in their said parishes, or are notoriously offensive to the congregation there; although they be urged by some of their neighbours, or by their minister, or by their ordinary himself, to discharge their consciences by presenting of them, and not to incur so desperately the said horrible sin of perjury."

requires that the elements, having been set apart to asacred use, shall not be appropriated to one which is common; but does not teach (as I think) their transubstantiation. The final rubric in connection with this service, is in justification and explanation of the kneeling posture, as denoting "our humble and grateful acknowledgment of the benefits of Christ therein given to all worthy receivers," in which "no adoration is intended or ought to be done, either unto the sacramental bread or wine there bodily received, or unto any corporeal presence of Christ's natural flesh and blood. For the sacramental bread and wine remain still in their very natural substances, and therefore may not be adored (for that were idolatry, to be abhorred of all faithful Christians); and the natural body and blood of our Saviour Christ are in heaven, and not here; it being against the truth of Christ's natural body to be at one time in more places than one." The popish transubstantiation and consequent adoration this rubric explicitly condemns. Thus Article twenty-fifth says, "The sacraments were not ordained of God to be gazed upon, or to be carried about, but that we should duly use them." Article twenty-eighth expressly says, "Transubstantiation (or the change of the substance of bread and wine) in the Supper of the Lord, cannot be proved by Holy Writ; but it is repugnant to the plain words of Scripture, overthroweth the nature of a sacrament, and hath given occasion to many superstitions." Article twenty-ninth teaches that the wicked "eat not of the body of Christ in the use of the Lord's Supper." Article thirtieth teaches its administration in "both kinds;" and Article thirty-first says that "the sacrifices of masses, in the which it was commonly said that the priest did offer Christ for the quick and the dead, to have remission of pain or guilt, were blasphemous fables, and dangerous deceits."

Yet the Catechism, which must be taught all children before confirmation, asks on the Lord's Supper, "What is the inward part or thing signified?" and answers, "The body and blood of Christ, which are verily and indeed taken and received by the faithful in the Lord's Supper." Notwithstanding the very improper occurrence of the words, "verily and indeed" in this answer, inasmuch as the answer is on "the inward part or thing signified"—not on the bread and wine, the outward part—which is in the previous question and answer, many have doubted whether the High Church or Sacramentarian party are justified in choosing an interpretation most clearly opposed to much of the explicit teaching of the Prayer-book. I admit, however, that since the decision of the highest doctrinal tribunal of the Church of England in the Bennett case, those who maintain the real and *objective* as well as spiritual presence of Christ in this sacrament are *legally* justified in these sentiments as priests of the

Church established by law.[1] I see not how evangelical clergymen can consistently approve the Book of Common Prayer, which teaches that inwardly the body and blood of Christ "are verily and indeed taken and

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[1] From a multitude of recent deliverances on this topic, shewing the doctrines which are taught with impunity in the Anglican Establishment, it will suffice to extract the following:—

The Rev. JOHN KEBLE taught that "consecration by apostolic authority is essential to the participation of the Eucharist, and so far generally necessary to salvation" (*Sermon*, p. 79). This accords with the teaching of *Tract* No. 85, which says that "a person not commissioned from the bishop may use the words of baptism, and sprinkle or bathe with water on earth; but there is no promise from Christ that such a man shall admit souls to the kingdom of heaven. A person not commissioned may break bread and pour out wine, and pretend to give the Lord's Supper; but it can afford no comfort to any to receive it at his hands, because there is no warrant from Christ to lead communicants to suppose, that while he does so here on earth they will be partakers in the Saviour's heavenly body and blood. And as for the person himself, who takes upon himself without warrant to minister in holy things, he is all the while treading in the footsteps of Korah, Dathan, and Abiram." Mr. Keble's sentiments, however, seem gradually to have developed in the direction of Popery. The *Christian Year*, in its appeal to Romanists ("Gunpowder Treason," written 1827), had, in all its editions down to the author's decease, the stanza—

"O come to our Communion Feast:
There present, in the heart
Not in the hands, th' eternal Priest
Will His true self impart."

Before his death (1866) Mr. Keble was induced to alter the verse, which now reads—

"O come to our Communion Feast:
There present, in the heart
As in the hands, th' eternal Priest
Will His true self impart:"

the point of the appeal being of course entirely lost. The note by which the change is justified is a pitiable example of evasive pleading.

The Bishop of SALISBURY (in a Visitation Address, 1867) is reported to have said—"1, that certain men had entrusted to them by God, as fellow-workers with Him, supernatural powers and prerogatives; 2, that God had been pleased to give to these His ministers the power of so altering the elements of bread and wine as to make them the channels of conveying to the soul for its subsistence the refreshing body and blood of Christ; 3, that as Christ, the ascended Lord, is ever pleading, so the clergymen, His ministers, plead on earth that which He pleads in heaven; and, 4, that God, who alone can forgive sins, has delegated to them, His representatives, the power and authority of expressing to those fitting to receive it, the pardon of their sins."

The Rev. A. H. MACKONOCHIE'S recorded belief n the Supper might, perhaps, by perusal, enable some to have a better understanding of Christ's "real objective presence," now declared to be an allowed doctrine of our Church established by law. He says, "I believe, and therefore have taught, that in the holy communion the body and blood of Christ are present 'really and essentially,' as is by inference asserted in the rubric at the end of the communion service;—'are verily and indeed (*i.e.*, not figuratively, but as an existing reality) taken and received by the faithful (*i.e.*, according to the theological meaning of the word, all Christians) in the Lord's Supper:' therefore, that

received by the faithful in the Lord's Supper," or honestly and honourably remain in a Church legally declared to allow glaring, grievous, and dan-

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they are present there as an existing reality. I believe, and therefore have always taught you, that 'the body and blood of Christ' are objectively 'given' by the priest, objectively 'taken' by every communicant, and subjectively 'received and eaten by faith' unto salvation, by such as come to the Lord's Supper with right disposition. I believe that (inasmuch as our Lord is one person, and incapable of division) this presence is the presence of God the Word incarnate, not after a material or local, or corporeal or earthly mode of existence, but after a fashion supra-local, supernatural, 'heavenly and spiritual,' nor the less 'heavenly and spiritual' because 'real and essential.' The presence of the Godhead in the mortal body of the Son of Mary was not merely local but infinite. It might improperly be said to be local, because the human body was a thing of space and so local; but properly the Son of God was infinite, supernatural, spiritual. So, in regard to the Holy Eucharist, I believe Him to be locally present only in heaven, which He has localised by His ascension in the flesh; but supra-locally (as has been said by most thoughtful theologians) He is present, both in His Godhead and in His manhood—which He has taken unto His Godhead, though without making it, like that Godhead, ubiquitous—according to His own will, wherever and whenever the sacramental conditions which He has laid down are fulfilled. This presence I believe to be confirmed by the Word of Christ as spoken by the priest, through the operation of God the Holy Ghost, irrespective of faith or any personal qualifications either in the consecrator or receiver. I believe that the elements of bread and wine remain in their own natural material substance; yet that they are 'after consecration not that which nature formed, but that which the benediction has consecrated, and by consecration changed.'"

The Rev. J. E. VERNON: "Wherever there is holy communion, Jesus himself is present on the altar just as really as He was present on earth when the little children were brought to Him. You can only *see* a little bread and wine, but that bread and wine really is the body and blood of Jesus. So when you see the bread and wine, you see Jesus and can speak to Him."

A LONDON PRIEST, in *Plain Sermons on the Sacrament of the Altar*, says (p. 16), "In the blessed Sacrament, by the power of the Holy Ghost, through the agency of His priest, bread becomes the body of Christ, wine is made His blood, not by what is popularly deemed 'Transubstantiation'—that is to say, by the substance of Christ's body displacing or expelling the substance of the bread—nor again by what is called the Lutheran doctrine, the confusion or mingling together the substances of our Lord's body and the bread, but by a co-existence of the two distinct substances, the one visible, the other invisible; the sign remaining, but the thing signified becoming present too: in other words, Christ Himself being present under the also present forms of bread and wine. And this great miracle is wrought by the Holy Ghost in or upon the act of consecration by the priest. As parchment purporting to convey property is valueless till it receives the real signature of the owner, but immediately thereupon receives a value unknown to it before, so the bread in the Holy Eucharist is mere bread till the consecrating hand has blessed it, and the words of institution have for ever changed its value, and the Holy Ghost has made it the very body of Christ."—Quoted by Rev. J. G. ROGERS.

The Rev. J. N. RODWELL, in a *Sermon* (January, 1871) from John vi. 53, said, "The body of which the Lord spoke, which was given to eat, was the same

s errors of Popery (though not, as in the Church of Rome, carried
eir legitimate results), equally with the most momentous truths of

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hich was given to die; that body was given to die was the same hich was now given to be eaten. r heard these words for the first ow, they would come to the same sion about them as that arrived the Jews and disciples of old, y, that Christ did in some way or se cause His body and blood to st with the material elements of and wine. Exactly as the Jews ly slew the Paschal Lamb, but so Jesus Christ, who was the Paschal Lamb, was eaten in the Eucharist, which was merely an ion of the Incarnation."

Rev. W. PALMER, in a work on ctrine of the Real Presence, which that many eminent divines of the h Church, even in her earliest , have held views more or less ent from the scriptural simplicity only symbolic character of the Supper, and approximating to h error, is quoted as saying, in satise on the Church, 1838, that urch of England "believes that ucharist is not the sign of an body, and that those who partake receive not merely the figure, or r, or sign of Christ's body, but lity itself."

Rev. F. A. GACE, in his *Catechism*, e following: "158.—Does the Eu- t obtain pardon for all sins? Yes, or the most heinous; whereas the l sacrifices were limited in their g efficacy. 159.—Is the Eucharist crifice of Christ on the cross? s representation receives in popu- guage the same name as is applied at it represents: if, then, the its are the flesh and blood of , then they are the sacrifice of crucified on the cross." "170.— is meant by praying 'in the name ist?' We only pray properly and y in the name of Christ when we ur prayers to God in and by the Eucharist: and it does not appear that in the first days of Christianity, common prayer was ever unaccompanied with the Eucharist, a form of devotion distinguishing Christians from other men." "211.—Does the sacrifice have reference to the dead in Christ? Yes; the sacrifice is offered for the whole church of God, and prayers are made to Him in presence of the offering, to be made propitious to the departed as well as to those on earth." "369.—Is private confession to a priest necessary? Not absolutely; it is discretionary as it may serve for edification. But in the case of a disquieted conscience, the morally infirm, and the perplexed, it should be resorted to; special sins require special confession, but *ordinary religious duties suffice to remove the stains of sins of infirmity.*"

In a *Catechism*, edited by a number of clergymen, we read: "Q.—Why is the Holy Communion greater than our other acts of worship? A.—Because the others are only steps towards our Lord, but He comes to us Himself in the Holy Communion. Q.—What kind of service is the Holy Communion? A.—It is a sacrifice. . . . Q.—Is His sacrifice of Himself over? A.—It is so far as pain and death are concerned, for He suffered once for all. Q.—Is that all His sacrifice? A.—No, for He is still offering His blood in heaven as a propitiation for our sins. Q.—How was the great atonement a sign of this? A.—Because He, our great High Priest, offered Himself to die on the cross in Jerusalem, God's Holy Place, and then went up to heaven, the Most Holy Place, to offer His blood in the presence of His Father. . . . Q.—How can we take part in His sacrifice? A.—By celebrating the Holy Communion. Q.—What is it, then, which we do when we celebrate the Holy Communion? A.—We are doing on earth what our Lord is doing in heaven, representing and pleading

Protestantism. The only honourable and consistent course I believe to be that adopted by the Rev. C. Molyneux, and a few others. To remain

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His sacrifice. Q.—What does 'representing' mean? A.—Re-presenting, that is, presenting over again. . . . Q.—What is this sacrifice? A.—The true body and blood of our Lord Jesus Christ. . . . Q.—What great mystery takes place in the act of consecration? A.—When the priest has taken the bread, and blessed the cup, and repeated the words of our Lord Himself, 'This is My Body,' and 'This is My Blood,' the body and blood of our Lord Jesus Christ are really and truly present on the altar under the forms of the bread and wine. Q.—What does the priest do then? A.—He offers the sacrifice to God the Father. Q.—Do the bread and wine cease to exist after consecration? A.—No; the elements continue bread and wine as they were before, but they have become what they were not before—the body and blood of Christ. Q.—What should we do while the priest is communicating himself? A.—After adoring our Lord, we should pray that God may cause His angel to bear the sacrifice to the altar in heaven; and then we may offer our own private prayer, for deceased friends, for the whole Church, especially for the priest then at the altar, and for our own wants." In this *Catechism* we read: "When you enter the church, before you go to your place, bow reverently to the holy altar, for it is the throne of Christ and the most sacred part of the Church. Bow reverently to the altar before you leave the church." "At the words, 'This is My Body, This is My Blood,' you must believe that the bread and wine become the real body and blood with the soul and Godhead of Jesus Christ." The prayer is commended: "Soul of Christ, save me! Body of Christ, save me! Blood of Christ, inebriate me!"

In a *Prayer-book for Children*, the communicant is directed to use this prayer before consecration, "May this heavenly sacrifice be unto me salvation and life; let that Living Bread, now *about to come down from heaven* to give life to the world, come into my heart, and cleanse me from all impurity of flesh and spirit" (p. 37). Again (p. 46), "This is the one Pure Offering instituted by Christ to be the daily sacrifice of His church, offered for all, both rich and poor, sufficient for all our needs, wants, and joys, in which all may contribute according to their several abilities. The earthly elements are not costly, and are easily procurable, that all may join in the offering of so great a sacrifice; but after the words of consecration, they become to us the body and blood of Christ, and are offered for a remembrance of His death." In the consecration, "the priest, saying and doing what Christ said and did when He instituted this sacrifice, offers in sacrifice the body and blood of Christ, which are now present on the altar" (p. 49). The following directions are given to the communicant: "At these words, 'This is My body,' remember that your Saviour comes down and is really present, body, soul, and Godhead, under the sacramental veils of bread and wine (though you cannot see Him) on the altar. Bow down your body and soul before Him, and adore Him. At the words, 'This is My body,' 'I do adore thee, O body of my Lord Jesus Christ, once crucified for me, and now daily sacrificed on Thine altars. Blessed be Thy holy name.' At the words, 'This is My blood,' 'I adore Thee, O blood of Jesus, poured forth for me; blood that washeth away our sins, cleanse, sanctify, and preserve our souls to eternal life. O Jesus, whom the shepherds and wise men worshipped, I worship Thee on this altar. I believe, O my Jesus, Thy Divine word, that under these forms of bread and wine Thou art here present as Thou art in heaven.' After the Consecration: "And

Church after the decision in the Bennett case, and with not the est prospect of the decision being reversed or altered, involves com- in the legalised doctrine. I see not how the Catholic Sacramenta- can honestly assent to the Book of Common Prayer,* or honourably

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Lord, with grateful hearts we mind the sacred mysteries of sion and death, of Thy resurrec- d ascension. Here is Thy body was broken, here is Thy blood was shed for us. We therefore this sacred Victim,'" &c.—pp.

ll not quote from Catechisms, ls, or the *Directorium Angli-*, directions as to holding of the when receiving the body and f Christ, the care that must be d over every crumb and drop of secrated elements, and the course pursued by communicants and in reference to lost portions. erile and superstitious character se of these directions is most able. Nor will I quote direc- of celebration or of procession respecting the cross, thurifer, s, clergy, and celebrant. The se and practice are as distinc- and undeniably papal, as the in the "Book of Worship," I grant that holy Mary, Mother d, and all the saints, may or us sinners now and in the f death." The lighted "altar s" are maintained to say that s is coming" "to His altar ." This pretence of priests and es (while the Epistle to the s explicitly declares the non- e of these now that the one e of Christ has been offered), to private confession and other nations of Rome. A Prayer-book young distinctly teaches that has made a part of this sacrament be laying open all your sins, with- use or wilful omission, to the

shbishop WHATELY.—"The in- tion into the Christian religion of Sacrifices and Sacrificing Priests is utterly at variance with the whole system of the gospel, and destructive of one of its most important characteris- tics." "The system contended against is (not merely open to objections, but) radically wrong throughout; based on false assumptions, supported by none but utterly fallacious reasoning, and leading to the most pernicious conse- quences." He subsequently teaches on Priest, Altar, Sacrifice, and Temple, "that the sacred writers did not *omit* the mention of these things, and leave it to the discretion of each Church to introduce them or not; but they plainly appear to have distinctly *excluded* them. It is not that they made little or no mention of temples, sacrifices, and sacrificing priests; they mention them, and allude to them perpetually; as existing, in the ordinary sense of the term, among the Jews, and also among Pagans; and again they also perpetually mention and allude to them in reference to the religion of the gospel, invariably and manifestly *in a different sense:* Jesus Christ as the Christian Priestand Christian Sacrifice,Christians themselves as 'living sacrifices,'" &c. —*Kingdom of Christ*, pp. v i, ix, 139.

Dr. JACOB, after saying that there is no "ground whatever for supposing the things which are seen and used are transformed by some Divine and mys- terious action into the invisible things which are represented by them," says that the sacrament "is to be celebrated as a memorial and representation of Christ, giving Himself to die for us; and is intended continually to declare or proclaim His death, and to remind Christians of what He did for them." Moreover, "There is not the slightest intimation that the validity of the sacrament depended upon any minis-

retain their standing in the Church of England. Those who wish it can read for themselves the most opposite and contradictory sentiments 'of

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terial power or act;" or that "any power or virtue, natural or supernatural, was infused into the bread and wine. They are not even said to be 'consecrated,' but only to have a blessing or thanksgiving offered over them. There is not the slightest intimation that our Lord Jesus Christ is in any sense present *in*, or *in conjunction with*, the consecrated elements; or that His presence in the believer's heart at this service is different in kind from His presence in him at prayer, or in any other spiritual communion. There is not the slightest intimation that the Lord's Supper is a sacrifice, or that the sacramental elements are offered on an altar by a priest."—*Ecclesiastical Polity*, pp. 297-304.

The Catechism for Schoolmasters, published in 1553 with the authority of Edward VI., is, for clearness and correctness on the Lord's Supper, greatly in advance of our present Prayer-book with its Catechism. After describing the Supper, almost *verbatim*, in Scripture language, it is added, "This was the manner and order of the Lord's Supper, which we ought to hold and keep; that the remembrance of so great a benefit, the passion and death of Christ, be always kept in mind; that after the world is ended He may come, and make us to sit with Him at His own board." In reply to the question, "What declareth and betokeneth the Supper unto us, which we solemnly use in the remembrance of the Lord?" it is said: "The Supper (as I have said a little before) a thankful remembrance of the death of Christ: forasmuch as the bread representeth His body, betrayed to be crucified for us, the wine standeth in place and stead of His blood, plenteously shed for us. And even as by bread and wine our natural bodies are sustained and nourished, so by the body, that is the flesh and blood of Christ, the soul is fed through faith, and quickened to the heavenly and godly life."

'Canon RYLE teaches that "the notion of any local presence of Christ's body and blood in the Lord's Supper, under the form of bread and wine, is an idolatry to be abhorred of all faithful Christians."

The Bishop of CORK (1867).—"The heathen worshipped their gods in wood and stone, and some that in the present day were called Christians worshipped their God in bakers' bread."

Archbishop SUMNER taught that the principle of church communion is "uniformity of doctrine as defined by her Articles, uniformity of prayer as directed by her Liturgy, and moderation in her rites as directed by her Rubric."

The Rev. R. COX, in accounting for imperfection in the Prayer-book, remarks, "Several years elapsed after the accession of Elizabeth before the church reverted to the state in which it was left at the death of her brother. By her directions the ecclesiastical habits enjoined by the first book of King Edward, and prescribed by the second, were restored, and a rubric at the end of the Communion service, against the notion of our Lord's 'real and essential presence in the sacrament,' was omitted; the queen being anxious that this subject should be considered as a speculative and undetermined opinion, in which every one was left to the freedom of his own mind. Such indeed was her attachment to a variety of popish ceremonies, that numbers of Roman Catholics conformed for years to the Established Church. Even the Pope intimated his willingness to sanction the Anglican Liturgy, and the administration of the Lord's Supper in both kinds, provided the queen would acknowledge his supremacy."—*Liturgical Revision*, pp. 21, 22.

Anglican priests and laity on the celebration of the Lord's Supper and the teaching of the Book of Common Prayer[5] on this symbolic rite

The Rev. Lord SIDNEY GODOLPHIN OSBORNE, in 1868 wrote: "It is to me very great folly to argue that the Church of England has loyally upheld the faith of Protestants, and if her last covenant with the State was to do this there is abundance of proof that she has broken its terms, and at this moment appears determined to go further in the same direction." What might he now write?

The *Record*, in July, 1868, wrote: "A few weeks since we called attention to the proceedings of a religious society formed within the pale of the Church of England, and entitled 'The Confraternity of the Blessed Sacrament of the Body and Blood of Christ.' We now give our readers some further information of the proceedings of this secret society. We call it a secret society, for all the documents are intended for confidential circulation, although they have come into our hands without the slightest violation of confidence, if keeping confidence in such a matter were not itself a sin. The manual of the Confraternity, from which we are now about to quote, bears this imprint, 'London: Privately Printed for the Confraternity by Joseph Masters.' The society is therefore a secret society, and thus in its very first principles a violation of the laws of Christian morality. The objects of the society are stated to be twofold. '1.—The honour due to the person of our Lord Jesus Christ in the Blessed Sacrament of His Body and Blood. 2.—Mutual and Special Intercession at the time of and in union with the Eucharistic Sacrifice.' That is, the honour due to to the person of our Lord Jesus Christ in the Sacrament is avowed without disguise to be adoration, and that the worship is paid to Christ Himself. After the manner of the Popish manuals the body and blood of Christ are not only worshipped, but are made into the objects of prayer. Among the 'Recommendations' made to members is the following. 3.—To make at every celebration one or more of the following acts:—Of Faith. Of Adoration. Of Spiritual communion. Of Thanksgiving. Of Reparation. Of Intercession. Of Prayer for the visible unity of Christendom. 'To make an act' is to repeat a prayer on the particular subject specified." "In the same way the further contents of the manual explain with the utmost explicitness what is meant by the second 'object' of the Confraternity —'Mutual and special intercession at the time of and in union with the eucharistic sacrifice.' It is that the sacrament itself has virtue to obtain favour from God. In 'An act of intercession,' the Romish phrase is used without disguise—'O Almighty Father, I offer to Thee this propitiatory sacrifice.' In 'A Litany of our Saviour present in the Holy Eucharist,' the following assertion occurs—'Jesus, the Lamb without spot, who, once sacrificed, *art continually offered*, yet art alive for evermore; who *art continually consumed*, yet still remainest perfect.'"

[5] The Rev. W. J. E. BENNETT.—"The ancient vestments present to crowds of worshippers the fact that here before God's altar is something far higher, far more awful, more mysterious than aught that man can speak of, the presence of the Son of God in human flesh subsisting." The last he altered to "the presence of our Lord under the form of bread and wine." Mr. Bennett had written of "the visible presence of our Lord upon the altars of our churches;" but these words he withdrew, and substituted for them "the real, actual presence of our Lord, under the form of bread and wine, upon the altars of our churches." Mr. Bennett had also written respecting the elements "who myself adore, and teach the people to adore, the consecrated elements, be-

ordained by the Lord Jesus. The sentiments of Sacramentarians are those of a *priesthood* in the Church of Christ, and of a Sacrifice in the Lord's Supper other than one of thanksgiving. [6]

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lieving Christ to be in them;" and this he had altered to "who myself adore, and teach the people to adore, Christ, present in the elements under the form of bread and wine." Mr. Bennett, before the Court of Arches, and before the Judicial Committee of Privy Council, was tried and acquitted for maintaining Christ's "real, actual, objective" presence in the Sacrament. Mr. Bennett had also spoken of Christ's presence in the Sacrament as "spiritual," "supernatural," "sacramental," "mysterious," "ineffable." The heads of the Privy Council judgment are given hereafter, p. 137. The decision of the Dean of Arches was as follows:—"I say that the objective, actual and real presence, or the spiritual real presence—a presence external to the act of the communicant—appears to me to be the doctrine which the formularies of our Church, duly considered and construed so as to be harmonious, intended to maintain. But I do not lay down this as a position of law, nor do I say that what is called the reception doctrine is inadmissible; nor do I pronounce on any other teaching with respect to the mode of presence. I mean to do no such thing by this judgment. I mean by it to pronounce only that to describe the mode of presence as objective, real, actual, and spiritual, is certainly not contrary to the law. With respect to the other charges—namely, those relating to sacrifice and worship, I pronounce that Mr. Bennett has not exceeded the liberty which the law allows upon these subjects."

[6] The Rev. P. G. MEDD, in "*Essays on the Church and the World*" (1866), after teaching that "a victim once actually sacrificed by death and accepted, may, if endued with new and never-ending life, be continually offered—i.e., presented, pleaded, brought into remembrance before God," adds, "And this continual offering and presentation of a sacrifice once made, is itself a sacrificial act, and constitutes him who does it a priest, according to St. Paul's definition, 'one ordained for men in things pertaining to God, that he may offer both gifts and sacrifices for sins.'" This sacrifice of the Eucharist he maintains to be "a propitiatory sacrifice, as pleading before God for all the successive generations, for all the several individuals of the human race, the one only expiation once made."—p. 338.

The Rev. W. U. RICHARDS, in a *Sermon* on Ps. cxxxiv, 21, 22, and 2 Cor. iv, 8, 9, preached shortly after the judgment in Mr. Mackonochie's case, "hoped that in future his congregation would join with the rest of the faithful in kneeling in the Creed at the words 'and was incarnate and was made man' —during the prayer of consecration in the office of the Holy Eucharist, and especially never to sit down, but to kneel or to stand, while our blessed Lord *lies on the altar*." He considered "that the judgment of the Privy Council on one point—the lights on the altar —was an attack on one of the great Christian verities—one which he had always taught and inculcated in that church, and which he would always teach—the doctrine of the Real Presence."

Bishop BROWNE, in his *Exposition of the Thirty-nine Articles* (1854), teaches that "it is not denied that we receive [Christ's] Body really, substantially, corporeally; though the word *corporeally* seems opposed to spiritually, yet not of necessity. And as we acknowledge that it is a body which we receive, so we cannot deny its presence corporeally, i.e., after the manner of a body." He says, however, in explanation, what appears so confused and contradic-

That these sentiments may be openly avowed and taught in the nglican establishment has been plain to every understanding, at least ince the year 1872, when the decision of the Committee of Privy Council, s final Court of Appeal, was given in the celebrated case of the Rev. W. . E. BENNETT. From the *Liberator*, June 1, 1872, we extract the fol- owing *resumé* of the judgment, in the course of which the Committee emark that the "Church of England has wisely left a certain latitude of pinion in matters of belief." We have to see how far that latitude xtends in what is considered to be the Roman Catholic direction. We ind :—

"1. *As to the Actual Presence.*—'The Church of England holds and eaches affirmatively that, in the Lord's Supper, the Body and Blood of Christ are given to, taken, and received by the faithful communicant.' The respondent maintains a presence which is (to use his own expression) real, actual, objective—a presence in the Sacrament, a presence upon he altar, under the form of bread and wine.' And, say the Committee, we find nothing in the Articles and formularies to which the respondent's position is contradictory and repugnant;' because the words used by him lo not necessarily imply 'a presence other than spiritual.'

"2. *As to the Communion Table being an Altar.*—The Committee say upon this point that, while Mr. Bennett is charged with maintaining that he communion table 'is an altar of sacrifice, at which the priest appears n a sacerdotal position at the celebration of the holy communion, and hat at such celebration there is a great sacrifice or offering to our Lord by the ministering priest,' the Church of England 'does not teach or affirm such a doctrine.' At the same time, however, 'it is not clear to their lordships that the defendant has so used the word 'sacrifice' as to contradict the language of the Articles.' Mr. Bennett, therefore, was acquitted also upon this point.

"3. *As to Adoration.*—Mr. Bennett was charged with affirming that adoration or worship was due to the consecrated bread and wine. We

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tory that one feels to be in a mist, or he is attempting to reconcile the irreconcilable: and, as with some others, in making a correct extract one is afraid of doing injustice.

The Frome Branch of the English Church Union congratulated Mr. Bennett in having elicited from the Court of Arches that the doctrine of the real objective presence in the eucharistic sacrifice was maintained in the Articles and Formularies of the English Church.

I might mention also the Anglo-Catholic belief "that unfermented wine is incapable of being consecrated, and that no Eucharist can be administered therewith." "It is," says one who believes the "validity" of the sacrament to be thus destroyed, "shocking to think that a mere creature may be given to us as the blood of Christ, and that which is incapable of sacramental change be exposed to the worship of the faithful."

have quoted Mr. Bennett's language, and our readers can judge for themselves as to its meaning. We could quote more, but it is unnecessary, for the Committee have decided that 'adoration' is contrary to law, and must be condemned. At the same time, they also decide, that while the Church has forbidden all acts of adoration, 'their lordships, not without doubts and divisions of opinion, have come to the conclusion that this charge is not so clearly made out as the rules which govern penal proceedings require.' So Mr. Bennett is acquitted also upon this point. The effect is, that everybody may use Mr. Bennett's language, as to the plain meaning of which plain commonsense people will never entertain a doubt, and may still remain in the Church. None of it is contrary to the Articles or formularies."

The attentive reader may decide for himself whether the Established Church of England's teaching is not explicitly that of salvation by baptism in the Formulary, clearly that of salvation by faith in the Articles;—expressly that of Christ's body and blood, received in the priestly consecrated bread and wine, in the Catechism, and the bread and wine a symbol of these in the Articles;—whether State priests throughout the parishes of England may not now with the highest sanction substitute a sacrifice for the Lord's Supper, an altar for a table, and a priesthood for pastors or for the Redeemer Himself.[6] And if we Dissenting citizens

[6] The following extracts will shew the spirit in which the law of the Established Church, as defined by the Bennett judgment, has been received by different critics and observers.

The *Times*, which fairly enough expresses the common-sense of the mass of thinking people on such matters, says, "It is now established that a clergyman of the Church of England may teach any doctrines within limits which only extreme subtlety can distinguish from Roman Catholicism on the one side, from Calvinism on another side, and from Deism on a third. Consequently, when a new incumbent is appointed to a parish, the inhabitants must wait with anxiety to learn what their new religion is to be. Unless such a license be very cautiously used, the question can hardly fail to be asked whether it is just to appropriate national property to the use of a church of which the doctrines cannot be defined within any tangible limits. It has hitherto been understood that the National Church taught the National Religion; but if it teaches almost any religion that may please the clergy, it may be questioned whether the nation can be called on to support the Establishment."

The Edinburgh Review (July, 1872) says, "The Bennett judgment appears to proceed on the assumption that each formulary of the Church must be taken by itself." "The Gorham judgment, on the further principle, that wherever different senses might be attached to different formularies, the lawfulness of each contested statement might be judged by its conformity with the result of the whole formularies taken together." This *Review* speaks of "the historical fact—on which, perhaps, neither judgment has dwelt sufficiently—that the formularies of the Church of England contain avowedly at least two, probably more, contradictory currents of doctrine." "Each school can avail itself of the contradictory traces

intermeddle with this abomination, we are troublers of the realm, and for our ungodly desires and aims deserve not the continued enjoyment of its

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thus left on various parts of the formularies, that it is justified in holding its ground." After speaking of alterations that have taken place in Article xxviii, and in the Catechism, which in the reign of James I. received a supplement on the Sacraments in the language of the Fathers and schoolmen, of the Prayer-book, under Edward VI., as containing a denial of the real and bodily presence, which under Elizabeth was omitted, and under Charles II. altered to meet the views of the High Church party, of the Oxford movement as commencing A.D. 1834, and being revived in A.D. 1864, &c., we are informed that the Committee of the Privy Council who decided in the Bennett case were the Lord Chancellor, the Archbishop of York, the Bishop of London, three of the most eminent of the Equity Judges, an ex-Chief Justice of Bengal, and the Professor of International Law at Oxford.

Monseigneur CAPEL, the eminent Romish priest, whom I quote from the *Freeman* of June 28th, 1872, says, "In his opinion the judgment in the Bennett case was the heaviest blow the High Church party had yet received. He proceeded to adduce reasons for this belief. The first was that the judgment destroyed all definiteness of belief in the Church of England. High Churchmen held that a body of truth had been delivered to the Church, as definite in its axioms and principles as is physical science or mathematics. According to High Churchmen it was the function of the Church to declare this or that to be the truth, so as to afford a guide to the individual believer. Now the judgment in the Bennett case affirmed nothing as to what was the doctrine of the Church; it simply declared negatively that the inculcation of certain opinions, though perilously near to a violation of the law, was not an actual infringement of the Articles." "In the next place, the speaker remarked, the judgment had destroyed all certainty of belief in the Church of England. It had now been settled that every variety of theological opinion might exist in the same church. Who, henceforth, was to teach the children of English Churchmen what was or was not religious truth? Who was to tell those who, though physically adult were mentally children — the uneducated and the thoughtless—what to believe? Consider the effect, said the preacher, upon a person brought up from childhood in a parish where he was taught that Christ was upon the altar during the sacrament, of removing to another parish where he was taught by a priest of the same church that the sacrament was a mere commemoration. Would not the effect necessarily be to produce that rationalism which High Churchmen especially dreaded and detested?" Again. The "result of the judgment was stated by the speaker to be the establishment within the same church of two hostile camps—the sacramentarians and the non-sacramentarians. * * * Not only were the different opinions conflicting, but they were absolutely irreconcileable. One party maintained that God was upon the altar; the other called it simple blasphemy and so on. A leading sentiment with the Catholic party was the sinfulness of holding communion with heretics. In proof of this assertion the speaker read extracts from works published by High Churchmen, inculcating the duty of abstaining from intercourse with the holders of heretical opinions; and he inquired in accents of sarcastic scorn, how it came to pass that the High Church party, who had announced their intention of seceding from the Establishment if the judgment went against them, now found it their duty to call as brethren those who held what they deemed to be rank heresy." Of course all this led to the grand pur-

blessedness. I say not nor imply that the Judicial Committee have recently been dishonest; but they have either entirely changed the char-

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pose of the discourse, the exaltation of the one Church which alone afforded an infallible guide to definite and certain religious truth.

The Ritualists and their organs, with some important qualifications, express themselves naturally well satisfied.

The Rev. W. J. E. BENNETT himself thus indicates his persistency in the same views. In his Sermon at Frome on Sexagesima Sunday, 1873, from Heb. xiii, 10, he is thus reported: "By this ye do shew the Lord's death till He come, *i.e.*, as it was begun in the Holy Bread and Wine made into Christ's Body and Blood by His consecrating words, 'This is My Body, This is My Blood,' so it is to be continued for ever with us His disciples. We shew It, we offer It, and we must go on in the Church to shew It, to offer It, till the day of judgment, till He come. The great leading doctrine which we gather out of this, and which I will now try to set before you, is this—that the Holy Eucharist is a sacrifice." "As the great High Priest did, so he [the Anglican priest] does, looks up to heaven and blesses, as the great High Priest did, so he pronounces the words of consecration, the very same words in the very same manner; and then the Body and Blood of Jesus being then verily and indeed upon the altar, he formally elevates and raises them for the sight and adoration of the people."

The Church Times, in its loftiness, thus writes: "We are therefore perfectly ungrateful and thankless to the Court for its acquittal of Mr. Bennett; simply because it performed a plain and necessary duty as tardily, reluctantly, and ungraciously as it could, and that under pressure from public opinion, and against the struggles of a strong minority, if not against the secret wishes of a majority of the judges." But this Ritualistic organ can say, "We are not by any means ungrateful to Divine Providence for tempering the wind to those shorn lambs of moderate Anglicanism who huddle at the north end of the altar to shelter from the stormy blast."

Archdeacon DENISON deems the Bennett judgment a great mercy on "many accounts; principally because it has spared the Establishment from being uncatholicised." But he also says, "It has placed the Catholic doctrine of the blessed Sacrament upon a par with the Gorham heresy." We believe it. The Judicial Committee have found a place equally for Mr. Gorham, Mr. Wilson, Dr. Williams, and Mr. Bennett in this conglomeration called the Church of England, as established by law. Whether it is a place of fitness, consistency, and honour for all, it is no business of the Committee to determine.

At an English Church Union Meeting (Halifax Branch) held shortly after the Bennett case, the Rev. G. Sowden, chairman, remarked that he had "said he should preach the doctrine of the Real Presence whatever the Court might decide. It was cause for congratulation that Mr. Bennett was acquitted, and that the Real Presence was now acknowledged by the temporal law as well as by the Church of the land." The supposed decrease of dissent was also the subject of congratulation. It was also remarked that "the Evangelicals seem satisfied with the decision in the Bennett case. If they are satisfied with the shell, we the Catholics are satisfied with the oyster."

It can scarcely, however, be believed that the Ritualists will—or ought long to be—satisfied with this decision. They may rejoice in the advance gained, but till they can go further, their position is most contradictory and most contemptible. They are allowed to bring the body and blood, and I suppose the soul of Christ into the bread and wine on the altar, but they must not elevate

acter of the Church of England, or have brought to light its character such as was not previously and generally known. The Church of England

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and openly adore this Divine Saviour in the bread and wine. They may openly eat Him and drink Him, but not worship.

Thus, the Rev. G. R. PORTAL has said (in a *Sermon* reported in the *Berkshire Chronicle*, June 15th, 1872): "If the Eucharistic doctrine which was lately impugned is, after all, lawful, as the Privy Council has decided, then it is a grievous injustice, and a violation of liberty of conscience, that those who believe this lawful doctrine should be prevented by a partisan decision from acting out their belief in their ritual. It is just as if it had been said in the days of the Commonwealth, 'You may acknowledge the Divine right of the King, but you shall not uncover in the royal presence.' We have a right, my brethren, to the Eucharistic Ritual of the old and undivided Catholic Church, and upon this too we must take our stand."

The Evangelical organs, as might be expected, have given but an "uncertain sound." The following extracts will suffice to shew the tone adopted by men of this school.

The Rock, after at first treating the Bennett judgment as not very momentous, subsequently says, "It is little short of cruelty, at such a time as this to use vague phrases about 'the possible advantages of the Bennett judgment being greater than its defects.' What probable or possible advantage is likely to accrue from it?" This organ of the Evangelicals teaches that the judges have "dealt with plain words in a sense and meaning which their author would be known to reject," and have "acquitted and discharged from all possible restraint of law a man who has spent the last thirty years in the most systematic, able, energetic, and uncompromising efforts to bring back the Church of England into the fellowship of the Church of Rome."

The Record, in its veering remarks and vain attempts to make all the Evangelicals so satisfied as not to leave their beloved and established Church, has encouraged the idea that the decision is really in their favour, though Mr. Bennett has gained a "technical" victory, because "once more the teaching of the Church of England is authoritatively declared to be with us, and not with our opponents." But even the *Record* has not the blindness to deny, but the honesty to admit, that the decision is "a great disaster," that "it opens the door to every phase of heresy, and tends to convert our noble Church Establishment into a platform on which Sacerdotalists and Colensoites, of every shape and colour, may, under the name of Christianity, 'play such fantastic tricks before high heaven' as make the angels weep." Yet the *Record* has also thus spoken: "The conviction which many hours of calm thought have only served to confirm is, that Mr. Bennett's victory may yet prove one of the most serious blows which the sacerdotal party has received, and the defeat of the Church Association one of the greatest triumphs for the cause of the Protestant and Evangelical character of the Church of England which have been gained since the Reformation!" And yet "the door of comprehension is practically extended to Mr. Bennett by this judgment to a most dangerous and deplorable extent."

The Rev. Dr. TAYLOR, of Liverpool, thus describes the probable effects of the decision: "There was a great crisis at the present time, because in all human probability there would be a great impetus given to Romish teachings in the Church; but, more than that, he dreaded the development of extreme Ritualism, partly allowed by the amiable weakness, or culpable connivance, or real sympathy, of those who had the power and ought to restrain it.

has become a mighty State agent for making men say, "First a Catholic, and then an Englishman." "I can conceive no subject on which Catholics

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He expected that not only would the doctrine of the Mass be taught, but that the Mass itself would be set up with all its paraphernalia, and he expected that the communion tables would be turned into altars more than was now done; and he also expected from this judgment an increased Romanising of the people." Dr. Taylor adds that he sees danger of a "National Pantheon."

The Rev. CHAS. GREGORY, of Park chapel, Chelsea, says: "We are no longer a Protestant Church, but a Church in which anything and everything may be held and taught with impunity, from the limits of extreme Popery to those of almost utter infidelity. And this fact becomes overwhelming when we consider that our Church has no existence except by the law of the land; and that only which that law makes her, that she is. So, then, she is actually unprotestantised, and we her ministers are, as to our position in her, unprotestantised also."

The Rev. CHAS. BULLOCK, of Worcester, traces the whole evil to State connection. He says: "I am disposed to trace the evil to its root, and to reply that our State alliance is so far a worldly alliance that we lack the primitive power of the New Testament discipline." Mr. Bullock infers that "we must first practically get back to the New Testament idea of the ecclesiastical Church, the idea most admirably expressed in the Nineteenth Article, but utterly irreconcilable with things as they now are."

For many additional and similar utterances, see the *Liberator*, Sept. 2nd, 1872.

The Rev. E. V. BLIGH thus candidly writes to the *Record*: "For the first time since the reign of Mary, the essential doctrines of the Mass have been, to the extent, at least, of the language used by Mr. Bennett, legalised, viz. (to use Mr. Bennett's words), these "three great doctrines'—'1, The Real Objective Presence of our blessed Lord in the Eucharist; 2, the Sacrifice offered by the priest; 3, the Adoration due to the presence of our blessed Lord therein." "It is of no legal or practical avail that the dust of certain Protestant affirmations throughout the judgment has been thrown in our eyes; the hard result is that, upon this great testing suit, Mr. Bennett has been acquitted; and this, although—it is fair to Mr. Bennett himself to state—he took especial pains to show that he really meant what he said, and did not desire any subtle or non-natural sense to be placed upon his words." "The Bennett judgment, however it may be explained away, does practically legalise a deep and subtle virus of religious poisoning. If the mischief can be cured, thousands will be well pleased; but if not, it cannot but be that large numbers of the Protestant laity will fall away from the Church of England, and many of its ministers no doubt will find it impossible to remain in office side by side with the declared enemies of the Reformed Faith and our Thirty-nine Protestant Articles. This is the plain truth, and the sooner we look it in the face the better."

The Rev. CAPEL MOLYNEUX, almost alone among Evangelical clergymen, has had the courage of his convictions, having, at great personal sacrifice every way, publicly and formally seceded from an Establishment which in his view had ceased to be distinctively Protestant. Prior to his secession, Mr. Molyneux wrote to the *Record*: "Mr. Bennett is acquitted. That is the fact, and it is with that fact and the effect of that fact that we have to do." "The doctrine of the real and actual and visible presence of our Lord under the form of bread and wine, with the adoration due to the same—the very doctrine sub-

in collision with the laws of the British Empire, so long as the the British Empire are not in collision with the laws of God,"

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earnestly and affectionately than ever, and to do all that in him lies to deter all whom he can influence, whether parsons or laity, from the groundless, rash, ill-timed, and mischievous step of abandoning the National Church, instead of leaving her in her difficulties to the tender mercies of traitors and infidels." Prebendary KEMBLE spoke at Bath to the same effect; and at Liverpool the Rev. Dr. TAYLOR said it would be time enough to secede from the church when he considered the battle was lost. But the battle was not lost; and they were determined to purge the church of its ritualistic leaven—they were determined to purify it."

The resolution so boldly expressed in these last words is commendable, but who can fail to see the forlornness of the hope? As Mr. Molyneux says again: "Allow me to ask whether an established church or a church established by law is not necessarily dependent on law, and, therefore, existing by law. Cannot the law disestablish and so destroy her as a National church? Cannot the law alter her as to the re-distribution and re-arrangement of her funds and finances? Is she not compelled to accept and submit to legal enactments affecting her most important and vital interests? Are not her Articles, Canons, and very Prayer-book regulated and determined by law so that they cannot be altered, revised, or in any way touched but by law? Can the Established Church reverse, ignore, or reject the decision of legal authority? as for instance in the present case of Mr. Bennett's acquittal. Can the Established Church refuse to be bound by it? Can she eject Mr. Bennett, or herself authoritatively pronounce his doctrine to be heretical? In all these and similar matters relating to her constitution, laws, ordinances and doctrines of the Established Church, she is bound by the law of the State; and

that is, at least eventually, with the Church that has an infallible Pope for its Head. While Churchmen are boasting of adherence to the altar and the throne, of a determination that Church and State shall remain intact, no institution in the land is doing more to make the Sovereigns of England subject to a foreign potentate, to destroy the intelligence, dignity, power, and scriptural religion of the nation, to bring the nation to mediæval darkness, degradation, and ruin. Yet such is the blindness of leading evangelicals in pleading against present secession or disestablishment, that a Ritualistic paper (the *Church Times*)—not without some cause—has recently said that "its chief enemies within the Church are also the most fanatic of Erastians, and would cling to Buddhism or Mormonism if Parliament chose to establish either instead of the Church." I do not mean that they are yet come to this; but their present conduct is tending towards it. To secession or disestablishment they prefer union in Church fellowship, and among Church established teachers, with those who say that "the Reformers destroyed the worship of God, and set up the abomination of desolation in its stead" *(Bennett)*; who speak of a perjured monk that led after him many millions *(Church Times)*; who teach that this country would be "lost to Catholicism were they to forsake their present position;" that "it is only through the English Church itself that England can be Catholicised," and who are weekly praying for the Holy Father and restoration to the See of St. Peter!

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by virtue of her submission to the law, and by that alone, does she exist and hold her position as a National or Established Church at all."

Contrast is sometimes refreshing, and after all this it may be a welcome surprise to some to read that

Canon HOARE has discovered that the Bennett case, though "defective," "thoroughly establishes the great, grand, Scriptural Protestant principles of the Church of England."

Dean MCNEILE, again, is so blinded to the decision of the judges respecting Mr. Bennett, by what they say in approval of Evangelical sentiment as legal, that he can say most legitimately "We feel ourselves confirmed by this judgment as the loyal and dutiful sons of the Church of England, cordially receiving what she receives as to *presence*, denying what she denies as to *sacrifice*, and excluding what she excludes as to *adoration*."

More to the purpose is the deliverance of the *Prayer-book Revision Society*, to the effect, "That as long as the Prayer-book remains as it is, so long will there be sacerdotalism in the Church of England." They speak of the "grave danger to which the Church of England by a decision which virtually deprives it henceforth of its distinctive Protestant character." They deplore that "there are unfortunately too many already among the clergy—and the number appears to be on the increase—who aim at the restoration of the Mass and other Popish errors, taking refuge under the dubious expressions in the Prayer-book."

But these "dubious expressions," who of the Church's rulers dare propose to change?

Further, in connection with the Lord's Supper our legislators decree that there "shall be sung or said" what is called the NICENE CREED [or one that is much like it], "the people still standing." This is not verbatim the Creed taught in the Catechism. It expresses belief "in one Lord Jesus Christ, the only begotten Son of God, *begotten of His Father before all worlds.*" Where do our legislators obtain knowledge of this last dogma? What right have they to demand its utterance? Its truthfulness I need not either assert or deny. To justify the *demand* of its utterance requires an additional revelation from heaven. Allowing the expression "before all worlds" to be capable of use with one or another of two distinct meanings, its demanded use—whether correctly or mistakenly—can be conscientiously objected to from the Scripture: "This day have I begotten Thee." Also, "I believe in one Catholic and Apostolic Church," and "I acknowledge one baptism for the remission of sins," are parts of this creed. Does the former, mean, I believe that once there existed a Catholic and an Apostolic Church, or does it mean that the Church of England, with its hundreds of specific requirements, is catholic? Can a church be apostolic which rests partly on tradition, and the Fathers who lived hundreds of years after the beginning of Christianity, instead of depending only on apostolic and inspired teaching? Nor is "baptism for the remission of sins" a doctrine of Scripture, but rather of the Fathers. Peter on the day of Pentecost said, REPENT *and* be baptised. To attribute remission of sins to baptism alone is to separate what God has joined together. Paul's washing away of his sins, *calling on the name of the Lord*, proves not more than a symbolic cleansing in the ordinance of baptism. Nor do I approve of the reading of an extract from Tobit, *along with extracts from Holy Writ* (in the Offertory Sentences), however accordant with Scripture the sentiment may be.

Finally, what motives influenced the compilers of the Catechism to say on the Lord's Supper that in it we "verily and indeed" take and receive Christ's body and blood, it is not for me to say. The words are such as a Romanist believer in transubstantiation could adopt, while the definition of the outward part of the ordinance is Protestant and Scriptural. Perhaps a bungling attempt was made to use phraseology that might be adopted by Protestant or Papist; or, having pleased one in one sentence, the endeavour may have been to please another in the next. One part of the Prayer-book is the emanation or compilation of one man, and another part of another. To explain the eating and drinking literally in application to Christ's body and blood, is monstrous and horrible. To use the words "verily and indeed" in application to what is figurative, is to render language obscure and absurd. We will maintain that it is better to abandon "any doctrine or practice that cannot be vindicated by a natural, straightfor-

ward, and common-sense interpretation of the Divine Oracles," although we may be pooh-poohed as sticklers for niceties, and disturbers of a godly peace, if we do not unmurmuringly accept the whole Book of Common Prayer. Did no rag of Romish superstition remain, I believe the priest would not say, "The body of our Lord Jesus Christ, which was given for thee, preserve thy body and soul unto everlasting life;" nor would kneeling, though explained to prevent idolatry, be a posture absolutely required. Nor would an explicit statement of doctrine leave our established priests in a state of uncertainty as to what they do believe until Her Majesty's commissioned judges have declared on certain disputed points what is the belief "by lawful authority."

"By lawful authority" our authorised priests may differ widely on baptism, and may despise and condemn each others' sentiments. They differ, and are now authorised to differ, as widely on the Lord's Supper. Difference on this and other matters prompts the inquiry in coming to reside temporarily in a place, "Can Church privileges be enjoyed here?" which means, "Are the Eucharist, matins, vespers, &c., according to tractarian teaching? Are the meaning of God's Word, and the adoption of rites and ceremonies, regulated by the sentiment and practice of the Fathers of the third, fourth, and fifth centuries?" The inquiry used to be, "Is the gospel preached here?" Now, instead of inquiring whether there be in the pulpit an enlightened and converted man, it is in substance, Is there one who has gone more than half-way toward Rome? And we have in our Protestant Established Church such teaching as that already recorded on the presence of Christ's body and blood in the Eucharist as "real, but not local," "superlocal," "a sacramental presence," effected "by the agency of the Holy Ghost in and by the sacrament." Instead of this Church being "the bulwark of Protestantism," with whose disestablishment Protestantism is to be buried, it is most clearly and undeniably the nursery and bulwark of Popery in this country. And are not we *as a nation* responsible for the existence and character of this national institution, which enables a priest of Rome to deny that a Ritualist place of worship is "an opposition shop," and has enabled one to say, in reference to such a place of worship, that it is rather "a chapel of ease; I have had more converts since that establishment has been set up than I ever made in all my life." All the while the violence done by one section to one part, and by another section to another part of the inconsistent Book of Common Prayer, tends necessarily to lower contradictory priests in the estimation of those before whom a transparent character, zeal, and love, should cause them to be esteemed "very highly in love," and who from all ought to "have a good report." Had the pious Mr. Simeon, and his associates or trustees, but nobly seceded,

instead of purchasing livings and advowsons, in order to the installing of evangelical clergy, a large Free Episcopalian Church might now have been wielding in this nation a potent influence in favour of Protestant and saving truth, not one of her ministers occupying a position of doubtful honour or positive contempt. Holy and useful as were the lives of Venn, Newton, Thomas Scott (the Commentator), and others, they would have blessed succeeding generations in this country a thousand-fold more, if they had seen and felt that they must come out from the church here established by law. I do not say that the denomination to which I have the honour to belong would have been augmented or directly benefited, but that vital Christianity would have been blessed and prospered to the saving of souls from death and the building up of those who through grace had believed. Their secession, too, instead of encouraging popery in the church they had left, might have prevented the scandal now existing, of a denunciation of Protestantism by a multitude of clergymen, who teach that from all parts of England persons are forsaking the abomination of desolation, Protestantism, and becoming Catholics. And they wish England to forsake the old superstitions, and become again a faithful Catholic country ; when, among other things, we may imitate the Churchman who, after the death of Keble, wrote :

> "Christ, Light Eternal, grant Thy minstrel rest,
> And Mary Mother, lull him on thy breast."

It is possible, at the first reluctantly and with some unworthy reserve, to say, "I assent to so and so" as agreeable to the Word of God, and to refuse or defer the retractation and separation demanded by a pure and even partially enlightened conscience, till at length the judgment is so darkened and bewildered, and the conscience is so perverted and seared, that there is belief in a falsehood and an absurdity. Those whom God in just retribution gives up to the belief of a lie, are such as first have pleasure in known falsehood. Those whom He gives up to iniquity have previous pleasure in known unrighteousness. Those whom He gives up to a reprobate or undiscerning mind, have previously loved the delusions to which in righteous retribution they are delivered over, more than the light they might have enjoyed. Those whom God gives up to a worshipping and serving of the creature, and to uncleanness and vile affections, are such as when they knew God glorified Him not as God, and who did not like to retain God in their knowledge. "Verily there is a reward for the righteous, verily He is a God that judgeth in the earth."

To speak of Divine judgments on others, is to speak on a subject so delicate and difficult, that hesitancy rather than confidence is becoming.

On this Job's friends erred greatly. I would not say more strongly than that the Bennett decision has appeared to me as a just judgment on the Evangelicals. They have been resolved to have the establishment of religion. And now, in the establishment of their love, they have—may it not be in righteous retribution ?—the clearest Popery established. And alas ! most of what they have said and written on this brings to mind the word Ichabod. If they had now felt and acted as they ought, they would as Protestant Evangelicals have said, We will neither have popish heresy in any church to which we belong, nor shall it in any church in this land have *national* sanction and support.

I have read on the topic of "delay" what in all probability was written with no thought of Evangelical Churchmen: "Delay a duty, and the mind often loses the clearness of its perception in reference to it; that revealing flash that lights up relations, obligations, responsibilities, if it be not followed as a guiding ray, suffers speedy eclipse. Delay a duty, and the mind often loses the conviction of duty."

CHAPTER VI.

ON THE OFFICERS IN THE CHURCH OF ENGLAND, AND THEIR ELECTION.

HEADSHIP OF THE CHURCH ESTABLISHMENT.—THE SEVERAL OFFICERS.—ELECTION OF OFFICERS.—THE CONGE D'ELIRE.—COUNCILS.—DIOCESAN SYNODS.—VIOLATION OF SCRIPTURAL LAWS AND PRINCIPLES.

ACCORDING to the constitution of the Church of England as established by law, the sovereign of the kingdom is its earthly head, or supreme governor. For many centuries before the time of Henry VIII., the church in England was part of the Papal Church under the See of Rome. In Henry's time, that church became the Church of England, and was placed under the dominion of the reigning sovereign. Henry, failing to secure the consent of the Pope to a divorce from his queen, on which he had resolved, broke with the Pope, and made himself, by the aid of his parliament, ecclesiastical head, assuming more power in this land over the church than any pope had previously exercised. The same title and power have been claimed by subsequent sovereigns, and conceded to them. In the Book of Common Prayer, the preface to the Articles of Religion sanctioned by Charles I. thus commences: "Articles agreed upon by the Archbishops and Bishops of both provinces, and the whole Clergy, in the Convocation assembled in London, in the year 1562, for the avoiding of diversities of opinion and the establishing of consent touching

true religion. Reprinted by His Majesty's command, with the Royal Declaration prefixed thereto." [1]

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[1] The declaration is as follows:

"Being, by God's ordinance, according to our just title, Defender of the Faith and Supreme Governor of the Church within these our dominions, we hold it most agreeable to this our kingly office, and our own religious zeal, to conserve and maintain the church committed to our charge in unity of true religion and in the bond of peace; and not to suffer unnecessary disputations, altercations, or questions to be raised, which may nourish faction both in the church and commonwealth. We have, therefore, upon mature deliberation, and with the advice of so many of our bishops as might conveniently be called together, thought fit to make this declaration following:

"That the Articles of the Church of England (which have been allowed and authorised heretofore, and which our clergy generally have subscribed unto) do contain the true doctrine of the Church of England agreeable to God's Word; which we do therefore ratify and confirm, requiring all our loving subjects to continue in the uniform profession thereof, and prohibiting the least difference from the said Articles; which to that end, we command to be newly printed, and this our declaration to be published therewith.

"That we are Supreme Governor of the Church of England. And that if any difference arise about the external policy, concerning the injunctions, canons, and other constitutions whatsoever thereto belonging, the clergy in their Convocation, is to order and settle them, having first obtained leave under our Broad Seal so to do; and we, approving their said ordinances and constitutions; providing that none be made contrary to the laws and customs of the land.

"That out of our princely care that the Churchmen may do the work which is proper unto them, the bishops and clergy from time to time in convocation, upon their humble desire, shall have licence under our Broad Seal to deliberate of, and to do all such things, as being made plain by them, and assented unto by us, shall concern the settled continuance of the doctrine and discipline of the Church of England now established, from which we will not endure any varying or departing in the least degree.

"That for the present, though some differences have been ill raised, yet we take comfort in this, that all clergymen within our realm have always most willingly subscribed to the Articles established, which is an argument to us, that they all agree in the true, usual, literal meaning of the said Articles; and that even in those curious points, in which the present differences lie, men of all sorts take the Articles of the Church of England to be for them; which is an argument again, that none of them intend any desertion of the Articles established.

"That therefore in these both curious and unhappy differences, which have for so many hundred years, in different times and places, exercised the Church of Christ, we will, that all further curious search be laid aside, and these disputes shut up in God's promises, as they be generally set forth to us in the Holy Scriptures, and the general meaning of the Articles of the Church of England according to them. And that no man hereafter shall either print, or preach, to draw the Article aside any way, but shall submit to it in the plain and full meaning thereof; and shall not put his own sense or comment to be the meaning of the Article, but shall take it in the literal and grammatical sense.

"That if any public reader in either of our Universities, or any head or master of a College, or any other person

ıen, in his *Commentaries on the Laws of England* (vol. iii., p. 984) The Sovereign is, lastly, by the laws of England, considered as l and supreme governor of the National Church." Statute 26 III., cap. 1, after reciting that the King's Majesty justly and r is, and ought to be, supreme Head of the Church of England, ıd been recognised by the clergy of this kingdom in their con- enacts that "the King shall be reputed the only supreme Head of the Church of England, and shall have annexed to the crown of this realm, as well the title and style thereof, as all ons, authorities, and commodities to the said dignity of the Head of the Church appertaining." Again, p. 499, "From ɔgative also of being Head of the Church, arises the King's right ıation to vacant bishoprics, and certain other ecclesiastical pre- ." Again, p. 500, "As Head of the Church, the Sovereign is the *dernier ressort* in all ecclesiastical cases, an appeal formerly him in Chancery, and now by 2 and 3 William IV., cap. 92, in from the sentence of every ecclesiastical judge."

ɔwn Queen is supreme governor of the Church by law established. cial Committee of Privy Council is the highest court of appeal. of the kingdom is that the hereditary sovereign, after taking aths,[2] becomes at once the head of the Church and of the State.

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ly in either of them, shall new sense to any Article, or licly read, determine or hold ɔ disputation, or suffer any held either way, in either the ss or Colleges respectively; livine in the Universities shall print anything either way, ı is already established in on with our royal assent, he, ıe offenders, shall be liable to asure, and the Church's cen- r commission ecclesiastical, any other: and we will see be due execution upon them." Coronation Oath," says the dia *Britannica*, in its article conceived in the following

chbishop or Bishop shall say: solemnly promise and swear the people of this kingdom , and the dominions thereto according to the statutes in Parliament agreed, and the laws and customs of the same?—*The King or Queen shall say:* I solemnly promise so to do. *Archbishop or Bishop:* Will you, to your power, cause law and justice, in mercy, to be executed in all your judgments?—*King or Queen:* I will. *Archbishop or Bishop:* Will you, to the utmost of your power, maintain the laws of God, the true profession of the gospel, and the Protestant reformed religion established by law? And will you preserve unto the bishops and clergy of this realm, and to the churches committed to their charge, all such rights and privileges as by law do or shall appertain unto them, or any of them? —*King or Queen:* All this I promise to do. After this the King or Queen, laying his or her hand upon the holy gospel, shall say: The things which I have here before promised I will perform and keep, so help me God. And then shall kiss the book." "The enactment of a Par-

He or she may have the virtues of Edward VI. or those of Queen Victoria, or may live in the profligacy and debauchery of some other sovereigns in this realm, but supremacy in and over the Church of England belongs equally to the good and bad. Dr. MASSINGHAM is reported to have said at Bristol respecting the first English sovereign who was also head of the church and supreme governor therein, that "he was as great a blackguard as ever lived." I will not record what has been said and written respecting the fourth George, the Charles's and the James's. Yet all these have been armed with powers, within limits fixed by parliamentary enactments, "to visit, repress, redress, reform, order, correct, restrain, and amend all errors, heresies, abuses, offences, contempts and enormities which fall under any spiritual authority or jurisdiction." And in Scotland they have had, and our sovereigns still have, power to "take order that unity and peace be preserved to the church, that the truth of God be kept pure and active: and that all blasphemies and heresies be suppressed." Thus in England it is delegated to the sovereign to repress the error of Presbyterianism, and to maintain intact orthodox Episcopacy, and in Scotland, to repress Episcopalian heresy and maintain intact Presbyterian orthodoxy. And for attaining these ends, "to call synods; to be present at them; and to provide that whatsoever is transacted in them be according to the mind of God." Does the Bible or reason give the slightest countenance to civil rulers exercising such a power? Neither the queen nor our senators ought to be supposed to have two consciences, rising like the piston of a steam engine, one when legislating for England and Wales, and the other when legislating for Scotland. If that form of religion, which by the nation, or even by considerable numbers therein, is believed to be true, must be established, we must have more than two or three established religions. Indeed, the endowment of Maynooth College was in principle, so far as it went, the establishment of Popery, and that professedly because Popery is the religion of a large number of the queen's subjects in Ireland.

To this impious prerogative of royalty many of the clergy have not only assented, they have lauded it to the skies. SOUTH has pronounced the Church of England "the only church is Christendom whose avowed principles disarm all resistance to the civil power." HOBBES, the sceptic, approved of this prerogative as "the best way of repressing by its exercise

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liament, in Scotland, and of one in England, to take and subscribe an oath to preserve the Protestant religion and Presbyterian Church-government in Scotland, and to preserve the settlement of the Church of England within England, Ireland, Wales, and Berwick, and the territories thereunto belonging."

he volcanic power of religion." "The court of James II.," says Sir JAS. MACINTOSH, "were equally pleased with Hobbes's poignant brevity and his low estimate of human motives, His ethical epigrams became the current coins of profligate wits." It is not thus with the present court. But from the beginning, with few exceptions, all in the church have appeared satisfied with this subjection to the sovereign as the earthly head and supreme governor, except when the leanings and enactments of the powers that be have in some instances opposed their own sentiments or wishes. The papal clergy, in convocation, wished to qualify the headship of the first supreme governor of Church and State in England, but he told them he would have none of their tantums and quantums: and the fear of a premunire was efficacious to their submission. Nor has it been a spiritual hindrance to King Henry's successors becoming and remaining head of Church as well as State, if even it has been known that they were steeped in vice and prodigality.

The continued printing of Charles the First's Preface to the Thirty-nine Articles accords with the continued headship of our sovereigns, and may imply a continuance of the godly principle of Charles, of the same "religious zeal" for the purity, peace, unity of true religion, and uniformity of the church, the same solemn conviction that the Articles "contain the true doctrine of the Church of England agreeable to God's Word," and that all loving subjects are required "to continue in the uniform practice thereof," "the least difference from the said Articles" being prohibited; for "We will not endure any varying or departing in the least degree;" nor shall any one "put his own sense or comment to be the meaning of the Article, but shall take it in the literal and grammatical sense." The thirty-seventh Article denies, however, to the supreme governor of the church "the ministering of God's Word or of the Sacraments," while it asserts that "the Queen's Majesty hath the chief power in this realm of England and other her dominions, unto whom the chief government of all estates in this realm, whether they be ecclesiastical or civil, in all causes doth appertain." This supreme ecclesiastical power, limited as it is in England, is maintained "to have been always given to godly princes in Holy Scripture by God Himself; that is, that they should rule all estates and degrees, committed to their charge by God, whether they be ecclesiastical or temporal, and restrain with the civil power the stubborn and evil-doers." It is marvellous that any man can believe there is a single sentence in Holy Writ in favour of such a state of things. Of the earthly head of Christ's church in any kingdom of this world, Scripture is silent as the grave. The prescribed conditions for this highest church functionary in our kingdom are beneath what the New Testament requires for membership. For the investiture of the king or queen

with this highest ecclesiastical dignity and power, and with continuance therein, there is not a word about required godliness or even morality. Heirship to the throne is heirship to the honours and influence of the supreme earthly headship and government of Christ's church in these realms. The required oaths being taken, the king or queen is installed for life, and irrespective of Christian or moral character, in a position far above all other office-bearers or dignitaries. Does any one believe that in apostolic times any similar condition of things had an existence? Is there in any part of Scripture an intimation that, if in future times the sovereigns of the earth should become professed converts to Christianity, a position of dignity and power should be awarded them in matters ecclesiastical similar to that possessed in matters secular, whether absolute or limited?[8] If Scripture is silent, and all its teachings frown on such a supposition, is it accordant with reason that the hereditary sovereign should by human law be made to occupy the same position in relation to an earthly kingdom and a kingdom which is not of this world? Is not the distinction between these two kingdoms most explicitly stated in the New Testament? Is a syllable to be found in that volume exempting any member of Christ's church, after taking a certain oath, from

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[8] Dr. BARROW justifies secession from a church acknowledging a universal bishop, in language that justifies our secession from a church acknowledging the sovereign for the time being as its head. He says that the apostolic writings "expressly avow the secular pre-eminence, and press submission to the emperor as supreme; why do they not likewise mention this no less considerable ecclesiastical supremacy, or enjoin obedience thereto?" These writings say no more of the ecclesiastical supremacy of the Sovereign than of the Pope. Dr. Barrow well adds, "Why *honour the king*, and *be subject to principalities*, so often, but 'honour the spiritual prince or senate' doth never occur?" Nor does an honouring or obeying of the prince in matters ecclesiastical ever occur. Again, "It would have been declared absolute, or the limits of it would have been determined, to prevent its enslaving God's heritage. But of these things in the apostolic writings, or in any near those times, there doth not appear any footstep or pregnant intimation," Further, were the management of the church committed "to an ecclesiastical monarch, it must become a worldly kingdom; for such a polity could not be upheld without applying the same means and engines, without practising the same methods and arts whereby secular governments are maintained." Is it less possible for the church which accepts the hereditary sovereign for its supreme earthly ecclesiastical head to be other than "a worldly kingdom?" We say, in Dr. Barrow's words relating to the use of power, policy and wealth to uphold or defend an ecclesiastical society, "that a constitution needing such things is not Divine." I not only maintain that our established ecclesiastical system is not Divine, if to our sovereign were not monstrously given two heads, one spiritual and one temporal; but that we cannot give to sovereign, senator, or any individual unjust or excessive power without the greatest danger of his being morally injured.

the reach of the discipline of the church for life? Would Queen Victoria govern the nation less righteously or wisely if she were a Presbyterian or Wesleyan, instead of being an Episcopalian, or an Episcopalian in England, and a Presbyterian in Scotland? Will the Prince of Wales lose all ability to sway a righteous sceptre, to honour his crown by wisdom and goodness, if he should become a Congregationalist, a Baptist, or even a Unitarian? I can conceive of the union of Church and State permitting Leopold I. of Belgium for himself to retain the Protestant faith, but requiring him to train up his children in the faith of that Catholic church which condemned him as a heretic.

In wishing Queen Victoria and every future sovereign to have no ecclesiastical headship, I am not wishing the overthrow of monarchy, nor the cessation of government by Queen, Lords, and Commons. Whether the legal overthrow of monarchy itself, if this were required by disestablishment, is not infinitely to be preferred to the continuance of establishing Protestantism and Popery—to the continuance of an Establishment unscriptural, unjust, and irrational in its character, of an Establishment whose continuance must bring down God's chastisement of this nation, I leave to those who can or will form the estimate. I believe that the idea of an hereditary sovereign as the head of a national church, even including the condition of the oath taken, is more worldly, mean, and inconsistent with all that is spiritual and Christian than is the papal idea of a head of the corrupt Church of Rome, chosen by its distinguished dignitaries. A baser system of headship—with all respect, affection, and honour to Her present Majesty—is scarcely conceivable. It is made additionally mean, absurd, and irreligious, for the same monarch to swear to maintain intact one religious system in the South and another in the North of the kingdom; the latter denying all scriptural authority for the three orders of deacons, priests, and bishops, the former maintaining their scripturalness and necessity, and the invalidity of Presbyterian ordination and administration of the sacraments. To demand this in order to an occupying of the throne, is—like the demanded assent to a contradictory Prayer-book—to "tempt to prevarication and falsehood."[4] Were no religious sect established and patronised, no necessity would exist for the sovereign as sovereign to denounce transubstantiation as an error to be renounced; nor to declare that invocation or adoration of the Virgin Mary, or any other saint, and the sacrifice of the mass, as they are now used in the Church of Rome, are superstitious and idolatrous; nor that any other

[4] For the Queen's double headship Her Majesty is not the only responsible person. The nation shares the responsibility with her.

religious tenet is true, and to be upheld by royal authority. No dishonour to Christ would accrue from yielding to Him His sole legislative place in His church, nor would injury come to the church or to the world.[5]

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[5] It were worth while to consider what well-known church writers have advanced on the subject of the royal supremacy in spiritual matters.

Dr. HOOKER, in his *Ecclesiastical Polity*, says, "Christian kings have spiritual dominion or supreme power in ecclesiastical affairs and causes, and within their own precints have an authority and power to command even in matters of Christian religion; and there is no higher or greater that can in these things over-command them when they are placed as kings."

Dr. ARNOLD believed that "by inducing kings and nations to conform nominally to Christianity, and thus to get into their hands the direction of Christian society, Satan has, in a great measure, succeeded in keeping out the peculiar principles of that society from any extended sphere of operation, and in insuring the ascendancy of his own." More strongly, he said, "The pretended conversion of the kings of the world to the kingdom of Christ, in the fourth and fifth centuries, I look upon as one of the greatest *tours d'adresse* that Satan ever played, excepting his invention of Popery."

Bishop HINDS, speaking of the design of the traitor as probably being to force Christ to become a temporal sovereign, says, "Regarding the church as a kingdom, of which Christ is the Head, His offence was not so properly moral as political. It was a presumptuous attempt to change the constitution of that kingdom, by intruding into it the pomp and power of this world. And, if so, the prophecy (Matt. xxvi, 24) might have served (among many others more obviously framed with this view) to warn the apostles and their successors not to betray the holy charge with which they were entrusted by attempting, whether from motives of avarice or ambition, or from want of confidence in the support of heaven, to convert Christ's spiritual crown into an earthly one."—*History of Rise*, &c., pp. 79, 80.

Archbishop WHATELY.—"If it does come within the province of the magistrate to provide for the spiritual welfare of the people by protecting them from religious error, as well as to protect their persons and property from outrage and fraud, he is bound to discharge his duty *thoroughly*, by the use of the secular force, which is his proper instrument. He 'beareth not the sword in vain:' he 'is ordained for the punishment of evil-doers;' and if religious faults come within the description of that evil-doing of which he is to take cognisance, he has no more right to tolerate heretics, than to tolerate robbers or assassins" (*Essays on Dangers* &c., Essay iii, Note E). Again, "It should be remembered that as the Christian faith is distinguished from others by resting on evidence, so, this foundation is practically weakened by every kind and degree of external compulsion and restraint. Those who would fain 'make assurance doubly sure' by *superadding* secular force to the force of argument, lose the advantage of this latter, in proportion as they call in 'the arm of flesh' as an ally." Truth is under a veil, and its proper aspect disguised, when supported by means which might equally support falsehood." He had said (i.b.), "If we find an express injunction in the New Testament (but not otherwise) to inculcate and practise as a duty the employment of secular force in the practice of our religion, we must, I admit, comply with that injunction, and abide the consequences. But when we search the New Testament Scriptures for such injunction, we find the direct contrary, in almost every page." With force similar to that in preceding extracts, he says (Note F.), "Every legislature enforces

ne may maintain that the present state of things is required by the gn's paternal relation to the people. Would it not be about

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se, under penalties, to the law s in civil and criminal transac- act on the ground of their ng themselves exempt from ! judgment; but because they nd to legislate—though con- f being fallible—according to t of their judgment; and to obedience to each law till they e cause to repeal it. What hinder them, if religion be one things coming within their e, from enforcing (on the same le) conformity to their enact- respecting that?" "The whole e, therefore, turns, not on any e of infallibility, but on the of the province of the civil ate, and of the applicability of ercion, or of exclusion from hts." Had he no reason for in the Preface: "Those who feel e of a reason, when they are d against admitting the conclu- re in general proportionably ed at its being urged?"

op GIBSON.—"When ecclesiasti- irs are under the disposition and e of temporal ministers, they ays be managed in subservience poral ends far more than to the ! religion and the real benefit of church." Believing in this as lly true, its intended application en of the world. In adopting it d not that Christian laity are nscientious than Christian clergy. f our prime ministers I believe been conscientious and Christian and though I differ from Mr. TONE on some political and more astical matters, I believe him to eminently conscientious in the dis- on of ecclesiastical patronage politics.

op GRAY.—"If there be such a as the Christian Church, all al power must be derived from Neither kings, nor parliaments, nor civil courts can confer it." "Is not acquiescence in this assumption a surrender of spiritual authority to a temporal court, and a betrayal of the trust Christ has committed to us?" Would that the Bishop of Cape Town, and many others, acted in spiritual matters more consistently with thorough subjection to Christ, the Head!

The Rev. D. NIHIL.—"Our system is disjoined and out of course, and though we have a number of spiritual functionaries, whose offices impose important branches of regimen; yet, for want of a due administration of the supreme and presiding power which is lodged in the crown, they are all in the most languid condition" (*Sol. Ap.*, p. 26). Again (p. 3), "The Church of England is cast upon parliament alone for protection," parliament composed "of a vast number of men of the world."

The Rev. Mr. WARE, in a recent *Sermon*, said, "He considered it improper for a parliament consisting of all creeds and no creeds, to discuss and decide religious matters, and to enact laws for the guidance of the church in her spiritual worship. Such matters ought to be decided and fixed by the bishops, and clergy, and laymen communicants of the Church of England. Rather than such an anomalous state of things should be perpetuated, he would heartily go in for disestablishment and disendowment."

Mr. GLADSTONE, especially when disagreeable motions are before him in the House of Commons, laments its likeness to a debating club, and seems, with Mr. GRANT DUFF and many more, to consider discussion on ecclesiastical questions to be out of place there.

The Rev. J. TAYLOR says, "The fatal error of throwing into the hands of the civil authority both species of church power, namely, the purely spiritual as

equally difficult to prove that he acts paternally in exercising authority in religious matters, and that he is placed in regard to the nation in the same relation as that of a parent in regard to his family? No father or mother exercises the same authority over the adult members of the family as over its little ones. Were the sovereign a ruling father of the nation, it would be, exclusively or especially, of those who have come to years of maturity, not of little children, in their conduct to themselves, to one another, and to God. Who has invested earthly sovereigns with this power? We know it has been said that "the magistrate is empowered to govern the consciences of his subjects," that this has been claimed by sovereigns of England, and that canon law encourages the claim. What kind of a conscience has our present beloved monarch, if she, invested with this prerogative, is allowing one half of her subjects to be turning their backs on teachers of morality and religion that are supposed to be duly authorised? If sovereigns have this power, had not Henry VIII. a right to oust the Pope from all domination in matters ecclesiastical? Had not Edward VI. a right to reform the established ecclesiastical anomaly? Had not Mary a right to restore Popery, and Elizabeth a mongrel Protestantism? Has not the Sultan a right to establish Mohammedanism? And more, have not eastern sovereigns a right to establish all the religious systems that exist in their dominions? I agree much less with Archbishop PARKER on the magistrate's power than with SCOTT, the Commentator, when he says: "If no way of defending our Establishment can be devised, which would not, if fairly applied, defend the establishment of Popery, of Mohammedanism, or of Pagan idolatry, by the authority of

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well as the secular, at once made a tyrant of him who just before had stood in front of his people as guardian and deliverer. Everything was confounded; and everything most important to the church was lost in the doctrine of the royal supremacy in matters of religion." God's word does not hand over the secular any more than the spiritual affairs of the church to the reigning sovereign. Each, and especially the latter, operates at present unjustly and mischievously. Mr. Taylor adds: "The advancing tide of opinion was vehemently thrown back; and no choice was left to the intelligent portion of the community but either to hold to the papacy, with all its superstitions; or, for the sake of a purer theology and worship, to cast themselves at the feet of the irresponsible, anomalous, and capricious tyranny of kings and queens." "But the inconstancy of the ecclesiastical tyranny exercised by the Tudors and Stuarts rendered it not less horrible than oppressive. Believe and worship with the monarch to-day, and you might be burned for doing so to-morrow." Christendom hitherto had seen nothing so cruel and so ridiculous as was the usurpation of spiritual authority by the kings and queens of England." "To the present day the Establishment has not relieved itself of the humiliation that resulted from the surrender it at first made of its independence to the civil magistrate."

kings and rulers, I must acknowledge the cause to be desperate. Yet, if it be a right of kings and rulers to prescribe the creed and manner of worship, with its appendages, to their subjects, and to enforce their concurrence, it must be equally the right of all kings; for they all think, or profess to think, their own religion to be the true religion." Again, "If it be the duty of kings and rulers to prescribe these things to their subjects, it is equally the duty of all kings, and for the same reason. This is the palladium of those who oppose Establishments, and how shall we deprive them of it?" Nor can we be deprived of this palladium. If kings and rulers may settle, they may also unsettle, the national religion, each according to his own pleasure or conviction. Has God in His revelation recorded the fact that this is the province, in connection with Christ's church, of those who are placed over the kingdoms of this world?

If it be said that the sovereign of this country as head of the church acts through the ministers of the crown, and through parliament, the unscripturalness and scandalousness of the government of a professedly Reformed, Protestant, and Apostolic Church of Christ, through Protestants and Romanists, Conformists and Nonconformists, Jews, Christians, and men of no religion, are patent to every candid observer, and are deplored by many who, as I think, ought to secede from all connection with an arrangement so dishonourable to God and so contradictory to His Oracles.

I read in connection with the Church of Christ of bishops, elders, pastors, and a presbytery, yea, in John's Apocalypse, of the seven angels of the seven churches of Asia; but no one dreams, so far as I know, that any of these was the sovereign of an earthly kingdom. Nor is there the shadow of evidence that any of them was Christ's vicar, or an apostolic vicar, having the functions of an apostle or of Christ, or that any at a future period might be bishop of the universal church on earth, or possess supreme ecclesiastical as well as civil power in his or her respective earthly dominions. One vicar of Christ and head of the universal church, after the Romish fashion, has as much countenance from Scripture as many earthly heads and supreme ecclesiastical governors of Christ's church in their respective dominions, according to the carrying out of the English fashion. Nor do I consider the former more unscriptural or despicable than to make one sovereign to have two heads—to be at the same time ecclesiastical head of an Episcopal church, which in its ignorance and haughtiness severs itself from and condemns every other church, and ecclesiastical head of an honoured and condemned Presbyterian church—the head of a church maintaining that the three orders of deacons, priests, and bishops, can be proved from holy writ, and that they have

existed from apostolic times, and at the same time the head of a church rejecting, despising, hating, and denouncing "black prelacy" as from beneath. I believe in one Head and High Priest, who died for our offences, who lives again for evermore, and is "able to save all them to the uttermost that come unto God by Him."

I admit that sovereigns, senators, and all of us, should possess religion—profess it, and promote its perpetuity and extension—but not that we should adopt for either of these coercive or unscriptural means. There is an influence, legitimate and potent, which sovereigns and subjects may exert by the example of living under the sanctions of religion and the authority of inspiration, by holy efforts and liberal benefactions. They may thus fortify many against temptation—diminishing its amount, and promoting virtuous homes and a holy, happy nation. There is an influence which senators, by enlightened, equitable, and benevolent legislation, and by the faithful use of property and talents, may exert. There is an influence which the humblest among us may exert—and ought to exert—for the good of each other and the glory of God, independent of any legislavive establishment of religion; which I maintain to be unauthorised, and unadapted to the promotion of godliness in sovereign or subjects, of human benefit, or God's glory. We desire our sovereign, our senators, and all others, to have the religious freedom we claim for ourselves —to share in the religious equality which is the right of all. We wish all to search the Scriptures for themselves, to receive the truth in the love of it, to unite with a religious organisation, to sustain religious sentiments, to co-operate in religious exertions, and pursue a religious course in accordance with the full persuasion of their own minds, without encroaching on the rights of others, doing all with enlightenment, voluntarily, with good will, and to the Lord. There is in present arrangements an invasion of the crown-rights of HIM with whom no earthly sovereigns are permitted to share, of whom Jehovah has said, "Yet have I set My King upon My holy hill of Zion."[6]

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[6] Bishop HOADLEY, in opposing popish and all other coercion and persecution, among much that is truthful and important, says, "As the Church of Christ is the kingdom of Christ, He Himself is King; and in this it is implied, that He Himself is the sole Lawgiver to His subjects, and Himself the sole Judge of their behaviour, in the affairs of conscience and eternal salvation. And in this sense His kingdom is not of this world; that He hath in these points left behind Him no visible human authority; no vicegerents who can be said properly to supply His place; no interpreters upon whom His subjects are absolutely to depend; no judges over the consciences or religion of His people." "If, therefore, the Church of Christ be the kingdom of Christ, it is essential to it that Christ Himself be the sole Lawgiver and sole

what has been said, it is very plain, in general, that the istakes in judgment about the nature of Christ's kingdom or ave arisen from hence—that men have argued from other cieties, and other visible kingdoms of this world to what ought le and sensible in His kingdom, where earthly rulers, as such,

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His subjects in all points the favour or displeasure of od; and that all His sub- at station soever they may ally subjects to Him, and e of them any more than th authority either to make or Christ's subjects, or to nge upon the old ones, which thing; or to judge, censure, he servants of another mas- tters relating purely to or salvation. If any person ther notion, either through a f words with inconsistent or through a negligence of et him but ask himself e Church of Christ be the Christ or not; and if it be, his notion of it doth not exclude all other legislators in matters relating to con- the favour of God, or whether His kingdom if any mortal ise a power of legislation ent in it. This inquiry will ok to the first, which is the account of the Church of he kingdom of Christ, in the Christian—that is, the num- n, whether small or great, spersed or united, who truly ely are subjects to Jesus y, as their Lawgiver and atters relating to the favour d their eternal salvation." which is perfectly scriptural, cludes hereditary sovereigns heads and supreme earthly but excludes them from all p in Christ's Church heredit- ccepts them members only and charitable evidence of having experienced repentance toward God and faith toward our Lord Jesus Christ, of living in the fear, service and favour of God.

Further, says Bishop Hoadley, "When you see our Lord in His methods so far removed from those of many of His disciples, when you read nothing in His doctrine about His own kingdom, of taking in the concerns of this world, and mixing them with those of eternity; no commands that the frowns and discouragements of this present state should in any case attend upon conscience and religion" [Can this be where there is an established religion?]; "no rules against the inquiry of all His subjects into His original message from heaven; no orders for the kind and charitable force of penalties or capital punishments to make men choose and think aright; no calling upon the secular arm, whenever the magistrate should become Christian, to enforce His doctrines, or to back His spiritual authority; but, on the contrary, as plain a declaration as a few words can make, that His kingdom is not of this world; I say, when you see this from the whole tenor of the gospel, so vastly opposite to many who take His name into their mouths, the question with you ought to be—Whether He did not know the nature of His own kingdom better than any since His time? Whether you can suppose He left any such matters to be decided against Himself and His own express professions? And whether, if an angel from heaven should give you any account of His kingdom contrary to what He Himself hath done, it can be of any weight or authority with Christians?"

have not even a place, the law of admission being, "Ye must be born again." In the Church of England, kings and queens are admitted, independently of character, not only to membership, but to the highest official dignity, and are retained there till death, when that church will give God hearty thanks for having "delivered them out of the miseries of this sinful world, it having pleased Him to take their souls to Himself." Thus plainly the law of Christ is set aside for another law to which His subjects are indispensably and absolutely obliged to submit their consciences or their conduct in what is properly called religion. And should this submission of conscience, this authority of a supreme earthly governor be but partial, is it not so far sinful, so far subversive of Christ's sole royalty and supreme authority in His church?

Next to the head and supreme governor on earth of the Church of England is our Metropolitan "the Most Reverend Father in God His Grace the Archbishop of Canterbury, by Divine Providence." The next in dignity and power is "His Grace the Most Reverend Father in God the Archbishop of York, by Divine Providence."

Archbishops are superior Bishops, having the oversight of common Bishops, and the highest power and dignity in the Church (the sovereign excepted). The Scriptures are as silent about Archbishops as they are about the hereditary headship of kings or queens in the church.

Next come their lordships the Right Reverend Bishops. After them come—in what order I will not affirm—the Very Reverend Deans; the Venerable Archdeacons; the Prebendaries; Canons; Rural Deans; Rectors; Vicars; Incumbents; Curates; and Deacons. All these, except the last, fall under the denomination of Priests, Clergy, or Ministers. Deacons are a holy order between the saints and the Priests, occupying a stepping-stone to further official dignity. The word *diakonos*, meaning a servant, is used in holy writ in application to Christ; to apostles; to evangelists and others. This term, however, and that of Bishops, as they occur in God's Word, designate other officers than those bearing the name in the Church of England.

There are also the Worshipful the Chancellors of Bishops and Cathedrals, some of whom are priests; also Church Clerks; Churchwardens; Chapelwardens; Questmen; Sidesmen; and possibly others whom I do not remember, or may not have known. Most of these are the offshoots of three distinct orders, bishops, priests, and deacons.

It may be said that names are of little moment. I maintain that neither the name nor the function of even one of these church officers can be proved to be apostolic, although in the preface to the "form and manner of making, ordaining, and consecrating," it is said to be "evident to all men diligently reading the Holy Scripture, and ancient authors,

om the apostles' time there have been three orders of ministers ist's Church, Bishops, Priests, and Deacons."

Archbishops, as has been said, God's Word knows nothing; and when le only becomes our religion, we shall know nothing of them. Bishops ocese, or Bishops presiding over the Clergy in a district more or tensive, where those Clergy have numerous distinct congregations, es, or parishes, are also unrecognised in the Word of God. rms translated Elders and Bishops are used interchangeably [7] in

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DLE, in *Christian Antiquities* acknowledges that the "terms i and *presbuteroi* are used nously." He also speaks of iest times when "no formal dis- between those terms had taken

'HITBY, in *Annotations to the* to *Titus*, says, "I find no ans- the argument that the same s a presbyter in the fifth verse a bishop in the seventh; and, e, I still incline to the opinion ostom, Theodoret, Œcumenius, ophylact, that the names were mmon."

ALFORD, in *Notes on the First* to *Timothy*, says, "*The episcopoi* New Testament have officially in common with our bishops. ntity of the *episcopoi* and *pres-* in apostolic times is evident ns i. 5-7."

F. SCOTT, on Acts xx. 17, says, me persons are in this chapter ders or presbyters, and overseers s; it must, therefore, be allowed re were not distinct orders of s in the church at that time. y when the apostles founded a they appointed pastors over it, g to the numbers to be super- ; these were first called elders seers, that is, presbyters or indifferently." A similar ad- is made on 1 Tim. iii, and Tit. Pet. v. 2, he says, "The word 'taking the oversight,' literally 'performing the episcopal nd this must be allowed to be re evidence that no express distinction was established between bishops and presbyters when the apostle wrote this epistle." "The elders," says Mr. Scott, "were in general the rulers and teachers of the churches: and St. Peter, waiving the mention of apostolic office, addressed them as one of the apostles' company, and as acquainted with the nature and difficulties of their work."

WYCLIFFE says, "I boldly assert one thing, viz., that in the primitive church, or in the time of Paul, two orders of the clergy were sufficient, that is, a priest and a deacon. In like manner I affirm that in the time of Paul, the presbyter and bishop were names of the same office. This appears from the third chapter of the first Epistle to Timothy, and in the first chapter of the Epistle to Titus; and the same is testified by that profound theologian Jerome: 'By the ordinance of Christ, priests and bishops were all one.'"

TYNDALE, LAMBERT, and BARNES, who sealed their testimony to the Reformed faith with their blood, teach respecting the earliest times, in the *Healing Attempt*, that "there were but two officers of Divine institution in the church, viz., elders or bishops to feed the flock, and deacons to minister the charity of the church to the poor and needy."

THOS. CROMWELL, the Archbishops of CANTERBURY and YORK, eleven bishops, and many other doctors and civilians, in a "Declaration made of the functions and Divine institution of Bishops and Priests," say that "in the New Testament there is no mention

the New Testament. Hence we read, "For this cause left I thee in

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made of any degrees or distinctions in orders, but only of deacons or ministers, and of priests or bishops" (Quoted in Rev. J. A. JAMES's *Defence of Nonconformity*, p. 46). Also, says Mr. James, "the same declaration occurs in the book called 'the erudition of a Christian man, composed by the ecclesiastical committees appointed by the king, and published by royal authority, A.D. 1450.' St. Jerome's opinion that the scriptural bishop and presbyter were the same in office, as well as in name, is expressly approved by Bishop ALLEN, in the reign of Elizabeth, 'Poor Man's Library,' vol. i, p. 95; and by Bishop PILKINGTON, 'Healing Attempt,' p. 16. It is vindicated more at large by Bishop JEWEL in the defence of his 'Apology' against HARDING, in which he cites Austin, Chrysostom, and Ambrose, as additional testimonies in favour of the identity of bishop and priest. The same sentiment is defended by Dr. WILLETT, another famous writer of the same reign, in his 'Synopsis Papismi;' by Dr. WHITAKER, by Dr. LAWRENCE HUMPHREY; and lastly by another Oxford divine, Dr. HOLLAND, who delivered the same doctrine in the Act, on the 9th of July, 1608, in which he concluded the contrary opinion to be most false against the Scriptures, the Fathers, and the doctrines of the Church of England. And he was so offended with Dr. Laud for asserting that Episcopacy, as a distinct order from Presbytery, was of Divine and necessary right, that he told him he was a schismatic, and went about to make a division between the English and Reformed churches. See Boyce's Works, folio, vol. ii, pp. 149, 153."

Archbishop WHATELY supposes the Angel of the Church (Rev. ii, iii) was he who was subsequently called Bishop, in distinction from the presbyters; that each church was "governed by its own single bishop; consulting no doubt with his own presbyters, and accustomed to act in concurrence with them;" and, he adds, that "a Church and a Diocese seem to have been for a considerable time co-extensive and identical," each church and diocese being "perfectly independent as far as regards any power of control."—*Kingdom of Christ*, p. 129.

Dr. HAMMOND is quoted by BINGHAM (vol. i, p. 75) as denying that in apostolic times the distinct orders of bishops and presbyters had an existence.

Dean ALFORD says "that the 'bishops' of the later New Testament epistles have hardly anything in common with the church officers which have since borne that name, but were merely presbyters, as is acknowledged by the early Christian Fathers."—*Essays and Addresses*, p. 88.

Professor HUTHER, of Schwerin, speaking of the apostolic age, says, "After the manifold investigations which have been devoted to the subject, it may be taken as a point set at rest, at least for every unprejudiced person, that there were no bishops in the sense proper to that word as used in later times. There was neither in each respective church, a single church ruler in whom the guiding power was concentrated, nor any institution formally established for the purpose of binding the churches together into a unity; nor were there any who were regarded as being exclusively the organs of the Holy Ghost. The unity of all the churches with one another was in no wise wanting; but it was not an *organised* unity; it was the unity *in the Spirit*. The guidance of every church was entrusted to a collective body—the college of presbyters – who were also called bishops; but these exercised their guid-

Crete, that thou shouldest set in order the things that are wanting, and

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ance only in this sense, that they required the consent of the whole church for every regulation which they wished to carry. Every one was an organ of the Holy Spirit who by faith in the Redeemer had received the same. Even the apostles are not to be ranked with the later bishops, who have been eager to be regarded as the successors of apostles, and as such to arrogate to themselves a special plenitude of power."

Rev. D. J. VAUGHAN, speaking of the New Testament Church and the Church by law established, says, "Points of difference indeed! What single point of resemblance is there between a bishop of the early church and the bishops of the State church, with their palaces and their thousands a year, and their seat in the Upper House of Parliament, and their title of honour, 'My Lord,' and 'Your Lordship,'" &c.

Bishop MARTENSEN says: "We know indeed that a short time after the death of the apostles, episcopacy was introduced."—*Christian Dogmas*, p. 447.

Dr. I. BARROW is clear and correct on the independence of each primitive church in regard to any other church, but not correct in speaking of bishops and presbyters as being the first arrangement. He says, "At first each church was settled apart under its own bishop and presbyters; so as independently and separately to manage its own concernments."

Lord KING (*Primitive Church*, p. 11) on Bishops, says, "That the Holy Scriptures and Clemens Romanus mention many in one church, is certain."

Dr. JACOB, having spoken of the ministry of miraculous gifts which was peculiar to apostolic times, of the fact that in the New Testament "no account is given of the first appointment of ordained men to minister in church offices," of "the title of presbyter or elder," as being "*sometimes* used as a general appellation for church officers," and of the distinct "offices of presbyters and deacons," adds, "These were established in the churches by the apostles themselves; while the episcopate, in the modern acceptation of the term, and as a distinct clerical order, does not appear in the New Testament, but was gradually introduced and extended throughout the church at a later period." On account of the existence of apostles, there was neither need nor room for the episcopate that sprung up. The only bishops mentioned in the New Testament were simple presbyters; the same person being a 'bishop'—*episcopos*, i.e., a superintendent or 'overseer,' from his 'taking an oversight' of his congregation, as is distinctly shown by Acts xx. and other passages; and a presbyter—*presbuteros*, or elder, from the reverence due to age. It may, however, be observed that the office of elder is of Hebrew origin; while the term 'bishop'—*episcopos*, is Hellenic; and is applied in the New Testament only to the officers of Gentile churches, though it did not supersede the use of the word presbyter among them. There is evidence of the most satisfactory kind, because unintentional, to the effect that episcopacy was established in different churches after the decease of the apostles who founded them, and at different times; some churches being considerably later than others in adopting this form of government. Thus there was evidently no bishop over the church at Corinth when Clement wrote his epistle to the Corinthians some time after the death of St. Paul." "The author of the 'Hermæ Pastor,' who probably lived after the middle of the second century, knew only the two orders of presbyters and deacons; though he

unruly. For a bishop must be blameless," &c.—Tit. i. 5-7. Again, we ordain elders in every city as I had appointed thee. If any be blameless, the husband of one wife, having faithful children, not accused of riot, or

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alludes, with disapprobation, to a tendency then existing towards episcopacy, or a pre-eminence among presbyters. The 'bishops' whom he mentions, like those in the New Testament, were only presbyters taking the oversight of churches." "Even in the fourth century, when there was so strong a tendency to magnify the bishop's office, it is acknowledged that churches were at first governed by the common advice of presbyters; that schisms and contentions among them made it necessary to place one over the others; and that the custom of the church, rather than any ordinance of the Lord, made bishops greater than the rest." "In the earliest Christian churches there was usually, if not always, a body or 'college' of presbyters at the head of each society. At any rate, in the New Testament, presbyters in the plural, are expressly mentioned in connection with the churches at Jerusalem, at Ephesus, and even at Philippi, where probably the church was not large. While, on the other hand, there is no recorded instance of a single presbyter superintending any congregation." "The episcopal office, in its original institution," that is, when a distinction between bishop and presbyter commenced, "was one of simple priority among the other ministers, rather than a superior order in the church. Every town had its bishop, with a body of presbyters and deacons under him; the church often consisting of a single congregation, assembling in one place of worship, and the bishop himself performing all the duties of a presbyter among them, and having a personal acquaintance with every member of his flock." Dr. Jacob maintains that Professor LIGHTFOOT, in an Appendix to his edition of the Epistle to the Philippians, "points out that the development of the episcopal authority was marked by three distinct stages of progress, which were connected respectively with the names of Ignatius, Irenæus, and Cyprian. In the time of Ignatius, the bishop then only *primus inter pares* among his co-presbyters, was regarded as a *centre of unity*; in the time of Irenæus, he was looked upon as the depository of primitive truth; and with Cyprian, the bishop was the absolute viceregent of Christ in things spiritual in the church."—*The Ecclesiastical Polity of the New Testament*, pp. 42-82.

Dr. G. WADDINGTON. — "In the earliest government of the first Christian society, that of Jerusalem, not the elders only, but the whole church, were associated with the apostles; and it is even certain that the terms bishop and elder or presbyter, were, in the first instance and for a short period, sometimes used synonymously, and indiscriminately applied to the same order in the ministry." Yet he is convinced that speedily after the death of the last apostle all the churches had "adopted the episcopal form of government."—*History*, pp. 172-174. Not diocesan episcopacy for centuries.

Canon RYLE.—"To go on as we now do, is to bring episcopacy into contempt. It is as good as saying that it is only a name, a show, a mockery, a delusion, and an unreality."

Dr. CAVE may maintain, and deem it sufficient for him to maintain, "that bishops were distinct from and superior to presbyters in the second century;" but what shall we reject if we allow anything to over-ride that which is apostolic and divine?

read in Acts xx. 17, 18, 28, that "from Miletus he [Paul] sent to Ephesus, and called the elders of the church. And when they were come to him, he said unto them * * * Take heed unto yourselves and to all the flock over the which the Holy Ghost hath made you overseers, to feed the church of God," &c. In the first passage, elder and bishop are used synonymously, in the latter elder and overseer; while the original word for overseer is the same as that for bishop in 1 Tim. iii. 2, and Tit. i. 7. Also, the word rendered "presbytery" in 1 Tim. iv. 14, signifies a council or concurrence of elders. The word rendered pastors is derived from a word meaning to feed; and the apostle Paul bids the Ephesian elders or bishops to feed the flock over which the Holy Ghost had made them overseers; so that inspired writers could speak of pastors in the same office as presbyters, elders, or bishops, and, I think, as pastors also, of whom we read expressly in Eph. iv. 11. The word elders is not in Scripture used exclusively for those who presided over churches. There were among the Jews elders of the synagogue, and elders of the nation, the sanhedrim.[8]

I will admit that among the bishops of a church in apostolic times it would not be unnatural or difficult, through difference in piety and endowments, while all were equal in office, for one eventually to have special honour and influence, and generally to preside in meetings for worship or business. Nor would I affirm that Christ's letters to the seven churches of Asia, being addressed to the angels of these churches, afford no countenance to the supposition of such a state of things as then existing in those churches. The record does not *prove* this. The utmost that can be legitimately inferred is, that one might be first among official equals. Whether the declaration in the Preface to the Ordering of Deacons and Priests, and Consecrating of Bishops and Archbishops, be understood as meaning that in apostolic times, or that from the close of apostolic times, the three orders of bishops, priests, and deacons existed, it is a glaring falsehood, as has been testified by some of the most eminent and worthy in the church itself. If it be meant that from the close of apostolic times there were these orders, why is there any

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[8] Notwithstanding this clear testimony of Holy Writ as to the identity of the office of the bishop with that of the elder or presbyter; and also notwithstanding the high authorities adduced even from his own church to the same point, the author of *the Clergyman's Vade Mecum* (Rev. J. JOHNSON), p. xxxii, says, "There were three orders of men in every church: the first of these orders called at first 'apostles,' afterwards 'bishops.'" On this statement comment is utterly needless.

reference to "holy Scriptures," along with "ancient Fathers?" and why say, "from the beginning?"

Further, the bishops of apostolic times were not bishops of a diocese, the superintendents of pastors and churches in an extensive district. They were the bishops of churches at particular places. Thus we read of the bishops or elders of the churches at Ephesus and Philippi. And they were the bishops of congregations or churches consisting of professed believers in Christ Jesus. I will admit that in apostolic times we have no evidence that two churches existed in any one city, or that any one church was presided over by a single pastor or bishop. There is now, it is true, divergence of sentiment among Christians beyond what existed in apostolic times. I will not describe the extent of supposed error that constitutes the rightful dividing line among those who hold the Head, who love our Lord Jesus Christ; nor will I now assert that there is such a line. I will for the present leave to the judgment of my brethren such exhortations as, "Him that is weak in the flesh receive ye;" "To his own Master he standeth or falleth;" "Withdraw yourselves from every brother that walketh disorderly," &c.; "Try the spirits whether they are of God;" "Search the Scriptures;" "Prove all things;" with such commendation as is given to a keeping of the ordinances as delivered; and such a spirit as is breathed in the wish or prayer, "Grace be with all them that love our Lord Jesus Christ in sincerity." I believe that the various Christians of one city constituted one church distinct from others, and independent of them, but not refusing co-operation with one another; all having in view the edification of the church, the conversion of the world, and the glory of their God and Saviour; and that these churches were presided over and superintended by those who were indifferently called bishops, elders, presbyters, or pastors. In the plurality of pastors I believe the Wesleyans and Presbyterians approach more nearly than some to apostolic times; in the independence of each church, the Independents and Baptists. But diocesan bishops presiding over priests or pastors of the churches in many towns and parishes, having a share in national government, and having archbishops to watch over them, is as glaring a departure as can well be imagined from apostolic times, from the words of Him who said, "My kingdom is not of this world," and from all inspired instruction. While Scripture gives not a hint of diocesan, provincial, or national churches it is evident that worldly honours, political privileges, and governmental patronage are altogether alien from scriptural bishops. I do not forget that with us every bishop is not a spiritual peer. When the Bishop of Manchester was appointed, he was made eligible to a seat in the House of

on the occurrence of a certain vacancy in another see. Let us have e from that dignity universal and perpetual.[9]

e testimony of ecclesiastical historians is clear and decided on ter and Bishop as being synonymous in apostolic times; on each , so far as can be ascertained, as having several; on one as sub- tly and eventually occupying the chief place among his official en, and receiving exclusively the name of bishop; on every bishop for s a presbyter along with presbyters, but in higher dignity and greater than they—bishop of one church. The proof of equality, by Divine of bishops and presbyters, is fatal to the whole system of priestly iscopal distinctions, powers, and succession.[10]

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author of a Tract, entitled *No Lord Bishops*, says, "I know among clergymen, especially those of decidedly religious nd Christian opinions, the ob- to bishops sitting in Parliament ent. I have good reason to that when speaking openly and ordly, when removed from epis- nd archdiaconal influences, many object to the usage, and would se it abolished. And if clergy- ard it with dislike, laymen may ly be expected to be still more y opposed to it. For as prac- en, looking with common sense gs around them, they see how ge tends at least to make those and worldly who should be minded and spiritual; that it s them from their dioceses; increases their expenses; that any, even the most moderate, e of church reform difficult, if ossible; that it often leads to lesiastical and social tyranny, ossession of state and temporal iffering little from that of Rome nd antagonistic to the true office istian bishop."

ELIOT, at a meeting of the Church Union (1871) said— h, I doubt not, many would ent—"I should like to see ops cease to sit in the House s. I believe it would be to the advantage of the Church, to the advantage of the State, and to their lordships' own spiritual advantage."

[10] Bishop BURNET teaches that the first English Reformers used *Deacon*, or *Minister*, as synonymous; also, *Priest* or *Bishop;* that "in the Necessary Erudition of a Christian man, bishops and priests are spoken of as one and the same officer;" and that "it had been the common style of that age to reckon bishops and priests as the same office." He quotes from a document signed by archbishops, bishops, doctors of divinity, &c., "that in the New Testament there is no mention made of any degrees or distinctions in orders, but only of deacons or ministers, and of priests or bishops."

Archbishop USHER, on being asked for his judgment on "the validity of presbyters' ordination," is reported to have asserted it; and when asked by Charles I., "wherever he found in antiquity that presbyters alone ordained any," is reported to have replied, "I can show your Majesty more, even where presbyters successively ordained bishops; and instanced in Hierome's words, *Epis. ad Evagrium*, of the presbyters of Alexandria choosing and making their own bishops from the days of Mark till Heraclius and Dionysius."

Dr. HOLLAND.—"To affirm the office of bishop to be different from that of

The word rendered "Deacon," which signifies minister or servant, is less definite than the appellations just noticed, inasmuch as all Christians

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presbyter and superior to it, is most false; contrary to Scripture, to the Fathers, to the doctrines of the Church of England—yea, to the very schoolmen themselves."—In Powell, on *Apostolical Succession*, p. 83.

Lord KING teaches that "the holy Scriptures" "mention many in one church is certain;" but on behalf of "but one bishop in a church," he pleads "Ignatius, Tertullian, Cyprian, and the following Fathers" *(Primitive Church*, p. 11.) He admits (pp. 14, 15) that at this time "there was but one bishop to a church."

Dr. CAVE deems it sufficient for his purpose, "that bishops were distinct from presbyters in the second century." But is this consistent with allegiance to Scripture?

WYCLIFFE.—"I affirm that in the time of Paul, the presbyter and bishop were names of the same office."

Bishop STILLINGFLEET expresses his belief, that "upon the strictest inquiry Medina's judgment will prove true, that Jerome, Austin, Ambrose, Sedulius, Primasius, Chrysostom, Theodoret, Theophylact, were all of the same judgment as to the identity of both name and order of bishops and presbyters in the Primitive Church."

Bishop JEWEL denies that "by authority of the Scriptures the office of a bishop is above the office of a priest, and teaches that this is but what the custom of the church hath now obtained:" quoting St. Augustine's words.

Archbishop CRANMER.—"The bishops and priests [presbyters] were one thing, and were no two things, but both one in the beginning of Christ's religion."

Dean MILMAN.—"The whole of Christendom, when it emerges out of the obscurity of the first century, appears uniformly governed by certain superiors of each community, called bishops. But the origin and extent of this superiority, and the manner in which the bishop assumed a distinct authority from the inferior presbyters, is one of those difficult questions of Christian history which, since the Reformation, has been more and more darkened by those fatal enemies to candid and dispassionate inquiry, prejudice, and interest. The earliest Christian communities appear to have been ruled and represented, in the absence of the apostle who was their first founder, by their elders, who are likewise called bishops or overseers of the churches. These presbyter bishops and the deacons are the only two orders which we discover in the Church of Ephesus, at Philippi, and perhaps in Crete." *(History of Christianity*, vol. ii., p. 15, 3rd edition.) He admits (p. 15), while he differs from Mosheim, Neander, and others, that "the most plausible way of accounting for this total revolution is by supposing that the affairs of each community were governed by a college of presbyters, one of whom necessarily presided at their meetings, and gradually assumed and are recognised as possessing a superior function and authority." He admits (p. 21) that, at first, in the absence of an apostle, "the government, and even the instruction of the community, devolved upon the senate of elders, who were likewise overseers, *episcopoi* (no doubt the same name was used interchangeably for some time)."

ISAAC TAYLOR, with others, admits the primitive plurality of bishops to each Church, and says that "the Church, in the primitive and genuine sense of the word, is never destitute of her pastors. The severest persecutions did not reduce any ancient Church to absolute widowhood." *(Spiritual Despotism*, p. 148.) I believe that

ırist's ministers or servants. Still, the use of the term in 1 Tim. and in Phil. i. 1, shews that the word so rendered denotes another n the church than bishops on the one hand, and unofficial members other.

ostles were those who had seen the Lord Jesus after his resurrec- Cor. ix. 1; who had been appointed by Him to their official n; and endowed by Him with miraculous and spiritual gifts ing them for their special, onerous, and honourable standing in ıurch. Their office was temporary, and could not in the nature of succeed to others; for the essential qualifications of an apostle nly belong to men of that age. "They stand alone," Dr. Jacob "as the divinely-inspired teachers, legislators, and rulers in s church and kingdom. They stand alone as men appointed and ssioned by Christ Himself, and not by men; whereas all Christian rs since their time, of whatsoever order or degree, have been men, and have been appointed and commissioned by man—by thority of the particular church in which they were to minister." ote, after speaking of every presbyter and bishop as being in some apostolic successors, Dr. Jacob says, "In some things every an man is a successor of the apostles. The apostles ordained ters, and so do bishops; the apostles preached Christ, and so do ters; the apostles believed in Jesus, and so do Christian men; but

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ch is incomplete, according to practice, if it has not pastors pa. I believe with Mr. Taylor, practice of a single pastorate, e the delicacy and difficulty of y, is not one from which we can God's Word for a single clear . I believe the same respecting piscopate," understanding the its common acceptation; and I ope that the right honourable an who in 1843 wrote, "It is in scopate as the basis of truly o institutions and discipline, ee the one vivid and powerful our recovery," has now more and scriptural sentiments. ree did the honoured BUNSEN, ther things, on an excessive n of the Episcopate, reply, "If ed salvation is to be made it on this Episcopacy, then I think the death-blow is aimed at that church's inmost life; the eternal decree of condemnation is passed upon her, unless she repent." "The Reformation demanded on behalf of the Christian life, the recognition of the universal priesthood of Christians, on behalf of the Christian State, the independence of national and political life." Again, "The principle of the universal priesthood, so clearly taught by the New Testament, and so fully acknowledged by the earlier Church, when allowed to be paramount in the re-construction of the inward constitution of the Church, will exclude (and nothing else will) the clerical despotism grounded upon the assumed absolute Divine right of the clergy to be the only authorised interpreters of the Divine will and word." *Church of the Future*, pp. xxxvi, xlvi, 16, 44.

all this has really nothing to do with the question whether the apostles had any successors in their apostleship. In all the essential powers and authority of the apostles' office, they had none and could have none to succeed them. And the question is not fairly met and argued by Hooker." He admits that "in spite of the high estimation in which Hooker has always been justly held, in spite of his great and admirable qualities—his genius, learning, eloquence, and piety—a thoughtful and unprejudiced man will hardly read through the whole of his *Ecclesiastical Polity* (which I suspect very few of our modern Divinity students do) without once and again feeling that he is listening to an advocate bent upon saying all that can be said on one side, and not always having the best of the argument, rather than a fair investigator of the truth; and regretting that never since his time has an authoritative and impartial judge summed up the case between Hooker and his Puritan opponents, and obtained a just verdict in the cause." — *Ecclesiastical Polity of the New Testament*, pp. 26, 27.

Evangelists appear to have been preachers of the gospel and assistants of the apostles. According to Dr. Jacob (*Ecclesiastical Polity*, p. 73), "Timothy and Titus are never called bishops, nor is any other title given to them that might indicate a special order or ecclesiastical office. Their commission was evidently an exceptional and temporary charge to meet some peculiar wants in the places where they laboured during St. Paul's necessary absence. Nevertheless, the authority delegated to them may justly be considered as the embryo of the Episcopacy of the following age." Prophets, too, appear to have been persons endowed by the Holy Spirit with special teaching ability, whether with or without the power of predicting future events.

To enter fully into an explanation of these and other scriptural designations of official characters in apostolic times, is not within my present province or purpose. I may state my firm conviction that the office of apostles was special and temporary; that the apostle of the Gentiles was the last apostle; and that two classes of official characters appear to be divinely intended for continuance. The one class are called bishops, elders, &c., and the other deacons. Hence the apostle Paul wrote "to all the saints in Christ Jesus which are at Philippi, with the bishops and deacons;" and in writing to Timothy he describes the character by which bishops and deacons should be distinguished. Also, in writing to Titus, whom he had left in Crete to ordain elders in every city, he similarly relates the required character. No directions for our guidance in the choice of any other officers is left in the inspired

i.[11] The name we give is of much less importance than the ters we choose, and the position they occupy, or the functions they a. Some names, however, on account of the doctrine and practice ch they naturally tend, are more objectionable than others. I with Bishop STILLINGFLEET, that "by the metaphorical names of and altars at last came up the sacrifice of the mass, without which ought the names of priests and altars insignificant;" and I believe, at this is being repeated. The name priest, to which class of per- i the Church of England an order is assigned between deacons and s, is specially objectionable,[12] as tending to a subversion of Divine

No follower of Christ is in any part of the New Testament so ted, except where figuratively all are named a "holy priesthood, a priesthood" (1 Pet. ii. 5, 9); and where, in the figurative book of tion, we read, "And hath made us kings and priests unto God and ther" (chap. vi). See also chaps. v. 10 and xx. 6. We are told ing Christ, that "if He were on earth He should not have been a seeing there are priests that offer gifts according to the law." He ist after the order of Melchizedek. He is our only Priest, our sole Priest, and this "evermore." He offered Himself a sacrifice for man, and He is our effective Redeemer and prevailing Intercessor. ter contrast than that between the New Testament writings and f the Prayer-book on priests, is scarcely conceivable. The name, to Christians of any "order," or in any office, tends to con- and error, to sacerdotal pretensions and Jewish ceremonialism, to jury of the church and the world, and the dishonour of the Priest of the Christian profession. The Oracles of God give

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AAC TAYLOR says, on Acts vi., bstance the duties committed se seven stewards were the s those afterwards discharged in s churches, by the deacons." The choice of trustees for the ment of these interests rests he people at large" *(Spiritual* ism, p. 446). At p. 453 he speaks "disjunction of clergy and laity the former contrived to effect, hich they brought about by ing the deacons as clerical s."

priest is "originally and pro- se who officiates at the altar, and es the rites of sacrifice. Thus it is used in the Pagan writers and in the Holy Scriptures." In the Roman and Greek churches it denotes "one who is authorised to consecrate the host, and to say mass." The Anglican Ritualists differ slightly, and the highest of them apparently not at all, from the Roman and Greek idea. They believe in priests "standing between man and God, offering gifts and sacrifices, capable of imparting saving grace or withholding it, empowered to transmute the common perishable elements of bread and wine into nourishment of the soul, and to imbue the water of baptism with a regenerative virtue."

no countenance to the priests of a parish, but only to the pastors, elders, presbyters, or bishops of a church: the word church never in God's Word meaning the inhabitants of a certain district, but rather the believers of a certain place, or the believers (according to Article nineteenth) meeting together for the worship of God and the celebration of His ordinances. [18]

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[18] Archbishop WHATELY. — "The priests both of the Jews and of Pagan nations, constantly bear in the sacred writers the title of *hiereus*; which title they never apply to any of the Christian ministers ordained by the apostles. These are called *episcopoi* (literally 'superintendents,' whence our English word 'bishop'); *presbuteroi*, literally elders, and so rendered by our translators, probably to avoid the ambiguity just alluded to, though the very word 'presbyter,' or 'priest,' is but a corruption of that name; and *diaconoi*, literally 'ministers,' from which our word deacon is but slightly altered.

"The titles, from their original vague and general signification, became gradually not only restricted in great measure to Christian ministers, but also more precisely distinguished from each other, so as to be appropriated respectively to the different orders of those ministers, instead of being applied indiscriminately.

"But no mention is made by the sacred writers of any such office being established by the apostles as that of 'priest' in the other sense, viz., priest, in short, such as we find mentioned under that name in Scripture.

"Now this alone would surely be a strong presumption that they regarded the two offices as essentially distinct; for they must have been perfectly familiar with the name; and had they intended to institute the same office, or one very similar to it, we cannot but suppose they would have employed that name. The mere circumstance that the Christian religion is very different from all others, would, of itself, have been no reason against this; for the difference is infinite between the divinely instituted religion of the Jews, and the idolatrous superstitions of the heathen; and yet from similarity of office the word *hiereus* is applied by the sacred writers to the ministers of both religions. The difference of name, then, is in such a case as this a matter of no trifling importance, but would, even of itself, lead us to infer a difference of things, and to infer that the apostles regarded their religion as having no priest at all in the sense of *hiereus*, except Christ Jesus, of whom, indeed, all the Levitical priests were but types."

On distinction in official duties, Archbishop Whately says, "As for the ministers whom He and His apostles and their successors appointed, they are completely different from priests in the former sense, in office as well as in name. Of this office one principal part is that it belongs to them (not exclusively indeed, but principally and especially) to preach the gospel—to instruct, exhort, admonish, and spiritually govern Christ's flock. His command was to 'go and teach all nations,' to 'preach the gospel to every creature;' and these Christian ministers are called in the Epistle to the Hebrews 'those who bear rule over them, and watch for their souls, as they that must give an account.' Now it is worthy of remark that the office we are at present speaking of made no part of the especial duties of a priest, in the other sense, such as those of the Jews and of the Pagans. Among the former, it was not so much the family of Aaron, as the whole tribe of Levi, that seem to have been set aside for the purpose of teaching the law, and even to these it was so

)eacon is an unobjectionable name, were the office or order corres-ent with that of the scriptural deacon. A deacon of the Church of and is one in "holy orders," but in the lowest position. He has ı a step toward the priesthood. The Prayer-book reveals no way of ning a priest but by first becoming a deacon. I know no authority nis from God's Word. That deacons attended to nothing but the fic duties of their special office, and that none of them became rs or bishops, I do not suppose. That they would feel disposed and couraged to use all their talents for God, I can believe. But the ssion, "They that have used the office of a deacon well purchase to selves a good degree and great boldness in the faith which is in Christ

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m being in any degree confined, ersons of any tribe might teach ly in the synagogue on the Sab-day, as was done by our Lord lf, who was of the tribe of Judah; 'aul, of the tribe of Benjamin; t any objection being raised; as an intrusion into the priest's would have been vehemently ed. And as for the Pagan s, their business was rather to al, than to explain, the mysteries ir religion—to keep the people in ose rather than to enlighten them. hristian ministry, on the contrary, appointed, in great measure, if incipally, for the purpose of giving us instruction and admonition, as arly proved both by the practice e apostles themselves, and by ı directions to Timothy and

ow the name given is not *hiereus*, *resbuteros*. Had they been identi-is a moral impossibility that the title should not have been given, rated as it was by scriptural use, memorial and solemn association Divine worship from its very ning, and conveying not only r, but most clear and definite to the Jewish mind. Such a e was, in itself, revolutionary—it l the thing denoted on a totally nt foundation—'old things are l away, behold all things are e new.' No, not once is the term introduced into the sacred writings, with this connection; and on the only occasion when it is introduced at all, it applies, as we have seen, not to the ministry, but to the whole body of the church—'Ye are a royal priesthood;' and again, in the Revelation—'Who hath redeemed us by His blood, and made us kings and priests unto God,' a universal sanctity, now the portion of the glorified church in heaven, the bride of Christ, and, even on earth, not restricted, as in the first covenant, by an exclusive, sacrificial character in the ministry. Nay, even the apostles themselves, in their unapproachable fulness of inspiration, and majesty of office, repeatedly give themselves this title, *presbuteros*, manifestly as containing in itself, and as conveying to the minds of those to whom they were writing, all that constituted the essence of the Christian ministry in its most exalted degrees; and which, even in the case of the apostles, eclipsed the glories of mere supernatural gifts, and constituted before Christ and the church their highest honour—'The elder unto the elect lady,' says St. John. 'The elder unto the well-beloved Gaius.' 'The elders which are among you I exhort, who am also an elder.' The presbyter's office —to preach and minister, to bind and loose, to feed the flock of Christ—though it admits of added power, is scarce susceptible of higher sanctity."

Jesus," is no evidence that they certainly became presbyters or bishops, or that the latter were selected from the former. A good degree and great boldness in the faith may be possessed apart from the office of presbyter or bishop, while induction into this office may be equally apart from the good degree and great boldness in the faith. The order of priests had then no existence in Christian churches. In the "Ordering of Deacons," the bishop reads from Acts vi. and 1 Tim. iii. The election of the seven (Acts vi.) arose from an alleged neglect of the widows "in the daily ministration." They are not in Scripture called deacons; but, without making any affirmation, I will not object to their being so considered. The bishop of the Established Church teaches deacons on their being ordered, among other things, "to search for the sick poor and impotent people in the parish, to intimate their estates, names, and places where they dwell, unto the curate, that by his exhortations they may be relieved with the alms of the parishioners or others." But he says that "it appertaineth to the office of a deacon in the church when he shall be appointed to serve, to assist the priest in the Divine service, and especially when he ministereth the holy communion, and to help him in the distribution thereof, and to read holy Scriptures and Homilies in the church; and to instruct the youth in the Catechism, in the absence of the priests to baptise infants, and to preach if he be admitted thereto by the bishop." I know not the Scripture which teaches or intimates that these are functions of deacons.[14] I admit that every one should faithfully use the

[14] "The duties of deacons, which are, however, very scantily mentioned in the New Testament, appear to have been to render a general assistance to the presbyters in a subordinate capacity; and to perform such services as were needful in a well-ordered Christian community, without being immediately connected with religious teaching or Divine ordinances." Dr. JACOB infers from their required character, and the result of fidelity, "that they also took some part in the work of instruction and propagation of Christian doctrine." Yet, on Paul's mention that by using the office of a deacon well, they purchase to themselves a good degree, &c., Dr. Jacob says, "i.e., gain an honourable standing or position—'and great boldness in the faith;' but he does not intimate that they were, or ought to be, selected as presbyters." On the Church of England he says, "In practice, at the present time the services of a deacon differ in nothing from those of a presbyter, except that he does not consecrate the elements at the celebration of the Lord's Supper, or read the absolution in the Liturgy. He now but seldom retains the office for more than one year, regarding it as a mere stepping-stone to the higher order." Present law and practice of the Anglican Church are not accordant with apostolic arrangements, nor with the subsequent practice when a layman might "be at once made a presbyter or even a bishop, as Ambrose, of Milan, was, and Nestorius, the predecessor of Chrysostom at Constantinople." It was only during the fourth century that it became the "rule that the clergy should pass through the

talents with which he is entrusted, and that we should strive together for the faith of the gospel, and that those elected to the office of deacon should be eminent in aiding and co-operating with the bishops or pastors of their respective churches; but it is their official duties we are now considering. The official duties of deacons in the Anglican Establishment are not such that they are in "the like office and administration" to that of St. Stephen and his six associates. I say not that the deacons do not in substance promise to "serve tables;" but they promise so much more as to render the office of deacon altogether of a different character from that of the seven in Acts vi.

On the names and offices of Deacons, Canons, Archdeacons, and some others in "holy orders" in the Established Church, Scripture knows nothing; and I will say nothing beyond recording the opinion of Dr. Jacob, who says, "The offices of sub-deacon, acolyth, and other inferior orders of the clergy which began to appear in the third century, were added one after another as the ecclesiastical system became more complicated and formal; but these had no place in the church of the New Testament, their services, so far as they were needed, being performed by the deacons or by lay members of the congregation" (*Ecclesiastical Polity*, p. 55). "An Archdeacon (p. 61) is now considered superior to an ordinary presbyter."

Of Churchwardens and several other officials not in "holy orders," it is sufficient to say that practically neither religion nor morality is regarded as necessary to the filling of these offices.

On the dresses appointed or permitted to be worn by the priests of the Church of England, there is as much in Scripture as there is respecting these and others of her officials. I entirely agree with Dr. Jacob that "there is not in the New Testament the slightest intimation that any peculiar or official dress was worn by church officers in their public ministrations or in their private life" (*Ecclesiastical Polity*, p. 130).

Dr. Jacob speaks of the commencement of the third century, when the Christian ministry was changed into a priesthood, after the model of the Levitical law. Bishops, presbyters, and deacons, became high-priests, priests, and Levites, and were gradually more and more regarded as a mediating, sacrificing, and absolving order, standing between God and the

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nferior orders to the diaconate, and so o the higher offices." Dr. Jacob recommends that the diaconate be "made real office instead of a name," that it ould not, as a matter of course, to a "higher ecclesiastical position," that deacons' orders be not "indelible, or incompatible with secular occupations." —Dr. Jacob's *Ecclesiastical Polity*, pp. 58, 62.

general body of Christian men." Before this, "the only earthly priesthood was confined to no sacerdotal caste, or tribe, or separated order; but was co-extensive with the whole community of the faithful, who in a figurative or spiritual meaning were kings and priests unto God in Christ." "Tertullian is the first Christian author by whom the church ministry is directly asserted to be a priesthood. By Cyprian an undisguised sacerdotalism is maintained; and in the fourth century that sacerdotal system took deep root in the church." "The noble-minded Reformers in the reign of Edward VI., in this, as in other portions of their work, faithfully followed the light of the New Testament, as far as that light gradually shone in upon their minds with increasing clearness; but they did not continue long enough to complete their labours." "All the subsequent revisions of our Liturgy and ecclesiastical system, were undertaken in a very different spirit, and for very different purposes. At the beginning of Elizabeth's reign the spirit of compromise prevailed. In the time of James I., the leading object was to assimilate us to Rome without submitting to the Roman pope. And at the 'Restoration,' the violent re-actionary feeling against the Puritans carried the day, and influenced the whole proceedings." Dr. Jacob says, "The proposition which I undertake to prove from the New Testament, and from the teaching and practice of the apostles there recorded, is that, according to Scripture truth, the Christian ministry is not a priesthood, and Christian ministers are not *priests*—are not invested with any sacerdotal powers, and have no sacerdotal functions to perform." Dr. Jacob deprecates the name, as helping to have "the altar in our churches," and to make "the Lord's Supper the sacrifice." He quotes HOOKER as commending "the reverend name of presbyters or fatherly guides," and as saying, "The Holy Ghost throughout the body of the New Testament, making so much mention of them, doth not anywhere call them priests." He also quotes Professor LIGHTFOOT as saying respecting Christian ministers, "The priestly functions and privileges of the Christian people are never regarded as transferred or even delegated to these officers. They are called stewards, or messengers of God, servants or ministers of the church, and the like; but the sacerdotal title is never once conferred upon them." Dr. Jacob says, "Since the patriarchal dispensation, only two orders of priesthood have ever had this necessary Divine sanction granted to them. These two orders are the Order of Aaron and the Order of Melchizedek. The priests of the former order belonged to the Jewish dispensation only, and have indisputably passed away. The only priest after the order of Melchizedek, ever mentioned in the Bible, is our Lord Jesus Christ—the 'Priest upon His throne,' without a successor, as He had come before him, in the everlasting priesthood of His mediatorial reign. This argument appears to me

to be conclusive. The Epistle to the Hebrews shuts out the possibility of their being any other priest in the Christian church besides Christ Himself. But this does not so appear to a large number of our clergy. Bishops, as far back as the third century, claimed to be successors or vicegerents of Christ on earth; and our presbyters now do not hesitate to declare that they are priests after the order of Melchizedek To my mind and feeling this is an impious claim; but countenanced as they are by numberless past and present examples, good men are not conscious of impiety in making it." We are, however, nationally responsible for the possession by thousands of the name, and something beyond the name. Dr. Jacob also asserts: "The office and work of a 'priest' is one which so absolutely requires a Divine appointment, that nothing short of an express and positive declaration to this effect in the New Testament could justify our calling the Christian ministry a priesthood." "No pleas of 'antecedent probability,' or analogies between the Jewish and Christian dispensations, or any other arguments, can be of any avail in such a case."—*The Ecclesiastical Polity of the New Testament*, pp. 88-108.

S. T. COLERIDGE rightly speaks of "the pernicious fashion of assimilating the Christian to the Jewish, as afterwards to the pagan ritual, by false analogies."—*Church and State*, p. 143.

Bishop HOOPER, in the early part of our Reformation, in a Sermon preached before the king, said "that it would do well that it might please the magistrate, to turn altars into tables, according to the first institution of Christ; to take away the false persuasion of the people which they have of sacrifice to be done upon altars; for as long," says he, "as altars remain, both the ignorant people and the ignorant and evil-persuaded priest, will always dream of sacrifice."

ELECTION OF OFFICERS.—The hereditary Sovereign of this kingdom is also, and equally by the statutes of this realm, the hereditary head of the Anglican Church. The nation has provided words to be said when the heir ascends the throne, and becomes, irrespective of moral or religious character, chief ruler in Church and State. But according to no law of God is any one born into the Church of Christ; while it is worst of all by birth to be entitled to an official position, and that the highest in the Church of Christ. I know not that any one believes that such an arrangement as this existed in apostolic times, or that there is a word in God's Oracles that gives it countenance. One of the first utterances of the Redeemer's forerunner was against reliance for God's approval on descent from Abraham. The right to membership in the Church of Christ is being "born not of blood, nor of the will of the flesh, nor of the will of man, but of God." In the Church of England, as by law established, neither religious nor moral character hinders or helps to the highest official

position. The next to the Sovereign in dignity is bound by law to administer the oath and elevate the heir to headship and supreme earthly authority in a church maintained to be apostolical!

The next to the Sovereign in dignity and power are the archbishops, and next to these the bishops, twenty-four of whom are honoured with seats in the House of Lords. What chapter and verse in "the law" and "the testimony" of God gives a hint respecting this as a Divine arrangement? All these archbishops and bishops are elected by the Sovereign through the First Minister of the Crown. This Minister of the Sovereign may be influenced only by political motives, or by feelings of favouritism.[15]

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[15] Dean HOOK, in a sermon before the Manchester Church Congress (1863), said: "From the accession of the house of Brunswick to the present hour," except during the reign of King William, "men have been appointed to the episcopate generally from political considerations; before the passing of the Reform Bill, to purchase votes in the House of Commons; subsequently, to enable partisans to purchase the goodwill of their constituents; sometimes to conciliate one party, and then to disarm the hostility of another; and not unfrequently from personal friendship or caprice; scarcely ever with the single view of benefitting the Church. According to the constitutional principles which are now acknowledged in this country, the clergy and laity of the Church of England could hardly be expected to acquiesce in the decisions of men in whose appointment they have had no share—not even a veto."

Bishop BILSON, as quoted by Dr. Vaughan on Church and State, thus gives the result of his investigations: "The fullest words that the Greek authors use for all the parts of election, as to propose, to name, to choose, to decree, are in the histories ecclesiastical applied to the people. * * * So that in the Primitive Church the people did propose, name, elect, and decree, as well as the clergy. And though the presbyters had more skill to judge, yet the people had as much right to choose their pastors; and if the most part of them did agree, they did carry it from the clergy." — *Personal Government*, &c., c. XV. pp. 359, 360.

Earl RUSSELL has said—which, with exceptions, must be admitted—that no talents or piety could advance the fortunes of a clergyman whose political opinions were adverse to the governing power. The power of the crown has had a special and more recent exhibition than in the Hampden case. Two sections of the Church unsuccessfully united to prevent the election of Bishop Temple, denouncing the school or the class of thinkers to which he belonged as latitudinarian or infidel.

Lord MOUNTCASHEL said, respecting "the appointment to a bishopric" in Ireland, that it was "generally from political motives." "The Minister of the day," says he, "has his projects to be supported, and, looking round him, he selects the man possessed of the greatest portion of parliamentary interest," &c.

The Guardian in 1864 said: "The statesmen who dispense Church patronage have in general so little knowledge of the wants of the Church, or of the qualifications of her clergy, that they are almost driven to the system of merely helping their personal friends out of the preferments in a gift. If a Minister occasionally makes a good appointment on public grounds, his friends exalt his virtue to the skies.

Respecting the spread of truth, the welfare of souls, and the glory of God, he may show no concern. He has risen to his position through influence in a house which may consist of Jews, Christians, and Infidels, of Protestants and Papists, of Conformists and Dissenters. What portion of Scripture vests in the hereditary sovereign of a country—who, irrespective even of morality itself, is head of the Established Church—the election of its highest dignitaries? Does the Scripture, "My kingdom is not of this world," encourage this? We have not particulars in Scripture, so far as I know, respecting the election of any bishop or elder in any church of Christ. But in the absence of this must we go directly contrary to express statements respecting the election of other officers? The election of one to occupy the place of Judas was not claimed by the prince of the apostles,

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Churchmen at large have been too long accustomed to the abuse to resist its continuance as they ought."

Well may it be said, as it was said by the Hon. and Rev. BAPTIST NOEL, "The State does not determine our lawyer, physician, or tradesman; why should it appoint our pastor? why select for its dictation precisely that matter in which it is least competent to dictate, and in which its blunders are most injurious?

The Rev. J. SLATER, in a sermon just after the election of Bishop Temple to the episcopate, speaking of this event as the reaching of a crisis—an awful crisis in our history—adds: "The Government of this country, in the exercise of the ecclesiastical patronage vested in its hands, had sought to thrust heresy of the most frightful kind upon the Church in the person of one of her bishops. Should they not, then, speak out? and was there not a cause? Understand, I am not protesting against a single appointment — not heaping blame upon a solitary act of the Government. No: it was the system which was at fault. We might have to-day a Prime Minister who is a strong churchman—his bishops would probably be men of the same stamp; we might have next week our Prime Minister a Jew, and the week after he might be a Quaker. What sort of bishops were we to have, then?"

Other Church organs speak in similar terms when they disapprove of any choice which the Government makes for the episcopal office. The *Church Times* of July 11, 1868, for example, says:—"Men are chosen to be shepherds of shepherds who have never been shepherds of sheep; schoolmasters are chosen who persist in mistaking the pastoral staff for the pedagogue's ferule; the Minister of the day wants an extra vote in the Upper House, and the man upon whom he can best depend for it is the bishop for him.

Blackwood's Magazine has taught that public officials who appoint the spiritual teachers and governors in the Church "look on church patronage as so much to grease the wheels of Government, that the machine of the State may move on smoothly." The Rev. Canon H. P. LIDDON, in a sermon, told his congregation that "to believers Christ's Church was not an institution under the patronage of the State, an accidental connexion which he believed would cease to exist before the end of the present century."

The Earl of HARROWBY, in a speech in October, 1867, advocated the affording to congregations some voice in the appointment of the person who was to discharge the duties of their spiritual guide."

or by the apostles unitedly, but an appeal is made to the one hundred and twenty disciples, among whom were men and women. And these "appointed two," Justus and Matthias, and after solemn prayer to the Searcher of hearts, "gave forth their lots, and the lot fell upon Matthias."

Again, when there was a murmuring of the Grecians against the Hebrews respecting the neglect of their widows in the daily ministration, the apostles called the multitude of the disciples, and bade them look out among them seven men of honest report, &c., whom the apostles might appoint over this business; and the multitude of the disciples chose Stephen, &c., and set them before the apostles, who, when they had prayed, laid their hands on them. Does such a record as this afford the slightest encouragement to the election of bishops by earthly sovereigns through their highest servant? The separation of Barnabas and Paul at Antioch (Acts xiii. 1-3) for the work to which the Holy Ghost called them, was not by apostles, or by apostles and bishops. "Paul and Barnabas, and certain other of them" (Acts xv. 3), were not sent to Jerusalem by one highest official, nor by several; neither did the apostles at Jerusalem take the case into their private consideration, but "the apostles and elders came together," and "all the multitude" "gave audience;" and the decision is prefaced by the words, "Then pleased it the apostles and elders, with the whole church." When we learn from Paul's epistle to the Corinthians that the power to exclude was lodged in the church, do we not rightly infer that the power to admit must also be there lodged?

If we have no particular record in the inspired volume directing the choice of bishops, superior officers in the church, is there reason or piety in departing as far as possible from such records as that volume does give in relation to the election of inferior officers?

The mode of appointing bishops is moreover as dishonourable and iniquitous as the lodging of the appointment in the sovereign is unscriptural. When a see is vacant, the prime minister of the crown issues a *congé d'elire* to the dean and chapter of such see, mentioning the person approved by the sovereign, and virtually requiring his election. Dean Hook, in a sermon preached at Manchester, in 1868, speaks of the *congé d'elire* as now a lie. Nor is he alone in this. The writ (so-called) gives the dean and chapter leave to elect; yet if they do not choose the nominee of the prime minister, the electors from that day forth are liable to outlawry, i.e., they may be put out of the protection of the crown; their lands and goods may be forfeited; and their bodies, wheresoever found, may be taken and imprisoned. Thus, in matters of the highest religious importance, the right of choice exercised in all other matters of moment is denied. No judgment can be exercised. It must be blind

ı and acceptance only.[16] And this becomes so much the worse prime minister's predilections are taken account of. He may a bishop a clergyman of ritualistic, latitudinarian, or evangelical ı. Opposite views on important doctrines and practices may n equal sanction in the same diocese. In neighbouring dioceses ic sentiments may prevail at the same time under episcopal "Articles of religion" under royal authority are of little avail e any specific doctrines and discipline of the English Church; Dr. MILLER said of parishes and their priests, in a sermon at n 1863, is equally true of bishops and cathedrals. "If a man ive," he said, "implicit deference to his parish minister, that might teach one school of theology, and supposing he died, or ed to-morrow, there would be another parish minister, perhaps ry opposite school, whom he was thenceforward to believe in; people were reduced to the absurdity of believing one set of ı one day, and another the next." "The State appoints with- lightest concurrence on the part of the Church. As a rule, nfluences regulate the choice of candidates for episcopal office. tions (enjoyed for ages by the church, and to which many suc- onarchs of England pledged themselves) have been crushed by An episcopate thus nominated on secular principles, is animated motives. It constitutes a garrison, employed by the State to ıe aspirations of the Church after freedom, and to preserve the of absolutism by which, under penalty of confiscation and ıent for life, the State dominates over the Church of England." ower of the Prime Minister of State (assented to by bishops y himself or his predecessors) to manufacture bishops—"suc- the apostles," as some are pleased to consider themselves, and are pleased to style them—is so satisfactory to some that e no release; to others, that all in England not submitting to ı of an election, this legal episcopal manipulation, and the f what is blasphemous, or nearly so, are deemed inter-

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ev. F. W. ROBERTSON.— e a guide among precipices ı; but you walk for your- his opinion, though more than your own. * * * our own physician, deciding espective claims of men. ıd so precisely in matters truth. No man cares for your health as you do: therefore you rely blindly upon none. No man has the keeping of your own soul, or cares for it as you do. For yourselves, therefore, you inquire and think, and you refuse to delegate that work to bishop, priest, or church." — *Sermons*, first series, p. 341.

lopers and pretenders as to all episcopal rights, dignities, and functions; and others hold that all change must take place, if at all, when they please, and not be brought about, if they can so ordain, by outside "sacrilegious hands." Some thus manufactured say to every other Christian minister in England: "Stand by thyself; come not near to me, for I am holier than thou." Some, painfully feeling the parliamentary yoke, earnestly desire diocesan synods, and applaud œcumenical or pan-anglican councils, which, however, would not make the church apostolical in constitution or government. [17]

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[17] Archbishop WHATELY expressly admits the independence of the first churches of either any other church, or of any synod. "It appears plainly from the sacred narrative," he says, "that though the many churches which the apostles founded were branches of one spiritual brotherhood, of which the Lord Jesus Christ was the heavenly Head; though there was 'one Lord, one faith, one baptism' for all of them, yet they were each a distinct, independent community on earth, united by the common principles on which they were founded, and by their mutual agreement, affection, and respect; but not having any one recognised head on earth, or acknowledging any sovereignty of one of these societies over others. And as for General Councils (so-called), we find not even any mention of them, or allusion to any such expedient. The pretended first council at Jerusalem does seem to me a most extraordinary chimera, without any warrant whatever from sacred history. We find in the narrative that certain persons coming from Jerusalem to Antioch endeavoured to impose on the Gentile converts the yoke of the Mosaic law, pretending, as appears plainly from the context, to have the sanction of the apostles for this. Nothing could be more natural than the step which was thereupon taken—to send a deputation to Jerusalem to enquire whether these pretensions were well founded. The apostles, in the midst of an assembly of the elders (or clergy, as they would now be called) of Jerusalem, decided that no such burden ought to be imposed, and that their pretended sanction had not been given. The church at Jerusalem, even independently of the apostles, had of course power to decide this last point, i.e., to declare the fact whether they had or had not given the pretended sanction; and the apostles confessedly had plenary power to declare the will of the Lord Jesus. The deputation accordingly retired satisfied. There is no hint throughout of any summons to the several churches in Judæa and Galilee, in Samaria, Cyprus, Cyrene, &c., to send deputations as to a general council; nor any assumption of a right in the church of Jerusalem, as such, to govern the rest, or to decide on points of faith."—*History of Christianity*, pp. 138, 139. Third edition.

Dr. JACOB says, "It is obvious that there were no General Councils during the first three centuries of the history of the church; and therefore, if these are the voice and expression of Catholic authority, Catholicity during all that time was dumb. During all that time of difficulty and danger both within and without, and often of fierce struggles for very life, Catholicity put forth no authoritative utterance—exercised no government at all! Was this a dereliction of duty—or a natural and necessary consequence of its true position?" "There is such a striking difference between the continuation of the apostles at Jerusalem, and the General Councils of the fourth and following centuries, that it may be affirmed that there is in the New Testament no example, as

The election of a bishop in which, one would suppose, the Church consisting of faithful men, should at least have a voice, if they do not

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there is certainly no precept or command for the holding of such assemblies, or for the exercise of any government at all by the Catholic Church." "During the first three centuries, each church with its bishop—as soon as it had a bishop—at its head, was independent, and carried on the government within its own diocese, or *parœkia*, without subjection to any foreign or superior authority. No one church pretended to exercise a dominion over others; or when such attempts were made, they were resisted as an unlawful usurpation. Even the Church of Rome, though already receiving a certain degree of special respect and reverence as the supposed 'See of Peter,' was not permitted until the latter part of the fourth century, and not always then without remonstrance, to interfere with this diocesan independence." "The only force which then bound the several churches together, and preserved their unity that is to say, the only external power besides the Divine truth and grace in the hearts of men—was the general state of Christian feeling and opinion maintained amongst them all." "This power is often appealed to in the New Testament, especially by St. Paul, who had to deal with so many churches of different nations and localities. To this power he appealed when he informed the Roman Christians as an inducement to avoid disunion and divisions, that 'their obedience was come abroad unto all men;' when he silenced the Corinthians with the final argument, 'We have no such custom, neither the churches of God;' or stimulated their zeal by relating to them the liberal contributions of the Macedonian churches; and so in other epistles in words of similar effect." He admits that "neighbouring churches often sought each other's counsel and strengthened each other's hands;" and that "Provincial Synods, consisting of representatives from the different churches in a province, met from time to time, to consider matters of common interest or danger—to express their opinions on some difficulty or prevailing error—and to encourage united or harmonious action throughout the province." But "these Provincial Synods were voluntary assemblies, self-convened by their own choice and appointment, and their decisions, however formally expressed, had no power or authority, except what came from voluntary submission to them, and from the operation of public opinion in the church at large.

"The deliberate judgments of a number of grave and learned men from different places naturally carried with them great weight, and commended them to general acceptance." Dr. Jacob quotes from Bishop TAYLOR'S *Liberty of Prophesying*: "That the authority of General Councils was never esteemed absolute, infallible, and unlimited, appears in this, that before they were obliging it was necessary that each particular church respectively should accept them. * * * The decrees of councils have their authority from the voluntary submission of the particular churches, not from the prime sanction and constitution of the council * * * that they may dissent when they see a reason strong enough so to persuade them as to be willing upon the confidence of that reason and their own sincerity to answer to God for such their modesty and peaceable, but, as they believe, their necessary disagreeing." Dr. Jacob further says, "The General Councils which were held in the earlier centuries of the church, and which are the most commonly held up now for our submission, were not simply ecclesiastical assemblies. They partook of the nature, and had a share in the power, of a civil institution." "They were convened by the emperor's

make the election, is so conducted as to deprive not only those faithful men in general of their rights, but also to set aside the voice of even the clergy. The first act in the election is for the Prime Minister of the day to choose some clergyman, and recommend him to the Monarch for nomination to the vacant office. Notice is then sent to the dean and chapter of the cathedral to which the new bishop is to be appointed, and

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edict; they held their sittings under his sanction; their decrees were enforced by the imperial authority." Their decrees, therefore, "can have no more authority over other churches, than the laws of the Imperial State have over other nations. The canons of the Council of Nice have, as such, no more claim upon our obedience as English Christians, than the civil edicts of Constantine have upon our obedience as English citizens." — *Ecclesiastical Polity*, pp. 401-407.

Mr. GLADSTONE, in the House of Commons, June 3rd, 1872: "The Government were of opinion that the less they meddled in church matters the better;" yea, "the less the House had of this ecclesiastical legislation the better." To have a law-established and not a law-regulated church would be absurd. There wants—and through previous legislation—but one righteous undoing of past error and iniquity by giving equal freedom and protection to all, and withdrawing all ecclesiastical government and patronage.

The Rev. C. P. MCCARTHY (who has now honourably resigned his position) says of the present union of Church and State: "The connection has not in the New Testament any support, and is adverse to its whole spirit."

J. LOCKE.—"The civil magistrate prescribing a way of worship has been the cause of more tumult, disorder, and bloodshed, than all other causes put together."

The Record was quoted nearly ten years ago as teaching that "if the crown be not paramount in all causes and things ecclesiastical, we must either go back to Popery, and submit the temporal supremacy of the State to the spiritual supremacy of the Church, or we must adopt the voluntary principle and dissolve all connection between Church and State." Which does the *Record*, which does the reader now choose? Some, speaking of human depravity, ignorance, and disinclination to religion, demand that governors place in every parish the Christian and educated gentleman to teach the way to heaven and walk therein, in apparent forgetfulness that human nature is the nature of governors, and that the result may be, as often it has been, the blind leading the blind.

Mr. ISAAC TAYLOR, in *Spiritual Despotism*, p. 202, admitting that the holding of a council, or the establishing of a representative system, is not "in itself improper or inexpedient," proceeds to say, that "the sending of the bishop alone, or the bishop and some few of his clergy, selected by himself, to represent the church in the council, and thence to bring home canons and decrees, not to be discussed, but obeyed, was an innovation and a usurpation, fatal as well to the liberties of the people, as to the purity and spirituality of religion." Again (p. 202), "The synodal system, such as it prevailed both in the east and the west, is justly named as a principal cause or means of the spiritual despotism which so early grasped the Christian church." Further (p. 487), "Let it be remembered that this absolute despotism of the church, in the twelfth century, was nothing more than the digested and fully expressed despotism, the origin of which we must look for among the records of almost the earliest times of the church."

advises them to elect him. The dean and chapter then go through what a churchman has called a most horrible sham: they profess to take counsel together as to whether this clergyman is the fit man to be consecrated a bishop or no; but in reality they do nothing of the sort, for they know that, fit or not, he must be elected; and consequently they always do elect him; because if they were to say he was not the suitable man to be raised to the office of a bishop in the Church of God, and were to refuse to elect him, they would be liable forthwith to be proceeded against in a court of law.

To refuse compliance with the royal advice would have no avail in preventing the election, since the Act provides, that should a delay of above twelve days occur next after the license or letters mission have been delivered, "the King shall nominate and present by letters patent under the great seal such person as he shall think convenient to be invested and consecrated, in like manner as if he had been elected by the dean and chapter." The whole form of choice by the cathedral dignitaries is, therefore, a mere mockery. An apparent option is given, but it is accompanied by a mandate which must be obeyed at the risk of severe penalties. "And if the dean and chapter, after such license shall be delivered to them, proceed not to election and signify the same according to the tenor of this Act within twenty days next after such license comes to their hands, or if any of them admit or do any other thing contrary to this Act, then every such dean and particular person of the chapter so offending, and every of their orders, counsellors, and abettors shall incur a *præmunire*"—that is, shall incur the penalties of treason in the shape of outlawry, confiscation, and imprisonment. At a subsequent stage the archbishop of the province in which the diocese is situated receives a mandate "requiring and commanding him to confirm the said election, and to invest and consecrate the person so elected to the office and dignity that he is so elected unto." The closing scene of this miserable business is simply shocking, for, after all its wretched fooling, the bishop-elect is asked at his consecration, "Are you persuaded that you be truly called to this ministration, according to the will of our Lord Jesus Christ," and standing before God's altar and in the face of the church he responds, "I am so persuaded." What a monstrous crop of abuses and absurdities. * * * There is no option in the case, no liberty of even remonstrance or complaint is left. There must be no hesitation, no delay, nothing but rapid, unquestioning obedience.

Churchmen, both of the clergy and the laity, have long groaned under this state of things. They complain that the highest among their teachers are forced on their acceptance, whether competent or not. As bishops are peers in parliament employed in the political and legislative regulation

of the country, there may be some claim that their appointment should belong to the crown. But as ministers of religion watching our spiritual interests, the course resorted to in investing them with office is entirely out of place. Not only has it no sanction from Scripture, but it is dishonourable and injurious to the bishop himself, and fraught with deep mischief to the interests of true religion. And what can be the result of the groaning and uneasiness of Churchmen under this state of things? Why do they not come out of a Church where they are compelled to bear what they themselves describe as so intolerable? Is conscience so weak as to be warped by the honours and emoluments connected with this tyrannical usurpation and these unscriptural fetters?

Authorised organs of Church opinion denounce the appointment of bishops by a law which they say is "outrageous," compelling the Church to fulfil what has been called "the menial part of a dial to register the movements of the State machine." One politician, they say, speaking of the Prime Minister who selects the person to fill the episcopal office, not improbably owing his place and power to the temporary predominance of influences hostile to revealed truth, and to all historical ideas of public virtue, constitutes, on the vacancy of a see, a successor of the apostolic college, the representative in his generation of the spiritual powers of that body. How can he judge of the qualifications required in such a representation? or what share can those qualifications have in directing his choice? Dissenters allege that bishops are the creatures of the State, and "by consequence," says an eminent Churchman, "that our Church is a State Church, and how shall I gainsay them? How are our bishops not the creatures of the State? They owe their designation and appointment to no election, to no method which can refer to primitive or apostolical example, or which can make the slightest pretence to the co-operation or sanction of God's Holy Spirit. They owe it to the pleasure of a politician who is raised to the head of affairs by the will of a majority of the people's representatives—a position which he may have gained by self-denying integrity, by honest impartial zeal for the nation's welfare, by fidelity to his Sovereign and the monarchy, by conspicuous and consistent public virtue; or he may have gained it (the idea is just possible)—by something different." [18]

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[18] Dean MILMAN, having spoken of the election of bishops as at first being popular in its character, and of their having the names both of bishop and presbyter, mentions that deacons were at length admitted to "a sacred order," and that "the bishop gradually assumed the title of Pontiff." He says, "From the Old Testament, and even from Paganism, the Christian, at first as

i it true that "every bishop, when approved, has to kneel before the rch and say, 'I do acknowledge and confess to hold the bishopric ——, and the possession of the same entirely, as well the spirituali- as temporalities thereof, only of your Majesty and of the imperial i of this your Majesty's realm?' This looks like an acknowledgment all support and all authority are from the State, although Bishop r has recently told us that "Bishops are the salaried officers of the ch." [19]

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ing metaphors, adopted these appellations. Insensibly the ag these significant titles worked he Christian system. They as-, as it were, a privilege of nearer ach to the Deity; and a priestly grew rapidly up in a religion , in its primary institution, ac-edged only one Mediator between and heaven."—*History of Christi-* vol. ii., pp. 28, 29.

a controversy between advocates ate endowed Church and Dissent- ntiated in the early part of 1873, denied on the part of the Church statute of Edward III. proved piscopal sees were created and ed by the State; whereupon the n of Mr. Fitzjames Stephen, Q.C., r. Bompas was taken on the effect t statute, and on some cognate . Both the case and the opinion ere published. The latter states he advowsons of all the bishoprics sted in the crown; that the statute d to states that the King of Eng- ounded and endowed the episcopal hat the sees of Gloucester, Bristol, orough, and Oxford were founded nry VIII., as head of the State, at the sees of Ripon and Manches- re created and endowed by the in Council, under the authority d 7 Wm. IV., c. 77. The fact that operty held by the Ecclesiastical issioners has been dealt with from time by Parliament in whatever r was considered expedient on grounds, is also referred to."

ng eminent Church historians, both of Great Britain and the Continent, we have statements opposed to that of Bishop Fraser, as for example, Drs. Burton and Waddington, Neander, Mosheim, Gieseler, Guericke, Hagenbach, Pressensé, who all admit that diocesan bishops or prelates had no existence in the Churches of Christ either during the apostolic age or the immediately subsequent period; and that the bishops or presbyters of this period were chosen by the respective churches over which they presided, the assent of the laity being in these times regarded as necessary."

Dr. E. BURTON states that in the beginning "there were several bishops or overseers in each church, for every presbyter might have borne that name" (*History*, p. 174.) The name bishop he believes to have been eventually confined to the president, whom John terms "angel," but that "in most cases a bishop had only the charge of Christians in one single town." That a bishop or a presbyter had the charge of more than one church in apostolic times, and for a considerable subsequent period, no one acquainted with inspired and ecclesiastical history will dare to affirm.

Lord KING teaches that in the Primitive Church the bishop was chosen by all the people when gathered together, that nothing was done without the consent of the people. — *Primitive Church*, pp. 33, 36, 37.

BINGHAM teaches that bishops were elected by "the consent, suffrage, vote, election, and choice both of clergy and people."—Vol. ii., p. 94.

I will not now enlarge on the reasonableness of the power of election being in the believing congregation, nor on the fewness of the evils in instances of ignorance and a low state of piety, as compared with the inevitable evils of elections such as the present. Nor will I dwell on the fact, that immediately after apostolic times the churches certainly chose their own bishops. Nor will I dwell on the fact, that on the election of any prominent person of any school to the episcopate, one section will record it "with great satisfaction and much thankfulness," while another will regard it as a deplorable abuse of ministerial power. Nor, while I express strongly my dissent from the State's assumed power to make bishops and archbishops, and to declare who have authority and to act as such with their sanction, am I aware that disestablishment would prevent any section of Episcopalians who may regard it a *sine qua non*, that these highest officials should have the sanction of a Prime Minister of the day, be he more or less devout than Bolingbroke—be he more or less moral than Buckingham—from having access to this functionary, and from making his approval a requisite to episcopal and archiepiscopal honours and duties.

I doubt not that the ordination of the first bishops would be by the apostles, as was the ordination of the seven (Acts vi.,) after they had been elected by the assembly of believers, as suggested by the apostles. This is not the course pursued in the Church of England, where all power of election to office or "orders," to determine matters of faith, and to regulate discipline, culminates in the Sovereign, who acts through his Ministers and through Parliament.

It may be alleged that spiritual functions, or the episcopal character properly so called, is conferred by the personal imposition of hands of a spiritual person; but, as that apostolical form can only be applied to the person designated and presented for it, the proper holy agents having no power to confer it, how can it be denied that both the appointment and the consecration which is its necessary effect and consequence, are the work of the politician who, from time to time, enjoys official supremacy?"

The appointment of bishops and their consecration may be illustrated from almost any of the examples which have been recently reported in the public papers. Bishop Selwyn's, of Lichfield, is spoken of as a suggestive case. He had a high reputation for courage and Christian feeling as a clergyman of New Zealand in organising the Episcopalians of that colony

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Dr. W. CAVE says that "at all ordinations, especially of superior officers, the people of the place were also present, and ratified the action with their approval and consent."

s a self-governing community. His election took place in the Chapter-ouse of Lichfield Cathedral, in 1867. "After the usual morning service t the cathedral, the deans, canons, and prebendaries assembled in the hapter-house, and the Queen's *congé d'elire* to the chapter to proceed ith the election, together with her recommendation that the Right Rev. George Augustus Selwyn, D.D., Bishop of New Zealand, should be ppointed, was read. Dr. Selwyn was of course unanimously elected. By a statute of Henry VIII., the dean and chapter would have been liable to fine or imprisonment had they not approved the Queen's recommendation."

The confirmation of Dr. Claughton, as Bishop of Rochester, took place in the same year, and furnishes an instructive comment on the first process of making bishops in the Established Church. "The Bishop-elect, habited in a black robe, was received by Dr. Travers Twiss, the Vicar-General of the Archbishop of Canterbury, at the parish church of St. Mary-le-Bow, Cheapside, where other officials of the province had assembled. After the Litany service had been read by the Rev. Marshall Hall Vine, M.A., of University College, Oxford, the rector, Dr. Twiss took his seat at a table in the body of the church, the Bishop-elect remaining in his pew. The Proctor for the Dean and Chapter of Rochester then presented to the Vicar-General the letters patent of the Queen, issued under the Great Seal, which the Vicar-General directed the principal registrar of the province (Mr. F. Hart Dyke) to read, after which the Proctor prayed the Vicar-General to proceed according to the letters patent. The Bishop-elect then advanced from his pew and took his seat at the table opposite the Vicar-General, when the Proctor exhibited the original mandate, with a certificate endorsed thereupon, and prayed that all and singular the opposers of the election, if any, should be publicly called, upon which the apparitor made a somewhat quaint proclamation to the effect that all persons who wished to oppose the election of Dr. Claughton should appear. No one came forward, a circumstance not much to be wondered at, when it is remembered that any one venturing to oppose such an election as this, founded upon the Queen's *congé d'elire* and subsequent recommendation, is subject to all the awful consequences of a writ of *præmunire*. No opponent having therefore appeared, the Vicar-General read aloud the first schedule and signed it. The Proctor then presented a summary petition, which the Vicar-General admitted, and decreed a term to prove it immediately. The Proctor thereupon exhibited the certificate of the election of the Rev. Thomas Legh Claughton, D.D., with the instrument of consent signed by the Bishop-elect, and decreed a further citation of opponents, if any wished to appear. Proclamation having been again made in the usual form, the Vicar-General

read the second schedule, and signed it. The Bishop-elect then knelt down before the Vicar-General, and took the oaths of allegiance, supremacy, canonical obedience, and against simony. The Proctor, for the Dean and Chapter, then prayed a definite sentence, which the Vicar-General read aloud, as follows:—'In the name of God, Amen. We, Travers Twiss, Doctor of Laws, Vicar-General, and Official Principal lawfully constituted by the Most Rev. Father in God, Charles Thomas, by Divine Providence Lord Archbishop of Canterbury, Primate of all England and Metropolitan, being hereunto sufficiently and lawfully authorised, and having heard, seen, understood, and discussed the merits and circumstances of a certain business of confirmation of an election made and celebrated of the person of the Rev. Thomas Legh Claughton, D.D., elected Bishop and pastor of the Cathedral Church of Rochester, which is controverted and remains undetermined before us in judgment, and having considered the whole process had and done in the business of such confirmation, and having observed all and singular the matters and things that by law in their behalf ought to be observed, we have thought fit, and do thus think fit, to proceed to the giving our definite sentence or final decree in this business in manner following:—Whereas, by the Acts enacted, deduced, alleged, propounded, exhibited, and proved before us, relating to such confirmation, we have amply found and do find, that the said election was rightly and lawfully made and celebrated by the Dean and Chapter of the said Cathedral Church of Rochester of the said Rev. the Bishop-elect, a man both prudent and discreet, deservedly laudable for his life and conversation, of a free condition, born in lawful wedlock, of due age, and an ordained priest, and that there neither was nor is anything in the ecclesiastical laws that ought to obstruct or hinder his being confirmed, by our authority, Bishop of the said See: therefore we, Travers Twiss, Doctor of Laws, the judge aforesaid, having weighed and considered the premises, and with the assistance of the learned in the law, do, by the authority wherewith we are invested, confirm the aforesaid election made and celebrated of the person of the said Rev. Thomas Legh Claughton, D.D., to the Bishopric of Rochester; and we do, as far as in our power and by law we may, supply all defects whatsoever in the said election, if any there happen to be; and we do commit unto the said Bishop, elected and confirmed, the care, government, and administration of the spirituals of the said Bishopric of Rochester; and we do pronounce, decree, and order by this our definite sentence or final decree, which we make and publish in these presents, that the said bishop so elected and confirmed, or his lawful proctor for him, shall be inducted into the real, actual, and corporal possession of the said bishopric, and of all its rights, dignities, honours, privileges, and appurtenances whatsoever, and be installed and enthroned

rehdeacon of Canterbury or his deputy, according to the laudable roved manner and custom of the said cathedral church, not being to the laws and statutes of the realm.' "

eedings like these, which might be quoted in relation to every diocese, show the entire discrepancy between the Church of and the apostolic church, as presented in the New Testament; can wonder at the reclamations which every now and then proceed pens of excellent clergymen strongly attached to their church, rotesting against these and similar proceedings? [20]

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p TROWER, in a recent charge, is subject: "The confirmation ection of bishops is now a ockery. The church has a laim that it shall be a reality. a ground for deep humilia-

hurch and State Review, pungently said: "The power nd exercised in the Hampden e crown, making the confir- bishops a sham, and forcing urch a man of any kind of nbelief; the constitution and the present Court of Appeal; livings; the absence of any excommunication, are not narks for a declamatory foe, l stumbling-blocks to faithful invite Dissenters to join a society, founded by Christ; things have a very unspiritual them, and are about as unlike rimitive church to which we the ecclesiastical outline find in Scripture, as anything We ourselves are now used to reat deal too much so. We ed, now and then, as the iron little deeper into our souls; loyalty to our church we shut s well as we can, and work

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. JERMYN PRATT says: "It d at by Dissenters, and also f the Established Church, and chapters can be so weak hrough that form which it is in accordance with the Word of 'Truth.' The bishops are, it is true, nominated ostensibly by the crown, but virtually by the political bias of the minister of the day. Had the mass of the clergy a voice in the election of their superiors, it is a great doubt if many of those who now sit upon the bench would ever have been placed in their present positions. The Bench of Bishops have scarcely ever either represented the intelligence, or, I had almost said, the integrity of the Church."

Dean MILMAN, who supposes the nomination of bishops to have been at first by the apostles, adds: "For a long period the suffrages of the community ratified the appointment. Episcopal government was thus, as long as Christianity remained unleavened by worldly passions and interests, essentially popular."—*History of Christianity*, vol. ii, pp. 22, 23.

The Rev. G. R. PORTAL, in a *Sermon*, June 12th, 1872, says, "We have allowed our liberties and our rights as churchmen to be encroached upon till we have nigh betrayed our trust altogether. For instance, the church alone has the right to elect her chief pastors, according to primitive practice and the constitution of this realm, and it is a usurpation on the part of the State to nominate them." "It is time that we bestirred ourselves to remedy the existing evils, and to see to it that Christ's kingdom, which is not of this world, has liberty from the kingdoms which are of this world, to do her proper work without let or hindrance from them."

The election of bishops is not more inconsistent with Scripture than is their possession of power in civil and ecclesiastical legislation, and of a seat in the highest national judicature, so that on measures affecting the interests of trade, the withholdment of corn, the supplying of intoxicating drinks, and on all other matters civil and international, they are empowered to speak and vote. This is the position assigned to bishops in the Church of England by the laws of the realm; while Scripture teaches that the great duty of bishops is to tend the flock of Christ, and to watch for souls as they that must give account.

The vice which thus taints the election and appointment of bishops in the Church of England, affects, in an almost equal degree, the election and appointment of all other teachers in that church. The people have little or no voice therein.

Deans, who stand next to bishops, are a sort of clerical churchwardens, with the right to preach, to appoint others to preach, and to forbid others to preach. But who ever heard of the people having a voice in the election of a dean? His office is held to be a special perquisite to the English aristocracy, and bestowed in consideration of personal or matrimonial relationships. Out of the twenty-seven English deaneries, about one-half are held by gentlemen who are either the sons of peers, or have married the daughters of peers, or have some other connection with the territorial interests of the country. Clerical qualifications are out of account. "The office of a dean," on the testimony of one of the worthiest of their number in modern times (Dean ALFORD), "is in many of our cathedrals practically useless, and the dean is almost wholly without employment. [21] That this state of things in the Church of England is not

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The Rev. J. TAYLOR says that those "whose rule and practice it ordinarily is to pay a profound regard to ancient authority, and who, in not a few instances, are accustomed to eke out a scanty Scripture proof by the testimony of the Fathers, and to lean on the arm of tradition, turn away their ears on this point against the clear and undoubted voice of venerable antiquity." "They oppose one of the most ancient and universal of ecclesiastical usages. . . . As matter of history, the concurrence of the mass of the church in deliberations and decisions stands on the face of the apostolic writings. . . . It was never imagined that the talents and accomplishments of a single mind, even of the most gifted, could supply sufficient nourishment and instruction to the same people week after week, and year after year."—*Spiritual Despotism*, pp. 152, 161, 174.

[21] The Bishop of ST. DAVID'S, when examined before the commission, said the time seemed to him not far distant when it would be difficult to find any function proper for a dean, which might not be discharged by a bishop; while another authority stated that if the offices of a dean and a bishop were united, it would be a confession that one of them was unnecessary. Mr. RYLE, the representative of one of the

scriptural, but entirely out of accordance with the primitive in both its laws and its practice, is admitted by well-known on ecclesiastical affairs who themselves belong to the Church of

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ACOB, *Ecclesiastical Polity of*
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Yea, also he infers from Epistle, that "for a just and reasonable cause a presbyter might be deprived of his office by the popular judgment of the church in which he ministered. And at a much later period it was distinctly acknowledged that no church ought to submit to the ministrations of a presbyter or bishop of scandalous life, or who had himself departed from the essentials of the Christian faith; but, on the contrary, it was bound to desert such an offender, and to choose another in his stead." It was not, says he, until "the church system became more and more concentrated and consolidated throughout the Roman empire that the power of deposition at last slipped away from the hands of the people."

Canon RYLE says, "I hold with Bishop BILSON (A.D. 1575) 'that all hearers have both liberty to discern and a charge to beware of seducers; and woe to them that do it not.' And I say with Bishop DAVENANT (A.D. 1627), 'We are not to believe all who undertake to teach in the church, but must take care and weigh with serious examination whether their doctrine be sound or not.'" Yet he belongs to a system in which the chosen spiritual teacher may be evangelical, popish, or destitute of religion, according to the decision of patron and the sovereign's prime minister for the time being. He opposes the disestablishment of a system in which almost every great landed proprietor in the country can appoint to one or more livings almost whom he likes; for bishops "institute men as Christian ministers, of whose fitness they know that they neither have, nor can have, any guarantee." As says FROUDE, "The laws of England watch so jealously over the interests of patrons, and so little over those of the church,

The appointment of the ordinary clergy is just as little within the power of the congregations to whom they minister. The greater portion of the livings in the country are private property, and are dealt with as such. "The patronage of private livings is notoriously the worst used of all church patronage. There are a few bright exceptions, of course, but as a general rule, livings that are in private patronage are given to the sons, or relatives, or dependents of the patrons. It is the legal right of the patrons so to exercise it, and accordingly they do so exercise it; and a man who had a living in his gift, and should pass over his own son in the

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that they compel bishops, except in cases so outrageous that they can hardly ever occur, to accept at once of the person presented to them, and to commit the cure of souls to him by process of institution." Admitting instances of disorder and dishonour in the occasional election of pastors in dissenting and democratic churches, believing that these would be multiplied a hundred or a thousand-fold if they were chosen (as God never intended) by all the parishioners, godly or ungodly, I say, with Canon RYLE, through the imperfections of good men and of the purest church on earth, "You cannot have good in this world without evil." "Grant for a moment that private judgment has led to divisions and brought about varieties. I say that these divisions and varieties are but a drop of water when compared with the torrent of abominations that have arisen from the practice of the Church of Rome in disallowing private judgment altogether." Yea, and I say from the Church of England's practice of disallowing *bona fide* members from electing their spiritual teachers. And I will say, with Canon RYLE, to those who would sit still and be quiet from a dislike to "that horrid controversy" —"If we can bear to hear God's truth mangled or adulterated — and can see no harm in listening to that which is another gospel—and can sit at ease while sham Christianity is poured into our ears — and can go home comfortably afterwards, and not burn with holy indignation—if this be the case, there is little hope of our ever doing much to resist."—*Sermon on 1 Thess. i. 5.*

Others, too, besides clergymen, admit this state of things in the Church: some to deplore it, and some to rejoice in it as denoting that the Church is in reality, as they think it ought to be, the creature of the State. The Chancellor of the diocese of Lincoln, MR. WALTER PHILLIMORE, belongs to the former class, deploring "that every measure directly or indirectly affecting the welfare of the Church has to obtain the sanction of Parliament." MR. VERNON HARCOURT, in his ignorance or contempt of what is scriptural, belongs to the latter class. He speaks congratulatingly on the fact that the Church "is now the servant as it is the creature of the State. Its doctrine and its discipline are defined by the State; its dignities are in the gift of a parliamentary minister." Who that desires warrant or encouragement from Scripture for an ecclesiastical organisation can be satisfied with this?

There is a middle class between these two: those who have felt the misery of the state of things as not long since existing among themselves, but are now free from it. A Dublin correspondent of the *Times* (April, 1872) reports that the privilege of being allowed to elect a bishop for themselves, instead of having to accept the nominee of a ministry, is highly appreciated.

church to give it to the most meritorious clergyman breathing, would be looked upon in society not only as a fool, but as a most unnatural father. We will not stop to inquire whether such a use of a legal right is or is not moral—upon that opinions may vary; but that it is inconvenient, and that it does not minister to the vitality of the church, no one will deny. Then, what is called crown or ministerial patronage—that is, the patronage of livings at the disposal of ministers—is (with a few bright exceptions) notoriously used to secure and consolidate parliamentary influence; that, also, may or may not be a moral use of power, but it is a use of it which all ministers, of whatever party, are compelled to make, unless they wish to face parliamentary minorities. There are five or six of the members of the Government who have patronage of this kind attached to their offices. Besides the Premier and Chancellor, there is the Chief of the Woods and Forests, the Duchy of Lancaster, the Foreign and Colonial Secretaries, to say nothing of the India Board, the Horse Guards, the Admiralty. Each has its own system, which is generally conspicuous for the absence of system; and the only point which can be averred with any measure of certainty is this—that the smaller the extent of church patronage in the hands of any minister, the worse it is administered, as it is subject only to the whim, the caprice, the exigency of the moment. That which is ostensibly in the hands of the Lord Chancellor is really at the disposal of Lords Lieutenant of counties; of the whipper-in of the House of Commons; of electioneering agents, and others. It is from this class of unknown and unrecognised functionaries that the most serious opposition to an amended system is to be apprehended. At present any minister may regard his church patronage as a portion of the remuneration attaching to his office. So long as no notable injury is committed on public interests, or signal violence offered to public feeling, we have no right to inquire into the matter."—See the *Record* newspaper of Jan. 7, 1863.

The parochial system of the Established Church has been much applauded by some members of that church, and as strongly condemned by others. The *Guardian*, a well-known Church of England magazine, has declared the system to be the chief hindrance to a restoration of the church to its true condition as a national church. One writer speaks of a belief in the parochial system, as a delusion of our youth, which it is becoming very clear must be given up. The *Church Times* has said that "the parochial system has come to be 'all a muddle:' it is only rendered tolerable by being set at naught; and little or nothing remains of it that is not positively pernicious."

Dr. VAUGHAN says, "We are passing more—for better or worse—out of a parochial into a congregational life." And this change he speaks of as "simple and practical. It is that the church of each place—that the

congregation worshipping in each church—must bestir itself to a livelier and more earnest interest in the management of its own concerns." He desires "the pastor of each church" to act "with his own church officers and church worshippers." Then as the church becomes less territorial, more independent, and more congregational, there will be "at least something to be rejoiced in. The heart of the people must be appealed to for the maintenance of the people's worship."

It does not secure, one or two cases excepted, the election of a priest or pastor by a popular vote, nor would it be scriptural or advantageous to the parishioners, although the law of patronage is a great scandal and iniquity. The remedy against this scandal is not that pastors should be chosen by a medley multitude of the pious and ungodly, by all living within a certified circumference, any more than by a patron lay or clerical, the congregation having neither voice nor veto. Christ has committed his cause to His disciples; to the church, not to the church and the world. The election of every officer should be that of a suitable Christian man chosen by Christian people. Every arrangement of election, discipline, and support in connection with Christ's churches, belongs exclusively to the believing men and women composing these churches; not to patrons who may be Christians or the most worldly and ungodly characters, and may be Jews or infidels.

The mode of electing deacons in the Church of England is as opposite to Scripture as is the character of their office. If the seven of whom we read in Acts vi. were deacons—and certainly their official work was an equitable distribution of the church's benevolent finances—deacons were chosen by the people, and set apart by prayer and the imposition of hands by the apostles. The saying of the twelve, "Look out among you seven men of honest report full of the Holy Ghost, whom we may appoint over this business," pleased the whole multitude, and they chose "the seven men named," "whom they set before the apostles; and when they [the apostles] had prayed, they laid their hands on them;" Acts vi. 3-5. Dr. E. Burton, referring to this election, admits what none can deny—what, indeed, many assert as explicitly as himself—that "they were chosen in the first instance by the body of believers, and were then ordained for their special ministry by having the hands of the apostles laid upon them." He imagines he sees Paul and John at pleasure placing bishops over this and that church, for which the thing wanting is evidence. Subordination runs through the whole system. Deacons and priests promise obedience to the legalised Prayer-book until it is legally altered, and obedience to ordinaries and bishops; while bishops promise obedience to archbishops; all bishops and archbishops being of royal creation, and removable only by death and the royal pleasure.

In vain do the members of the English Church, both lay and clerical, long for a voice in the appointment of the officers by whom its spiritual and temporal interests are to be promoted. That voice is denied them. They have to take such, and such only, as the State appoints.[22]

The election of any one to the office of priest or deacon we do not read of in the Book of Common Prayer, nor in the laws of the Church of England, unless it be in the "Form and manner of making" them respectively, the Preface to which seems to give to bishops the power of making or refusing to make those who are candidates for these "orders." After stating the age requisite to "execute any of the said functions" of "Bishop, Priest, or Deacon," we read: "And the Bishop, knowing either by himself, or by sufficient testimony, any person to be a man of virtuous conversation, and without crime; and, after examination and trial, finding him learned in the Latin tongue, and sufficiently instructed in holy Scripture, may at the times appointed in the Canon, or else on urgent occasions, upon some other Sunday or Holy-day, in the face of the Church, admit him a Deacon in such manner and form as hereafter followeth." The questions proposed and answers given in the "ordering" of deacons and priests suppose a conviction of fitness on the part of these, and of the bishop. The supposition of a desire to enter these "orders" appears, and the form of "ordering," both of priests and deacons, is recorded. The deacon being made or ordered appears to be in the bishop's power. He must remain a whole year in this order, "unless for reasonable causes it shall otherwise seem good unto the bishop." Being found "faithful and diligent" as a deacon during this period, "he may be admitted by his diocesan to the order of priesthood at the times appointed in the Canon," &c.

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[22] The Rev. W. H. FREEMANTLE.—"The Church of England is the only body in Christendom which has no voice. She gasps for utterance in congresses and conferences, and platforms; she labours to string again the long-disused instrument of Convocation, but it is a vain attempt." "If, then, we are to seek a remedy, it must be by an organisation such as existed in the Primitive Church."

The *Pall Mall Gazette* of Nov. 17th, 1868, well said, "Does not the whole fabric, both of doctrine and discipline, rest upon Acts of Parliament, and upon them alone? What is the meaning of the Royal Supremacy? of the Act of Uniformity? Who destroyed the power of the Pope? Who gave force to the thirty-nine Articles?—Parliament."

Similarity of relationship and subjection to the State is only being fully carried out by S. G. O's. query being a fact: "Is it not a fact beyond all dispute that the Church, as the rule, is entered as a profession, just as men enter the law, the army, or navy?"—*Letter to the Times*, June, 1867.

In like manner the desire of entering the priesthood is supposed; a day for ordering of priests, as of deacons, is fixed by the bishop, the candidate for the priesthood is presented to the bishop, and after utterances as appointed, he is "ordered," or made, ordained, and consecrated. "They that are to be made priests shall likewise take the oath of supremacy." The election of priests to curacies or benefices is regulated to a great extent by the law of patronage; the livings, or the power of nominating the ecclesiastical functionary, being in different hands, and being a purchaseable commodity as much as is any estate or house in the kingdom. The entrance on a rich living is mainly dependent on friends and family connexions. The priest entering on his work in any place by the call of a church or congregation of believing men and women is impossible in the Church of England. Bishop MACKARNESS has advocated a board of nominators, as in New Zealand. Speaking of election by the people,—of who are the people? are they fit? and ought they to have such rights?—he has mentioned that the two most unquiet parishes he had known had been where the clergymen were elected by the parishioners. If all parishioners were godly men, says he, the plan might work well enough. Which of us believes this is the state of any parish?

The election of deans and canons is by the sovereign, a power exercised through the prime minister. Canon 42nd requires that "every dean, master, or warden or chief governor of any Cathedral or Collegiate Church, shall be resident in his said Cathedral or Collegiate Church four-score and ten days *conjunctive* or *divisive* in every year at the least, and then shall continue there in preaching the Word of God, and keeping good hospitality, except he shall be otherwise let with weighty and urgent causes, to be approved by the bishop of the diocese, or in any other lawful sort dispensed with." The next Canon directs "deans and prebendaries to preach during their residence."

On the election of churchwardens and many other lay officials, of whom Scripture says nothing, their mode of election, whether by the priest or by the parishioners, has no countenance from anything that is in Scripture records. Were the parishioners in any instance composed of believing men and women, who met together for divine worship and the celebration of Christian ordinances under the leadership of their pastors or bishops, they would be an organisation on behalf of whose power to elect scriptural officers, holy writ could be adduced. Their election is spoken of as an annual perjury. [24]

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[24] The Rev. D. NIHIL would have rejoiced to "vindicate the holiness of

hese offices, and others filled by men not in holy orders, it is o say that neither religion nor morality is held to be a necessary lion for election and appointment to discharge the duties they

These offices, together with some others, creating what has been d an inferior order of clergy, began to appear, according to Dr. the third century. "They were added as the ecclesiastical ecame more complicated and formal; but they had no place in rch of the New Testament: their services, so far as they were being performed by the deacons or by lay members of the con- s" (*Ecclesiastical Polity*, p. 55). "An archdeacon," Dr. Jacob s now considered superior to an ordinary presbyter."

es, special and peculiar, are appointed or permitted to be worn s of the English Church, of which it needless to say the New at knows nothing. Nor is there, till after the ecclesiastical sys- become "complicated and formal," any reference to such n connexion with either the public ministrations or the private e servants of the Church of Christ.

ust be admitted that there are arrangements and practices among rmists, and especially among those who are reckoned as Inde- , which it would be difficult to justify. The Christians of one tituted in apostolic times the church of that city, presided over ps or pastors; now, very frequently the Christians of one city e distinct and several churches, having but little fellowship with her. The church in a house, when there were other Christians y of which that house formed a part (as in the house of Priscilla

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mission from the periodical f Churchwardens."—*Solemn*

r. J. Acaster says that the rdens "are obliged to take ich if they literally fulfil, ct them to the penalty of the and if they do not fulfil, to , I fear, than deliberate per- 'Every Churchwarden must n act bordering on perjury. ttention is paid to this cry- nd the conscientious scruples men, that I have known some l with excommunication when dared to refuse such horrible

As things are, nothing can be either honestly and safely done, or honestly left undone. This double stab at the conscience must, when considered, appear most criminal and horrible. It tends more than anything else, and in the most sacred place, to remove all regard to the sacred character of an oath, and to bring into much contempt both the civil constitution and the religious establishment of the land."—*The Church of England*, &c., p. 158.

Bishop Hinds, on the first election, says, "The assembly is described as vested with the power of election, the apostles with the power of ordaining." *History*, &c., p. 148.

and Aquila at Rome, Rom. xvi, 5), were probably the Christians of that family, or those who assembled in that house for worship, constituting, however, a part of the church at Rome. The best system, even that which is divine, through the imperfections and low piety of Christians, may sometimes appear to disadvantage. Diversities of opinion have most frequently led to this evil, if evil it be. To what extent such divergence warrants the formation of distinct churches among those who are one in all fundamental truths, I will not affirm. A deeper piety would doubtless diminish the number of these several churches, and lessen existing disunion and disaffection among them. But it is to be borne in mind that whatever of evil there may be in the fact, which I admit, that evil is in no case the result of civil legislation. It does not grow out of any rule foreign to Christian law. It does not become fixed and rigid, as the mischiefs pertaining to the Church of England as by law established are. Like all other evils that arise out of an imperfect understanding of the Divine Oracles, or out of a heart not thoroughly pervaded by the influences of vital godliness, it is to be corrected as light from God's Spirit shall fill the understanding, and the love which He awakens and fosters shall pervade the heart. The relation between Nonconforming Churches and their New Testament originals may be traced in the evils existing among them, as medical science sometimes traces a family relation between individuals in their respective nosological indications.

The scriptural constitution and government of the Church of Christ are openly violated in the Church of England in almost every particular. Still I believe, and have elsewhere stated my belief, in the sincerity and piety of those who, in the reign of Edward VI., sought the establishment of a church purified from the errors and corruptions of Popery. Their second Book of Common Prayer, as compared with the first, proves that they acted according to enlightenment. Their subsequent preference of a good conscience to their own lives vindicates their honesty and honour in no ordinary degree. But their reformation being incomplete, and having been injured by their successors, we have at last a thing most anomalous and discreditable in that conglomeration called the Church of England. Who can believe it agreeable to God's Word that every utterance, dress, attitude, and rubrical direction of the Prayer-book should be fixed by Parliament, that no special prayer on any special occasion, no deviation from the particular Scripture or apocryphal writings should be allowed without parliamentary sanction; and that a body of men who possibly may not be even members of the church should, as the highest tribunal, decide what doctrinal sentiments, what rubrical or ritualistic arrangements, are legally conformable to religious teaching and

ıip, or a departure therefrom? Every section in this church holds ecclesiastical courts in greater or less contempt. [25]

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he Rev. W. Richards.—"In the tablished churches the members possessed of congregational or iastical autonomy, and governed elves. They made what arrange- they pleased. They held the key ı exchequer. They had the purse ir own hands, and they ought to the power; but in dealing with Established Church in the large , what responsibility had laymen arded the management, the ser- or the maintenance of the church? financial responsibility did his congregation, for example, under- when he was appointed to be their ter? None whatever. That was e case with the Congregationalists he Presbyterians. They accepted most financial responsibility on the ntment of their ministers, and, g done so, they had, as they ought ve, a control over the services."

ı Rev. T. Hugo, rector of West sey, preaching at Manchester in said that "we lived in evil times the church was without liberty. ı by little that church, of which it said it was not of this world, had se, under the guidance of civil law, l down in the bitterest bondage. r one of them knew the fallen con- ı of the church in this nineteenth ry—how, instead of being free, she n slavery, and was unable to be siding power in the nation, as she ; to be, and as she had been com- ıned by God to be. He was not ly sorry that the evil had come in ıy, and that they [churchmen] felt lling chains that bound them. It l be far worse for them if they did el the fetters. He could as soon t a churchman to be satisfied with esent condition, as he could expect rly Christians to be satisfied with rucifixion of their Divine Lord. was as reasonable as the other. There was something antagonistic in the union between the Church and the State—something repulsive to the truly Christian mind. What would they have thought if the blessed Redeemer of the world, instead of saying, 'My kingdom is not of this world,' had taken his seat beside the Roman ruler? In God's good time the church, which was now bound in fetters, would become free. The time was coming, thank God, when that evil alliance, that unholy alliance, that adulterous alliance, that never ought to have been entered into, would be ended."

The Honourable and Rev. Baptist Noel, withdrawing from the Established Church, writes: "The Union between the Church and the State in any country, involving, as it does, the subordination of the Church to the State, is unprincipled, absurd, and mischievous. In supporting this union, Christians" are "allowing the supremacy of the world to encroach upon the supremacy of Christ."

A writer in the *Church and State Gazette* looks on the Church's subjection to a godless parliament as unbearable; but I have not yet heard of a petition to parliament very extensively signed by Churchmen of any school, praying humbly and earnestly for disestablishment. Yet it is more than five years since the following diatribe appeared: "Let it once be made clear that the Jews, Turks, infidels, heretics, and unbelievers, in parliament assembled, representing as they do all the Dissent and the ungodliness of the three kingdoms, are to impose their opinions upon the Church; and the separation of the society which claims to be a part of the body of Christ from that godless conglomeration which may best be described as Antichrist put into commission, will very speedily be effected by Churchmen themselves."

Though the clergy are the servants of the State, the legally authorised and public teachers of morality and religion, who have explicitly recognised

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The Bishop of ELY, in a Church Conference, held at Bury St. Edmunds, said "He thought we were now coming upon a very formidable state of things, the state of the law being such that at this moment it threatened to paralyse the life of the Church. There seemed to be an introduction of unlimited license in various directions; and it appeared that a clergyman, or even a bishop, might teach heresy without there being any power to hinder him. It was very apparent that the pastor of a parish might, against the consent of his people and in defiance of his bishop, introduce almost any ceremonials he liked; for the law of the land so strictly protected private right, and especially the right of property, that the ecclesiastical jurisdiction seemed almost powerless to restrain the action of individual clergymen."

The Rev. C. BARTHOLOMEW, who outspokenly gives his mind on patronage and the uselessness of Capitular bodies for nearly three hundred years, thus speaks: "Can we be insensible to the many dangers, both from within and from without, with which we are encompassed?—our unhappy divisions, our incapacity to cast out the most deadly heresy; the discipline of our clergy so ineffective that cases of most flagrant immorality are suffered to exist unchallenged and uncorrected; opinions contrary to the main stream of Christian doctrine openly advanced (such as that expressed by the Dean of Westminster in Convocation itself, that Moses was not the author of the Pentateuch; and the still more awful intimation in the late Charge of the Bishop of London, that there were those in the sacred ministry who denied the Resurrection); the great central verities of the gospel called in question, and all but denied; so that we are become a laughing-stock to that intrusive and schismatic hierarchy, from which, by the special providence of God, we are separated and raised up, as I believe, as a protest against doctrinal errors. If to these mournful signs of a decaying Church be added worldly influences, eating into and corrupting the very sources of the spiritual life, in the appointment of the shepherd of the flock, what can we expect but that He who 'out of stones can raise up children unto Abraham,' will seek out other instruments to promote His glory and the welfare of the souls whom He has redeemed with His precious blood."

Dr. PUSEY, Archdeacon DENISON, and others, are so in love with the constitution of the State, that they encourage open rebellion when the State displeases them by its proceedings. Dr. Pusey, in connexion with the election of Dr. Temple to the Episcopate, in a letter to the *Guardian*, said, "Honoured by posterity will be the memory of that chapter and of those bishops who first refuse such an injunction." "Disestablishment appears to me now our only remedy."

Archdeacon DENISON declared that if Dr. Temple were elected, "a direct and intolerable offence and treason will have been committed against Christ and His Church; and it will become the duty of every Churchman to labour actively and steadily to dissolve all connexion between Church and State."

Dr. CLARKE, of Southport, wrote: "We have arrived at a grave crisis. Dr. Temple's appointment, if carried out, will hold up to public scorn the present system of nomination to the highest offices of the Church." "Those who love the union of Church and State most dearly will say, Let that union perish, rather than that such scandals should be perpetrated." Have these, and other gentlemen who spoke similarly, even since been members of the Liberation Society, or some institution having a similar aim?

overeign's supremacy in all matters ecclesiastical as well as civil, and h their relation to the State, their subjection to it, and the subjection inferior to the superior officers or "orders" be distinctly laid down, istinct promises of obedience be solemnly made, there is not one of her Majesty's subjects that speak more contemptuously of one er and of their degrading bondage, not one class in which there is groaning, more insubordination and lawlessness against constituted rity to which they have promised subjection, more expressed and d contempt and detestation of the constitution of this realm in h and State, as it now is, than the clergy of the Church of nd established by law. Among no other class of her Majesty's ts and servants would such words of insolence and acts of rebellion nnived at. The utterances and deeds in defiance of bishops and the ial Committee of Privy Council, if the like existed in any other tment of the State, would make the potent lashes of the law to be ily felt in discipline or removal. That I am not misrepresenting the on and conduct of the clergy toward the State, it would be easy to e an overwhelming amount of evidence. One writes a letter, an-

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Rev. W. LINCOLN, on resigning nistry in the Establishment, ten years ago, said, in his fare- sermon: "Believe me, that each step of the way towards this one, has been made in extreme sh. I have tried so very earnestly nk differently. Arguments in e of the Union I have devoured, ir fallacy WOULD become clear —the reply WOULD become pain- evident. * * * I have tried to believe otherwise; but the I pondered the matter, the more convinced did I become of the as I have stated it. * * * assure you, in the presence of the Searcher of hearts, that I have d in the Church of England until not merely tolerably certain as to ay in which God views the entire n, and as to my duty; but *even every single doubt has been ated.*"

Rev. R. BINGHAM (1865) Secre- o the Association for Promoting rision of the Book of Common r, and a Review of the Acts of Uniformity, is reported to have said at Teddington, "that he was the incum- bent of a living in Kent, and on one occasion he had mentioned to the late Archbishop of Canterbury that he was making certain alterations in the service at his church. His Grace said, 'Very well; I suppose you will not do anything very wrong; mind, if any one objects, you must go back.' Under this sort of understanding he had gone on. The morning service at his church did not occupy much longer than about an hour and twenty minutes, sermon and all, quite long enough for people to be in church. The Lord's Prayer was said but once, and repetitions were avoided. Other ministers were doing similarly. They knew they were acting illegally; but somebody must set an example, considering that we are living in a tran- sition time. As Archdeacon Paley had said, the Liturgy would not be improved until some one arose with more courage than prudence." In like manner he said that, regarding the Burial Service, as in certain cases "most objectionable," he did not hesitate to deviate from it.

other publishes a plea, a third issues a treatise, others petition Parliament, and others unite in a memorial, to some dignitary or dignitaries. All are seeking the redress of grievances, the removal of burdens from the conscience, or the more righteous and pious exercise of the royal supremacy, the attention of bishops to the upholding of truth, restraining of error, or other work for which they are professedly chosen; that cathedrals, with their deans, prebendaries and canons, be restricted to their original design, or to some useful purpose; that there may be some apology for their existence; that the herculean task of reforming or uprooting ecclesiastical courts and restoring scriptural discipline in the church may be commenced in earnest. I should pity them in their fetters and insubordination, belonging to a church which is said to have, in England and Wales, no fewer than three hundred and seventy-two ecclesiastical courts, were it not that I know there is for them a way of escape, righteous and scriptural, yea and easy, if compared with the sufferings many have borne, or with "the exceeding and eternal weight of glory" in reserve for the faithful. [26]

I admit that many things respecting Church organisation and arrangements are not in God's Word recorded in the form of laws from heaven; that this and the other arrangement were apostolically made at the time when such were needed; that we have nothing more than a broad outline of the constitution, government, and discipline of the Church of Christ in apostolic times; and that this is to be ascertained by reading the New

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[26] *Blackwood's Magazine*, in 1867, taught that the church "accepts the supremacy of the crown in things ecclesiastical just as the State acknowledges the crown's supremacy in things secular." "The clergy of a church so constituted recognise no divided allegiance. They are the crown's subjects in all matters, and the subjects of no other power." This may be intended against the Pope. Has it no bearing against the King of kings? "The Church of England, so long as she holds her ground as an establishment, cannot even by her own prelates and clergy, still less with the assistance of prelates of other churches (the Pan-Anglican Synod to wit) make any laws for herself."

Before the Act of 1836, bishops, deans and canons had the appearance of being great land proprietors; but now appearance and reality confirm them to be paid servants of the State." The Act "fixed the amount which the State should pay to each through the hands of its own agents." Hence they are "stipendiaries paid by the State on a scale set forth by Act of Parliament." And bishops are "liable, whenever Parliament shall determine, to have that scale reduced or abolished." "Another Act may direct all this, either in whole or in part, to secular uses."

Earl CATHCART, in 1871, said, "The law considered the clergy as public servants. Being public servants, they must be controlled by the State. The State took his property from him, and endowed the church with it. Then the State took a clergyman, and, without consulting him, that clergyman was thrust into his parish."

nt as a whole, especially the Acts and Epistles of the apostles, no ar description being definitely given in any one place. But I n that these general and scriptural principles of constitution and ent, discipline and support, are in the Church of England r violated. Little as may be recorded on the constitution and ent of Christ's Church or kingdom on earth, it is clear that it is his world—that Christ as a spiritual Sovereign reigns over the well as life; that His subjects are spiritual—are a regenerate uliar people; and that their oneness before the world is Christ's

Alliance of the Church with any earthly government is s to its spirituality, its unity, and its catholicity. It tends a supplanting of Christ, by the inquiry, What say the powers , instead of What saith the Lord? while our own Established by the completeness of its subjection to the State, well nigh t of existence the use of spiritual means for the attainment of any ary and spiritual ends.

e writers reason eloquently and forcibly on behalf of charitable com- ion, and the power of self-regulation;[27] but the surrender of the

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ISAAC TAYLOR, in his *Despotism* (p. 125), after an argument on these points, hat "whatever is devised or ithin the Christian Church, or oncerning it, must comport tain rudiments of polity and hich are to be gathered from Testament, and which stand her explicitly determined or ly involved in unquestionable hat is most important of this y be conveniently brought following articles: the first to the duty of professing ity, and to the consequences ofession; the second, to the ness of the Christian pro- the third, to the distribution ons within the church; the o the allotment of offices to ls; the fifth, to those secular ents which this allotment ecessary; the sixth, to the derivation of sacred offices; th, to the counterpoise of the vested in the officers of the and the eighth, to the grada- tions of rank among its officers, or to their relative position one with another." Let the Church of England be "weighed in the balances" of revealed truth, and on every one of these eight points she is "found wanting." The first act of professing Christianity in the Church of England is performed by babes through a sponsorial profession and a personal, unconscious baptism, wherein the babe is declared to be received into Christ's body and to be a new creature in Christ Jesus. The Church of England, instead of being restrictive, is commingled with the world; likeness or discipleship to Jesus being required neither for introduction, continuance, nor numerous official positions. Even for the highest "orders," notwithstanding required utterances, scarcely more than freedom from gross immorality and glaring heresy (or what is so esteemed) is absolutely necessary. The idea of a distribution of functions among this medley company of all ages and characters has as little recognition in Holy Writ as the distribution itself when made has of accordance with the

Church to the State, the demand of assent to thirty-nine Articles, and of undeviating adherence to a volume called The Book of Common Prayer—involving an opinion on hundreds of distinct dogmas—and the treating of dissentients as heretics and schismatics, justly confound these writers, proving that their most forcible pleas on behalf of our Established Church have too much the appearance of special pleading. The Church of England, with its precise and numerous inconsistent and contradictory tenets, affords no consistent room for High, Low, or Broad Churchmen—for any except those "having a form of godliness, but denying the power thereof;" while, to make it consistent and equitable, would require an impossible revolution, or that "concurrent endowment" which is political justice and religious infidelity.

Were it to the point I have in hand, I would express and enlarge on my belief that were the Church of England to become a Free Church this day, it would be impossible for her to become a scriptural and consistent Protestant Church without paying less deference to the Fathers,[28] and more

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church functionaries of whom we read in the New Testament. I may not dispute Mr. Taylor's record of the historical fact that the Church of England did once recognise Presbyterian as well as Episcopal ordination. He says, "In the reign of Edward and Elizabeth, the Church of England, by statute as well as in practice, had recognised Presbyterian ordinances. At the close of the sixteenth century, scores, if not hundreds, of clergymen were officiating in the Church of England who had been ordained by the Presbyters in Scotland or on the Continent. Now, however, a clause was introduced in the preface to the ordinal, asserting the necessity of Episcopalian ordination, and, consequently, denying the validity of the orders of all those who had been ordained during the last fifteen or twenty years. This liturgical change was not suffered to remain a dead letter. The Act of Uniformity deprived of their ministerial character all those who had received Presbyterian ordination, unless by consenting to Episcopal re-ordination they would agree virtually to confess the nullity of their previous ministrations."

[28] According to Dr. JACOB, this admission of the authority of the Fathers involves the Church in the most serious errors of Romanism. "My allegation is," says this eminent church writer, "that the Church system of the Nicene period, *i.e.*, in the third and fourth centuries, or before the death of Augustin, Chrysostom, Jerome, and other contemporary Fathers, was in all essential respects the same as that of the more modern Romanism; and hence that in all consistency, if we protest against the one, we must protest against the other; if we denounce the one as having departed from the faith once delivered to the saints, and having overlaid the formal orthodoxy of the acknowledged creeds with a mass of superstition, one denunciation must extend equally to the other. And contrariwise, if the earlier system is admired and accepted, the same admiration and acceptance cannot be justly withheld from its later counterpart. To substantiate this allegation, I shall enumerate some of the principal doctrines or practices which marked the Church of the earlier time, giving under each of them one or two proofs from the best contemporary

Oracles of God. Let her admit the Bible—and the Bible only—
er religion, and freedom and reformation will then become a glorious
in her. In the Fathers of the first three or four centuries there
erm, if not the substance, of almost every popish error; and in

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ies, proofs which might in
all the cases be indefinitely
d in a wider space." Dr.
illustrations and proofs would
too much of my space, but I
the points of error he adduces.
mixed chalice and the sign of
." "2. Sacerdotalism." Under
s observation: "In one respect,
the priestcraft of the Nicene
not departed so far from apos-
h as did that of the Church of
a later time. The practice of
n and absolution, after the
manner, had no existence in
l and fourth centuries." "3.
ntalism." (1) "Baptism." (2)
rd's Supper." "(a) All the
nces and logical inferences
low from the doctrine of tran-
lation were unhesitatingly
" as that Christ's body and
d "lie upon the altar," &c.
at Christ Himself lay upon the
s sacrificed, was handled," &c.
oration of the Host." "(d)
superstitions naturally fol-
Thus—the vessels and veils,
d in the Communion Service
rated as most holy," &c. "It
sidered a dreadful thing for a
f the bread or a drop of the
all," &c. "(e) The consecra-
nts were 'reserved,' and used
rposes of the grossest super-
hich was kept up by means of
s legends of pretended mira-
rded and propagated by the
authorities in the Church."
rs and offerings for the dead."
on of sin, and justification by
g, and other good works," that
committed after the cleansing
ying baptism. "6. Interces-
saints and prayers to them."
his was "prevalent," but that
un before the end of the fourth
century. "7. Mariolatry." "8. The worship of pictures and images," &c., or rather, "the use of pictures in churches as helps to devotion," because "the introduction of images, and the direct worship of them and of pictures, were of a later date." "9. Asceticism." "10. Celibacy and virginity," the matter of glory and boast. "11. Enforced celibacy of the clergy." "12. Lying wonders, miracles, and the efficacy of relics," &c. "13. Church despotism." "14. The Papacy, or the authority of the bishop of Rome;" though this authority "over all Christendom was not, of course, fully established as early as the Nicene age." —*Ecclesiastical Polity*, pp. 371-397.

In like manner, the Rev. W. PALMER, in a work issued to favour the Doctrine of the Real Presence, is quoted (pp. 156, 157) as saying, in his *Treatise on the Church*, 1838, that the injunction of the English Church "most fully recognises the guidance of tradition in matters of faith." "The reverence of the Church of England for the tradition of the Universal Church in all matters of doctrine and discipline is so manifest, and the consent of her theologians at all times so perfectly accordant with the same sentiment. The Church of England has a fixed rule to guide her in the interpretation of Scripture, and a rule which is also acknowledged by all the rest of the Catholic Church." "It is certain that the Church of England, and the whole body of our learned and eminent theologians receive the doctrine of the Church Universal, and the apostolic tradition, with great reverence and devotion."

"It will be seen," says ISAAC TAYLOR, in his *Spiritual Despotism*, p. 196, "by every reader of ecclesiastical history, that corruption did not commence with the political establishment of Christianity, however much it was promoted by it."

some things Popery is a reformation of some of these Fathers. In the authorised Creed of our Anglican Establishment, as well as in the writings of many of her priests, there is an exaltation of the Fathers that deserves severe reprehension.

Surely, if Scripture be sufficient—and this the Church of England acknowledges in her Article VI., defective though it be—it must be irrelevant to quote the authority of the Fathers in support of anything which she enjoins. In this particular the Prayer-book is at variance with itself. In the preface to the "Ordering and Consecrating" service, it is said, "It is evident unto all men diligently reading Holy Scripture and ancient authors, that from the apostles' time there have been three orders of ministers in Christ's Church." What authority have our senators to add ancient authors to Holy Scripture? The insufficiency of Holy Scripture to prove these three orders of ministers does not justify the addition. Either Scripture proves these orders, or the demand for their present existence, and for assent to their evident existence from apostolic times, even on supposition that a civil establishment of religion were admissible, is to be deprecated. Moreover, profitable as an acquaintance with ancient authors may be to ministers of the gospel, it is as unjust as it is impolitic to demand from all before entering into "holy orders," an assent to this part of the Book of Common Prayer as agreeable to God's Word. Indeed, it may be doubted whether this required assent to the sentiments of ancient authors does not require an enlarged and accurate acquaintance with their writings far beyond what can equitably be demanded from one just entering these so-called "orders." Nor does Article VI., "Of the Sufficiency of the Holy Scriptures for salvation," supply the required exclusive deference to God's Word as the universal and lasting rule of faith and conduct. The limitation, "necessary to salvation," in this Article, may admit the teaching and believing of what is not in Scripture, and the demanding of assent to beliefs not founded on Divine revelation, if for other purposes than the necessity of salvation. Nor is there, so far as I am aware, a declaration in the whole Prayer-book that exalts Divine revelation beyond this. Article XVII. honours God's Word by teaching that we believe its promises and walk in what is "expressly declared unto us in the Word of God." Article XX. teaches that nothing should be decreed against God's Word, and nothing besides it enforced "to be believed for necessity of salvation." Article XXI., on General Councils, allows all things "ordained by them as necessary to salvation" to have no strength or authority, "unless it may be declared that they be taken out of Holy Scripture." Article XXXIV. records the desert of a man who "through his private judgment willingly and purposely doth openly break the tra-

ditions and ceremonies of the Church which be not repugnant to the Word of God;" but not one Article says that on all matters of religious faith and practice, the Bible—the Bible only—is the religion of Protestants. The lamest attempt to defend the Church of England requires some knowledge of tradition and of the Fathers. But a system requiring such defences dishonours Divine revelation and its Author. Not merely should nothing be required as necessary to be believed in order to salvation but that which may be proved from the Bible, but absolutely we should be required to believe nothing that may not to our conviction be proved to have the sanction of Divine revelation. And some of those who most solemnly and emphatically have declared their assent to the Book of Common Prayer (as Canon Ryle, and others), have requested to be believed and followed in what they say and write only according to individual conviction of its accordance with the Oracles of God.

I say not that the Church of England anywhere authoritatively and designedly or expressly disparages Divine Scripture. Instead of this, in the "Ordering of Deacons and Priests," and in the "Consecrating of Bishops and Archbishops," as well as elsewhere, are many expressions in honourable praise of Scripture, to which nothing repugnant should be enjoined or taught. Yet required arrangements (as that of three orders), and required practice (as the baptism of infants with a sponsorial service), involving doctrine and practice which have not in God's Word either mention or countenance: which lead to an examination of Fathers and Councils centuries after Christ, overthrow Divine arrangements, and, by subtracting from and adding to God's Word, dishonour "the Word by inspiration given." Truths in Scripture, not being stated formally and systematically, invite, while they demand and reward, our research. To accept the Fathers as the standards of truth or the needed interpreters of Scripture, tends to exalt the human, to debase the Divine, and to prepare the way for an authoritative call to "hear the Church." Our obligation to know, believe, and practise according to the Scriptures, is reasonably, scripturally, and necessarily personal. Ps. xix. 7; Is. viii. 20; John v. 39; Acts xvii. 11, 12; Rom. xiv. 5; Col. iii. 16; 1 Thess. v. 21. Many of the Fathers could be quoted in condemnation of existing modes of appealing to them.

Churchmen not infrequently speak of Synods, Councils, Convocation, and assemblies of that kind, as affording a remedy against the mischiefs of subjecting the Church to Parliamentary government. Some say with Archdeacon Denison, that "if the Established Church in this country is to be preserved—though, for his part, he does not hesitate to pronounce it virtually gone—the clergy must use their endeavours, and never rest until they have created a diocesan synod of clergy and laity, presided

by the bishop in every diocese." Others say, as Archbishop WHATELY has said, "that the government of the Church (except so far as relates to temporalities, which are clearly the property of the nation) ought to be monopolised by the members of that Church;" a sentiment from which there can scarcely be a dissentient opinion. But it scarcely follows that the Church, governed by such synods, would be either scriptural or free. Who has given to these synods the right to frame laws by which Christians generally shall be bound? and who has intrusted to them the power when they have legislated to enforce their own laws? Christ being the only King in the Church, His law is the only law to be observed, and it is to be enforced by the sanctions which He has appointed. No such synods are provided for in the New Testament, and that the Church in its early history knew nothing of them is the concurrent testimony of every competent writer of that history. Of what use, moreover, are such synods or councils, constituted, as they always have been, of uninspired and imperfect men? [29]

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[29] Bishop TAYLOR, while approving of general councils, admits their "uncertainty and insufficiency," teaches that as the Bereans commendably tried apostolic words by the Scripture, so "the council's decrees may also be tried whether they be conform to Scripture." He instances errors in the decrees of councils, and adds: "There are so many questions concerning the efficient, the form, the matter of general councils, and their manner of proceeding, and their final sanction, that after a question is determined by a conciliatory assembly, there are, perhaps, twenty more questions to be disputed before we can, with confidence, either believe the council upon its mere authority, or obtrude it upon others." Again: "There is no general council that hath determined that a general council is infallible: no Scripture hath recorded it; no tradition universal hath transmitted to us any such proposition; so that we must receive the authority at a low rate, and upon a less probability than the things consigned by that authority." Further, "The best instance that councils are some, and may all be deceived, is the contradiction of one council to another." Again, "There are many councils corrupted, and many pretended and alleged, when there were no such things." Finally: "It is notorious that councils general and national—that is, such as were either general by original, or by adoption into the canon of the Catholic Church, did err, and were actually deceived." (*Liberty of Prophesying*, pp. 146-166.) The next section is on "the desirability of Fathers or writers ecclesiastical to determine our questions with certainty and truth." God's Word clearly condemns the imparting or the accepting of men's opinions because they are the opinions of men, whatever their number or position. It bids us search the Scriptures, and try the Spirits. The Church of England is built on God's Word and on the words of the Fathers. It is partly Protestant and partly Popish. Like Nebuchadnezzar's image, it has a head of gold and feet of iron and clay. And the reference in justification of the established system *ad nauseam* to the Fathers is too much like a rag of the papal adoration of relics. The fact that ecclesiastical dogmas are not recorded systematically, formally, and consecutively in Scripture, invites the research to which the reward is certain."

General Councils are a device of later ages. With many of our state-authorised teachers of religion, the great sin is that of not hearing the Church, Holy Church, Mother Church, the Catholic Apostolic Church. Supposed heresy is more abominated than licentious conduct. Private judgment is held up to contempt, although necessary, even were the cry listened to, "Hear the Church," when equal authority is claimed by Roman, Greek, and Anglican Churches, not to mention surrounding Churches of the despised sects. We have also to take Anglo-Catholic revivalists, who are never weary of speaking about Catholic consent, Catholic tradition, Catholic antiquity, and Catholic councils. When did Catholic tradition and authority begin and end? Who decides on our accepting the first three or four, or the first six centuries? Must a council be clerical and not popular in its choice of representatives, and œcumenical, not provincial, in order to have authority: what amount of authority on this ground attaches to the Council of Nice, not to mention the silence of Scripture? About one-sixth of the prelates in the Roman empire were present at this council called by an unbaptised emperor of Rome. Is the authority of the Church confined to the period preceding the division into east and west? Did it descend into each opposing division?

The shackled Church is sighing and groaning for liberty. Why not take it? The cost may be the surrender of temporal advantages. But for three centuries Christians endured the loss of all things, took cheerfully the spoiling of their goods, were stretched on the rack, burned, thrown to the wild beasts, and won the world, which could neither corrupt nor destroy them. Mammon is, alas! the great idol so widely worshipped in our wealthy land. Our God is He who, as Man, had not where to lay His head. The English people will never be persuaded that we, the Church, sincerely worship God if, while we stretch out one hand to Him, we stretch out the other to the world. We cannot at once retain our birthright and grasp at the mess of pottage. Erastian politicians will speak of Church and State in return for the votes of the parochial clergy, and retain our endowments as long as they can; but of our spiritual liberties, not one!

Dr. Pusey does not hesitate to contemplate the disendowment of the English Church, like the Irish Church. "This," he says, "is not the worst thing she has to dread. Better disestablish not the Irish Church only, but the English Church; better undergo the loss of all things temporal, than that a minister should have power to treat our clergy as civil servants."

A Nonconformist's words on the Union of Church and State in some of its aspects and results, delivered in a speech at Cambridge, April 1st, 1873, in special reply to the notion of Mr. Disraeli that it is the duty of

a State, as a State, to legislate directly in the spiritual matters of the nation, may here be quoted. "If it be the duty of the State to provide for its own religious direction and for the religious guidance of the citizen by the establishment of some form of Christianity, then it must be the duty of the citizen to conform himself with unquestionable obedience to the guidance of the State. The rights and duties of the State must correspond with the duties of good subjects. Hence will follow this consequence—that the more religion the State possesses, the less can the individual citizen possess. The more the State determines what is best for itself and for its subjects in religion and Christianity, the less is it the duty of the citizen to think and inquire for himself into these important subjects. But this strikes at the root of all real religion, which can exist only in an atmosphere of free individual inquiry and personal conviction. Away then at a stroke goes the Protestant religion in all its forms; for every one of them is founded upon the antecedent presumption that we must obey God rather than men. If, then, we are not prepared to surrender our Protestantism, we must refuse to abandon to the State the selection of doctrines or the determination of discipline. If we wish to see honest and free thought blighted in England—if we wish to see England paralysed, enslaved, and priest-ridden, by all means let the State concern itself in the spiritual interests of the nation. That is the most effectual way of destroying individual Christianity. Next, I reply to this argument by a practical application. I concede for a moment your principle that the State ought to concern itself in the spiritual interests of the nation. Well, what are they? They are these three: the theological, the moral, and the ecclesiastical; and I affirm that in each department the State has most ignominiously failed to benefit me —failed in a manner so egregious that the Establishment ought without delay to be swept away into the limbo of impostures. It has failed theologically. I declare, before this respectable assembly, and on the faith of an Englishman, that I can neither make head nor tail of the Government theology. I have honestly striven to understand my rulers and betters; but I cannot in the least degree comprehend what it is that my spiritual guides desire me to believe and practise." Clear morality and pellucid honesty require that the High Churchman, the Low Churchman, and the Broad Churchman should separate one from another, while Scripture and reason demand that no one of the three should receive national support or sanction. "Yet," it was said in the same speech, "the State has, through the decisions of the Judicial Committee of Privy Council given a legal standing to each of these parties, so that it is now lawful for the clergy to hold and teach contradictory tenets under the shelter of one or the other of these council judgments. I ask as a layman, of a person

in pretended holy orders, what does the Church of England hold for certain on any one of the great doctrines of Christianity? Its legalised teaching appears to me to be one chaotic embroglio of contradictions. Its theology is the laughing-stock of Christendom, and utterly confounds the intellect of the citizen who seeks for State guidance in his spiritual affairs. It is time that such a weathercock was brought down to its proper level. The State also fails in teaching me morality. It has appointed 20,000 teachers of the nation, teachers of morals, to a commercial people. Of the clergy I desire to speak with due remembrance of their manifold fine and noble qualities; but I do say deliberately, that on the question of subscription, they are guilty, as a corporation, of upholding an iniquity which has scarcely a parallel in Europe. These gentlemen—the moral teachers of this nation—set an example, under the direct sanction of the State, of an immorality in the fraudulent use of words, which, if it were attempted in commercial life, would put a stop to the business of the nation. If a man who had accepted a bill at three months told you on 'Change that he took the word *three* in the sense of *six*, and that mode of dealing with speech were tolerated, commerce would be impossible. Why should it be thought a thing less shameful for a minister of religion to give thanks to God "that it hath pleased Him to regenerate a child by His Holy Spirit," when at the same time he tells you that he does not mean it and does not believe it? That was the original iniquity sanctioned by the Gorham judgment, out of which have grown the more astounding iniquities of the signature of the Articles and Liturgy of the Broad Church party without believing half of them in their plain grammatical sense, and by the Ritualistic and Romanising party who are systematically perverting them. Do not tell me, then," the speaker went on to say, "that the State watches over my morality. Its own 20,000 teachers of morals are banded together by a system of mutual connivance in a perversion of language which is fitted only for a 'den of thieves.' These are strong words; but it is a case for rebuking sharply, that they may become sound in the faith. Lastly, I say that the State has betrayed my ecclesiastical interests. The souls of this people are bought and sold in the market like so many sheep. The tenth of the livings of England are constantly under public or private sale. They fall to the highest bidders. Purchase, abolished in the army, is in full toleration in the Church. You will say there are laws against simony. There is an oath which every clergyman on induction takes: 'I do swear that I have made no simoniacal payment, contract, or promise, directly or indirectly, by myself, or any other, to my knowledge, or with my consent, to any person or persons whatsoever, for or concerning the procuring and obtaining the ———— of ————, in the county of ————, nor will at any time hereafter perform or satisfy

such kind of payment, contract, or promise, made by any other without my knowledge or consent. So help me God.' Yes, every clergyman takes this oath; but what is it worth? Are not the livings and cures of souls sold every day from one end of the land to the other?"

The form of Ordering of Deacons and Priests and the Consecration of Bishops, although containing many things that are admirable, is by extensive acknowledgment insufficient to keep out unsuitable characters, and is extremely objectionable in the functions professedly bestowed. I allow that in apostolic times unworthy characters gained admission into the church and into the presbytery; that among the apostles was a Judas who "by transgression fell;" that without access to the heart, which is the sole prerogative of Deity, this reception of the unworthy is in the present state of human depravity sometimes unavoidable; that charity in the judgment of our fellow-professors is an important and invariable duty; that any condemnation or discipline should rest on facts, not suspicions; and that in the purest churches on earth there are some tares along with the wheat. Solemn and momentous questions are proposed to candidates for all the "Holy Orders," weighty and comprehensive declarations are made by every candidate. But what proof have the clergy in general given, during these hundreds of years, of eminent devotedness to the service and glory of God? Honoured names there have been, whose praise has been, and still is, in all the churches of Christ; and others "unknown to fame" have humbly served their God and generation: and both these classes of men, not yet seeing it their duty to leave the Establishment, I believe to be in the present Church of England. But I object to present utterances as being, in themselves, and without an evidence of previous corresponding holiness sufficient to keep out the unworthy and unfit; while some parts of this Ordering and Consecrating are adapted to deter and send away the most enlightened, conscientious, worthy, and suitable.

First, the assent to the Thirty-nine Articles, to the Book of Common Prayer, to the Ordering of Bishops, Priests, and Deacons, to the doctrine therein set forth as being agreeable to the Word of God, and to the use of the form therein prescribed and none other in public prayer and administration of the sacraments, except so far as shall be ordered by lawful authority—although less rigid and harsh than unfeigned assent and consent to all and everything in the Book of Common Prayer—is more than can justly be demanded of any, more than can intelligently, conscientiously, and honourably be given by any, respecting a book which is an acknowledged compromise, and is evidently contradictory of itself, if to every sentence we must attach the literal and grammatical meaning which seems to be demanded in a part of this very book. I cannot understand the words, "I believe the doctrine . . . therein set

forth to be agreeable to the Word of God," to mean other than the doctrine set forth in the Book of Common Prayer before mentioned, the next words also speaking of using in public prayer and administration of the sacraments the form in the said book prescribed. Further, in the Ordering of Priests, every one is asked, "Will you, then, give your faithful diligence always so to minister the doctrine and sacraments, and the discipline of Christ, as the Lord hath commanded, and as this Church and realm hath received the same, according to the commandments of God?" To which every one replies, "I will do so by the help of the Lord." Can any one consistently thus promise without believing the doctrine, sacraments, and discipline of the Established Church to accord with Divine commands? Is God's commanded discipline one the lack of which shall be annually bemoaned, and the restoration of which be annually supplicated? Which part of God's Word gives to a Parliamentary assembly of all characters and beliefs power to regulate the public worship of God, to decree on Articles of Faith, and on the administration of the Sacraments, and to constitute a Judicial Committee of Privy Council to decide on all disputed cases of adherence or deviation? Further, every priest and deacon promises at his "Ordering," that he will "reverently obey" his "ordinary, and other chief ministers to whom is committed the charge and government over" him, "following with a glad mind their godly admonitions, and submitting" himself "to their godly judgments." The words in the case of priests and deacons are not precisely, but nearly the same. I know not the part of Divine revelation which gives to one minister of Christ's Church such power over another minister, and I know that the priests of our Church by law established can set at defiance the instructions and admonitions of their bishops, and yet remain therein. Archdeacon Denison has boldly and openly treated with contempt the inhibition of his diocesan, the "Right Reverend Father in God," the Bishop of Bath and Wells, daring to write that his inhibition has not been complied with; "nor will it be complied with," says he, "as long as I am vicar of East Brent." I think the archbishop has, however, judged the bishop irregular in not giving warning, and then repeating his prohibition if again there be disobedience. But Mr. Denison is not alone in declining to submit to discipline professedly acknowledged to be scriptural, and deplored as a departure from what in the primitive Church existed.

Further, there is in the Ordering of Deacons a prayer to Almighty God, who, it is said, "didst inspire Thine apostles to choose into the order of deacons the first martyr Saint Stephen, with others." God's Word says that Stephen and the six others were chosen by the multitude

of the disciples. The scripture subsequently read distinctly narrates this Divine order.

Secondly, the form of Ordering of Priests is exceedingly objectionable in the words uttered by the bishop, while the bishop and priests that are present "lay their hands severally upon the head of every one that receiveth the order of priesthood." The bishop says, "Receive the Holy Ghost for the office and work of a priest in the Church of God, now committed unto thee by the imposition of our hands. Whose sins thou dost forgive, they are forgiven; and whose sins thou dost retain, they are retained."

These words are after the example of Christ to His apostles. That the apostles themselves ever thus spoke to any man, there is not a shadow of evidence or probability. And how much less than blasphemy is it for one man to profess to endow his fellow with the Holy Ghost, and with power to forgive or retain sin? I admit that the apostles, in establishing Christ's Kingdom and Church on earth, were endowed with the Divine Spirit, and the power to forgive and retain sin, and that by prayer in connection with the imposition of hands they were empowered to give, and did thus give, the Holy Ghost. But as the evil spirit that leaped on the seven sons of one Sceva said, so may we say: "Jesus I know, and Paul I know, but who are ye?" It is not necessary for me to express a conviction that the language of Christ to His apostles meant no more than that they should, through the Holy Spirit so abundantly given them, teach unerringly Divine truth, so that those characters whom they declared to be in a pardoned or unsaved condition should certainly be in that state; their revelation of doctrine, duty, and privilege, of the way to heaven or hell, being certainly of God.[80] It is not necessary for me to make any assertion respecting this, for there is no record of an apostle pronouncing over any fellow-man such words as the bishop utters over the humbly kneeling priest. I am aware that to Peter was granted a knowledge of the hearts of Ananias and Sapphira, but this has the appearance of speciality.

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[80] Dr. JACOB.—"The words will justly apply to Peter and the other apostles alone. To them alone could it be said with truth, that 'whatsoever they should bind or loose on earth, would be bound and loosed in heaven.' As Peter was specially mentioned by name in this giving of the keys, so he is specially named when the keys were first used on the Day of Pentecost to admit the believing Jews into the Church. It was also Peter who, with these keys, opened the door of entrance to Cornelius and his friends, the first fruits of Gentile Christianity. With the same keys, again, Peter and John shut out Simon of Samaria from the Church, when his real character was discovered."—*Ecclesiastical Polity*, p. 17.

It is not evident that he knew the heart of the magician Simon, until Simon, offering money, said, "Give me also this power, that on whomsoever I lay hands he may receive the Holy Ghost." Let the power given by Christ to the apostles be understood in any possible and rational sense, there is no evidence that they, or any of them, gave this power to any other. To arrogate apostolic position and power in the Church of Christ merits the severest reprehension. What is it to arrogate even more? One party in the Church, by a latitudinarian exposition, would fritter away the obvious meaning of the State-ordained words. Another accepts these in their plain and literal import, and ignorantly regard themselves as through an unbroken succession of the laying on of bishop's hands possessing the same powers originally conferred by Christ on His apostles.

Of this blasphemous power[21] popery itself did not dare to pretend the possession till we approach the darkest period of its dark career.[22]

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[21] Dr. C. VAUGHAN.—"Why doth this man thus speak blashpemies? was the question of the scribes in the gospel history: who can forgive sins but God only? And it was a true and just question, though it came from scoffing lips. On the supposition that Christ was a mere man, it would have been blasphemy, that is, the assumption by a creature of the Creator's properties, to say, as He had said to the sick man before Him, Son, thy sins be forgiven thee." We deny not that the apostles had at certain times, "for certain purposes," the gift "of discerning spirits;" and we admit, with Dr. Vaughan, that "the insight into souls possessed by the apostles," at least at certain times, "is denied to us;" nor do I disbelieve that Christian ministers, yea, Christian men official or unofficial, whether or not belonging to the Church established by law, may declare a conditional remission or retention of sins, which Christ "will ratify so long as it is regulated by His word and exercised under the teaching of His Spirit." But more than this is in the absolution claimed to be given to and possessed by our established priests. There is much more apology for those who three hundred years ago accepted from popery the blasphemous pretensions now in the Prayer-book, than for Dr. Vaughan's fallacious apologies on their behalf. He scarcely admits, as on the Athanasian Creed, "defects and blemishes, to be acknowledged with candour, yet acquiesced in with patience," a few admissions being made, and then preparedness for its "serious study," and then "devout and thankful use!"

[22] BLUNT.—"The form for conveying the power of absolution is comparatively modern. The actual words, 'Receive the Holy Ghost, whose sins ye remit,' &c., are first found in a book belonging to the cathedral of Mayence, of the thirteenth century [Morin, 279, E.; Martene, ii., 327]. Martene cites the following passage from the life of a Bishop of Cambray, who lived in the tenth century, where the writer is speaking of that bishop being ordained priest, and, among other circumstances, remarks, '*Eumque ad manus impositionem pontificalis diceretur novo presbytero, Accipe Spiritum Sanctum, quorum remiseris peccata,*' &c. Martene, however, adds most justly, '*Verum quid unicum testimonium tot pontificalis libris opponendum*' [Martene, tom. ii., 23.] It appears in the Bangor Manuscript of the thirteenth century

Would that all did sternly refuse either to utter these words, or to have them uttered over themselves! yea, to have any connection with a church demanding such utterances, while yet styling itself holy, catholic, and apostolic! Is there no national guilt in a national enactment which tempts men to blasphemous thoughts, utterances, and deeds, which tempts to equivocation and dishonesty, which tempts to the wounding, defiling, and destroying of men's consciences—yea, the consciences of the very men who alone are "by lawful authority" the teachers of morality and religion, who of all others should be patterns of transparent purity, of eminent and undeviating conscientiousness? To children is taught in the order of Confirmation the bishop's power to convey the Holy Ghost; and to the sick and dying is taught the priest's power to absolve from

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[Morin, p. iii., Exer. vii., cap. ii., § 2, p. 107 A.] It is not in the early English Manuscript of Egbert or Dunstan, or the Winchester Use; it is not in any of the foreign orders printed by Martene before the twelfth century; it is not in the old Sacramentarii of St. Gregory or Gelasius; nor, lastly, does one of the ancient Ritualists, Isidore, Amalarius, Strabo, Alcuin, Micrologus, or Ivo Carnotensis, allude to it in the most distant terms." [Maskell, Mon. Rit. iii.]—*Annotated Book of Common Prayer*, vol. ii., p. 563.

JELF.—"It ought to be mentioned, however, that the earliest record which has come down to us of this form of benediction is in a pontifical of the church of Mayence, in A.D. 1300."—*Bampton Lectures*, p. 380.

PROCTER.—"This second imposition of hands, with the words, '*Accipite Spiritum Sanctum*,' &c., appears not to be earlier than the twelfth century."—*On the Book of Common Prayer*, p. 439.

Bishop WILBERFORCE.—"All this is the most blasphemous frivolity, if it be not the deepest truth."—*Report of a Sermon.*

The Rev. E. V. BLIGH speaks of "the retention, at all hazards, of passages in our Formularies which form the fulcrum of Romanism in the Church of England." Advocating revision of the Ordination Service, he says, "Is it or is not a Popish formula? I mean Popish in its worst sense; for it is in the Romish Church the formula—not for ordination itself, but immediately after ordination—for conferring power to forgive sins, and fortifying the position of the priest in the confessional. There are other blots of the same kind upon our otherwise Protestant Prayer-book; and I submit that neither Dean Close nor the Church Association has any reasonable ground for expecting that the evils of Romanism and Ritualism will be permanently removed from the Church of England until these passages have been altered or removed." What must be the demoralisation of that Church in which its evangelical clergy assent to what is "Popish in its worse sense," and the Ritualistic to that which is expressly Protestant. It is not wondered at that by High and Low Church, each respecting itself, "spiritual life and fervour are said to be fast decaying."

Rev. C. NEVILE.—"It is universally acknowledged that this form of ordinal was never used or even heard of until the twelfth century."—*Letter to Mr. Gladstone*, p. 25.

And yet bishops and priests are taught, and do profess, great
for God's Word, and that nothing should be taught as necessary
l salvation but what they are persuaded may be concluded and
r holy Scripture. And they promise that by God's grace they
act. Do High Churchmen believe everything in the thirty-nine
an be concluded and proved by holy Scripture? Do either High
hurch clergy believe, respecting the infant sponsorial baptismal
at it can be concluded and proved by holy Scripture? Shall
de that these utterances are required because the manufacturing
s who, "by lawful authority," shall be the nation's priests, is
to the eternal salvation of any one in the nation? It is for the
f these Popish parts of the Book of Common Prayer, and for
purity and simplicity in the public worship of the Church of
that a certain association exists. The still more excellent
d be to seek the entire liberation of the Church from State
and control.

riest promises in his ordering that he will "be ready, with all
iligence, to banish and drive away all erroneous and strange
contrary to God's Word." The bishop at his consecration
the same; also, that he will maintain and set forward, as much

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COB.—"As to the 'grace of
' presumed to be given by
ministers to those who con-
sins, there is not the least
of it in the New Testament.
les, indeed, proclaimed most
giveness of sins to all who
ive their word—to all who
tance towards God, and faith
r Lord Jesus Christ.' It was
nd duty of the presbyters to
e. It is still the duty and
ge of church ministers 'to
d pronounce unto Christ's
God pardoneth and absolveth
at truly repent and unfeign-
re His holy gospel.' But
ostle nor presbyter in the
hurch, as far as we know,
l absolution upon those who
sed their sins for the purpose
g to them a grace from God,
rwise they would not have
is there anything in the New
Testament to shew that the declaration of God's forgiveness has any greater efficacy from the mouth of an ordained presbyter than from that of any ordinary Christian. The doctrine of ministerial absolution had no existence in the church until after it had so far departed from apostolic truth as to suppose the Christian presbyter to be invested with sacerdotal powers; and not even then, until the lapse of several centuries had sunk it deeper still in superstitious error. The clergy, then, not being a priestly caste, or a mediating, sacrificing, absolving order, but church officers appointed for the maintenance of due religious solemnity, the devout exercise of Christian worship, the instruction of the people in Divine truth, and their general edification in righteous living, are the acting representatives of the church to which they belong, and derive their ministerial authority from it."—*Ecclesiastical Polity*, pp. 122, 123.

as in him lieth, quietness, love, and peace among all men; and that such as be unquiet, disobedient, and criminous within his diocese, he will correct and punish according to such authority as he has by God's Word, and as to him shall be committed by the ordinance of this realm. Are they ready to execute the nation's mandates if the nation should become Popish and more directly persecuting?

The evangelical section of the Church of England is never weary of extolling the Articles, and yet the thirty-sixth, on the consecration of archbishops and bishops, and ordering of priests and deacons, decrees that all ordered and consecrated as by law enjoined, "be rightly, orderly, and lawfully consecrated and ordered." Do they believe the *congé d'elire* to be right and orderly? Do they believe the professed communication of the Holy Ghost, and power to remit or retain sin, to be right and orderly? [34]

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[34] Archbishop WHATELY, on power by the apostles to remit sins, says, "We cannot suppose they would even suspect that they, or any mortal man, can have 'power to forgive sins,' as against God; that a man could be authorised either to absolve the impenitent, or to shut out from Divine mercy the penitent; or again, to read the heart, so as to distinguish between the two without an express inspiration in each particular case." The apostles "had not, universally at least, any supernatural safeguard" against "hypocritical pretenders." He enlarges on the example of Magus, and adds respecting the apostles: "The gospel, or good tidings, which they were authorised and enjoined to proclaim, being most especially tidings of 'remission of sins' to all who should accept the invitation made to them by the preachers of that gospel, they might properly be said to remit or retain according as they admitted to baptism the professedly-penitent and believing hearers, and left out of the number of the subjects of Christ's kingdom those who neglected or opposed Him." He teaches that Peter's proclamation on the day of Pentecost of "the remission of sins, was conditional only, and dependent on a condition of which they —the apostles themselves—had no infallible knowledge; the condition being the real sincerity of that penitence and faith which the converts appeared and professed to have. But although this is the only sense in which the apostles, or, of course, any of their successors in the Christian ministry, can be empowered to 'forgive sins' as against God, *i.e.*, though they can only pronounce and proclaim His forgiveness of all those who come to Him through Christ, and assure each individual of his acceptance with God, supposing him to be one of 'those who truly repent and unfeignedly believe;' yet offences as against a community, may, it is plain, be pardoned, or pardon for them withheld, by that community, or by those its officers who duly represent it."—*Kingdom of Christ*, pp. 65, 66.

The Rev. C. NEVILE, in a Letter to C. Robertson, Esq. (p. 22), asks, "Who can wonder at the want of all religious belief in millions of our working classes, when they hear that Cathedral Dignitaries are engaged in prayer to ask God's assistance in the choice of a bishop whose *absolute appointment* has appeared weeks before in every newspaper;" &c.

er result of the established Form of Ordering and Consecrating uraging of confession to priests. This is not enjoined, nor is it, I recollect, expressly mentioned, except in the visitation of the at it is the supposed power given to priests at ordination that is s justification. Nor is it without existence and encouragement tablished Church of to-day. The "auricular confession," as it ly designated, and the priestly absolution, have no supposed on from an appeal (lamentably too common) to the Nicene This confession to a priest, and forgiveness by a priest, of sins od, as now explained and maintained, were to them unknown. ar confession to a priest was ordered and made obligatory in the f Rome by the fourth Lateran Council, A.D. 1215." What s voluntary then became compulsory; also, every sin was to be , not those only which were felt to be a burden on the conscience, ed by the penitent necessary or expedient to be acknowledged. ibominations to which the requirement of secret and universal a to a priest has led, and must lead, I will not enlarge; but I rk that the pronouncing of any man's sins against God to be by Him requires a knowledge of sincerity, a knowledge of nan's heart, a Divine attribute. The bishop professedly gives to , and the priest is supposed to receive, much more than that declare a charitable hope. It is a daring invasion of the Divine ve to forgive, or profess to forgive, sin against God. This power ntrusted to no man on earth, to no angel in heaven. While the power is a mere fancy, the supposition of its possession can

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B says, "It cannot be shewn ation confers any power at "confers not power, but cal authority, to perform the he clerical office" (*Ecclesias-y of the New Testament*, p. s not the bishop professedly r to the priests to forgive Jacob admits that the gift y (1 Tim. iv. 14; 2 Tim. i. 6) iritual power. But this was by prophecy, i.e., by express ction; and although it was given at the time of his " and along with a laying ands of the presbytery, yet by the laying on of the apostle's hands, all such powers necessarily ceasing "when the apostles were no more" (p. 119). "Gifts and qualities do give power: what they do not give is authority to minister in the congregation." Again (p. 120), "The power of preaching the word, of bringing God's truth home to men's hearts, of winning souls, converting sinners, building up believers, reclaiming the backsliding, supporting the weak, and comforting the sorrowful—these and all other such powers are evidently not given in or by ordination, however abundantly some ordained men may possess them."

promote nothing virtuous and godly, but rather haughtiness and tyranny in priests, and debasing superstition in the people. [35]

Before leaving the established forms of ordering and consecrating, I might mention the practice of consecrating churches—yea, and forsooth, burial grounds, previous to a prostitution by priests of an enacted burial service, by its indiscriminate and almost unexceptional use. I am, on the origin and authority of this custom, as ignorant as a correspondent of the *Guardian* has shewn himself. This correspondent asks, "Can any one say that any of our old churches and churchyards have been consecrated; and if there be ground for supposing they were consecrated, what was the service used? As our Book of Common Prayer contains no such Consecration Service, and the services now in use have no authority—not even, I believe, that of the Convocation of either province—and are generally imagined to be illegal, being contrary to the Act of Uniformity,

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[35] Dr. JACOB.—"The apostles commanded no man to confess his sins to them, nor to the presbyters of the Church; though it might at times be desirable for Christians to 'confess their faults to one another;' and converts might naturally sometimes think it right publicly to confess and show their former evil deeds, in order to declare more distinctly their renunciation of them. It may still at times be good for a perplexed or burdened conscience to seek relief or guidance by making known its secret troubles to some experienced and sympathising Christian brother; and such a one a Christian minister may well in many cases be; but such confession is in no case commanded or required; nor is there any advantage in making it to a presbyter rather than to any other prudent Christian friend." *(Ecclesiastical Polity*, pp. 121, 122.) Subsequently referring to a professed giving of the Holy Ghost, and power to remit or retain sin, he says, "As long as such words continue to be employed, it must be impossible to prevent the practice of the confessional in our Church, with any amount of abominations, that individual presbyters may in their discretion—or rather indiscretion—think proper to introduce; or, indeed, to prevent the whole sacerdotalism of the Church of Rome from following with it. For he who is directed to forgive sins, or to withhold forgiveness, may reasonably urge the consequent necessity of individual confession to himself, or, as it is commonly called, 'auricular confession;' and he who is expressly declared to be a priest cannot by any explanations be prevented from making for himself an altar and a sacrifice, though none is provided for him in the Church. It must be in vain to expect that our Prayer-book, framed for the express purpose of including Romanists, should now be able, without alteration, to exclude Romanizers." Would that every evangelical Churchman would lay to heart these solemn truths! On the defence of the words, "Receive ye the Holy Ghost," by Dr. Blakeney, who speaks of it as "a prayer," and says that "such was the description given of it by Whitgift," Dr. Jacob (pp. 345, 346) says, "Interpretations savouring so much of a non-natural sense show what sort of language ought to be used, instead of justifying the present use. If a prayer is intended, why is there not a prayer actually used?"

ude that from the time of the Reformation till very recently no s or churchyards have been consecrated. Can it be shewn when ent custom first sprang up?" [56] I object not to any appropriate s service in connection with the setting apart of churches, schools, teries, by any who thus choose.

in, this form of ordering and consecrating is further objectionable it contains or encourages the idea of what is called Apostolic ion. The doctrine of the Church as established by law is that an r an adult is by the Divine Spirit regenerated in baptism. In ation, the bishop lays hands on the baptised ones to certify them 's favour and gracious goodness toward them. In being made a the bishop says to every one humbly kneeling before him, while his hands severally upon the head of every one of them, "Take thority to exercise the office of a deacon in the Church of God ed unto thee: in the name of the Father, and of the Son, and of y Ghost. Amen." After delivering to every one the New Tes- he says, "Take thou authority to read the gospel in the Church and to preach the same if thou be therein licensed by the bishop " In being ordered a priest, every one humbly kneeling before op, who, with the priests present, lays his hand upon the head of ie bishop says, "Receive the Holy Ghost for the office and a priest in the Church of God, now committed unto thee by the on of our hands. Whose sins thou dost forgive, they are forgiven, se sins thou dost retain, they are retained," &c. [57] This is not a but (pretendedly) an authoritative communication. Then the lelivers to every one of them kneeling the Bible, and says, "Take thority to preach the Word of God, and to minister the holy

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AGOR.—"In the apostolic age, ig the time when Christian ers met in private rooms or in a simple style, there was no n made between different por- he building, men and women separated in the congregation; ny form of consecration used, rticular sanctity or reverence to the place. The sanctity the worshippers who met n the Saviour's name, and ace was given to His spiritual which had been promised to those who should be thus assembled." "The consecration of churches with formal solemnities, which were supposed to impart a sacredness to the place and building, does not appear until the fourth century."—*Ecclesiastical Polity*, pp. 197, 198, 202.

[57] Mr. ISAAC TAYLOR.—"It is not five orders, nor twenty, that make a church despotic; but rather the distribution among those orders, whether few or many, of irresponsible and uncorrected powers."—*Spiritual Despotism*, p. 207.

sacraments in the congregation, where thou shall be lawfully appointed thereunto." In the ordaining or consecrating of a bishop, while the elected bishop is kneeling before the archbishop and bishops present, who lay their hands on his head, the archbishop says, "Receive the Holy Ghost for the office and work of a bishop in the Church of God, now committed unto thee by the imposition of our hands: in the name of the Father, and of the Son, and of the Holy Ghost. Amen. And remember that thou stir up the grace of God which is given thee by this imposition of our hands." As this is said to be "the form of ordaining or consecrating of an archbishop or bishop," and particulars are not given respecting the consecration of an archbishop, I presume that the surviving archbishop utters these words, while the archbishop elect kneels before him, and possibly the Bishop of London, in case so melancholy an event as the death of both, or the death of one and incapacity of the other, at the same time should take place. That which I now deduce from this ordering of priests and ordaining or consecrating of bishops is, that it accords with and encourages the figment of what is called Apostolic Succession. Those who embrace this idea believe that as Jesus empowered His apostles for their office and work, breathing on them, and saying, "Receive ye the Holy Ghost. Whosesoever sins ye remit, they are remitted unto them; and whosesoever sins ye retain, they are retained;" so the apostles empowered and ordained their successors, who were the bishops of the Churches, and these ordained and empowered other bishops, so that on present bishops' heads have been laid hands by those on whom, before and before, unto the apostles, hands have been laid. They believe this to be a required qualification for the episcopate; and that only those so qualified have the right or power to ordain priests, clergymen, or ministers. Hence, in *Church Tracts for the Times* (No. 4, p. 4), we read that "Jesus Christ, the chief Shepherd and Bishop, commits the pastoral office to whom He pleases; in the first place to His apostles, and after them to all whom they, by the help of His ordinary grace, shall appoint." This does not say that the apostles taught primitive Christians what were the qualifications for needed offices in the churches of Christ, and that they ordained, after their election by the Church, the men suited for these offices; nor that we have an inspired record of this for the guidance of Christian churches in their election of bishops and deacons to the end of time; but it rather conveys the idea that Drs. Jackson, Fraser, Temple, and their brethren in dignity, not excluding their higher brethren Tait and Thompson, by the successive laying on of episcopal hands fill precisely the same niche in the Church of England that was once occupied by fishermen of Galilee and the tent-maker of Tarsus in the primitive church. This unbroken

of laying on of hands, as a qualification for the highest in the Church of Christ, is as contemptible as it is unscriptural. Scripture quoted speaks of none other than Christ and the apostles. ostolic successors there is not a hint. It is unwarrantable arrogance end it to our present prelates, or to extend it at all. Dean Alford is Scripture teaches a twofold gift of the Spirit, one miraculous and rary, and one ordinary and permanent; 'but permanent,' he says, y successive delegation from the apostles, of which fiction I find in ew Testament no trace."

rchbishop Whately is as deserving of serious attention on Christ's g to Peter the keys of the kingdom of heaven (Matt. xvi., 19) as on ligh Church and Popish fancy as a whole.[88] I admit that in Matt. ., 20, we have a promise of Christ's presence to the end of the world, o logic can convert this presence into a presence and functions per- ted through the imposition of hands, confined to bishops of the ian stamp, whether mani'ested or not by the gift of tongues, the rnment of spirits, or the gift of healing.[89]

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rchbishop WHATELY. — "With t to the 'keys of the kingdom ven,' which our Lord promised to the apostles could not, I con- doubt that He was fulfilling that se, to Peter and to the rest of conjointly, when He 'appointed them a kingdom,' and when, on ay of Pentecost, He began the ng of His church, and enabled with Peter as their leader and spokesman, to open a door for the ice of about three thousand con- at once; who received daily ions to their number. The apos- nd those commissioned by them, he office of granting admission e society from time to time, to s they judged qualified. * * * this society or church was 'that m of heaven,' of which the keys committed to them, and which ld before proclaimed as 'at hand,' uld not doubt. They could not en in any danger of cherishing ch presumptuous dream as that r any one else, except their Master, could have power to give or refuse admittance to the mansions of immortal bliss" (*Kingdom of Christ*, pp. 70, 71). In a Note he speaks of Peter as "the chief in dignity, taking precedence of the rest, and acting as president, chairman, or speaker in their meetings," without exercising "any supremacy," or dictation to their consciences, or deciding of doubts, or "claiming any right to interfere in the churches other apostles had founded," &c.; and adds: "That to claim on that account for Peter's supposed successors such supreme jurisdiction over the whole church-universal as he himself neither exercised nor claimed, would be most extravagant. And to speak of a succession of men as being each a foundation on which the church is built, is not only extravagant, but unmeaning."

[89] Dr. JACOB.—"The words of the New Testament which are sometimes pressed into the service of this doctrine of the corrupted church, are in reality destitute of all evidence in its favour; whereas nothing short of the most explicit declaration would be of any

The apostles, unquestionably, on account of their superior and extraordinary office, gifts, and graces, would have pre-eminence of honour and

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avail. When Jesus said to His apostles, 'Lo, I am with you alway, even to the end of the world,' He gave indeed a gracious promise to His ministering servants in all ages; but He spoke not a word about the virtue or the necessity of any particular mode of their succession. When St. Paul wrote to Timothy to commit the truth which he had received 'to faithful men who should be able to teach others also,' he desired, indeed, a succession of sound doctrine, and of faithful men to teach it; but he did not declare that ministerial authority must be transmitted from himself through a chain of episcopally consecrated bishops, and must depend for its preservation and very existence upon that chain's unbroken continuity. The citation of such texts as these shews what an infinitesimal amount, or miserable pretence, of evidence is enough for those who have made up their minds without it; and shews also what little countenance in the apostolic age was given to such theology." — *Ecclesiastical Polity*, &c., pp. 418, 419.

Bishop HINDS.—"The Church would never have borne the claim of a Clement or an Ignatius to be, in all respects, the successors of St. Peter and St. Paul; and whatever ambition may have been dormant in the infant society, it was necessary that some generations should pass away, and the office and character of an apostle of Christ be less distinctly present to men's minds, before the fraud should be even practicable." "Even the exact order of succession among the first three bishops has furnished matter for elaborate controversy —a fact which would of itself be subversive of the claim to any peculiar rights founded on a regular succession of St. Peter. Such a lineal descent would surely have had a record, as accurately preserved by the care of Providence for the satisfaction of the Christian Church, as was the lineage of David for that of God's former people. In the early bishops, as successors of St. Peter too, we should expect a record of authority exercised, to illustrate the right vested in them."—(*History*, &c., pp. 328, 405, 406.) He subsequently speaks of the necessity of miracles to be wrought by those who reveal what Christ and His apostles had taught but partially.

Bishop WILBERFORCE, on the other hand, maintains that the bishops of the Church of England are, by an unbroken succession, the descendants and representatives of the original twelve!

And one of the *Oxford Tracts*, No. VII., says, "As to the fact of the apostolical succession, *i.e.*, that our present bishops are the heirs and representatives of the apostles by successive transmission of the prerogative of being so, this is too notorious to require proof. Every link in the chain is known, from St. Peter to our present Metropolitans."

Among that portion of the clergy who are known as the High party, these pretensions of Bishop WILBERFORCE, and of *Tract* No. VII., have been asserted with a singular disregard of evidence, equally that of Scripture and that of ecclesiastical history.

Dr. PUSEY, in addition to the *Tract* No. VII., already quoted, says in *Tract* No. IV., "Why talk so much of an establishment, and so little of an apostolical succession? Why should we not seriously endeavour to impress our people with this plain truth—that by separating themselves from our communion, they separate themselves not only from a decent, orderly, useful society, but from the only church in this realm which has a right to be quite sure that she has the Lord's body to give to His people."

influence in all the churches among which they resided; but I deny that they were bishops of any church. They, with evangelists, ordained

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Bishop TAYLOR, in his *Episcopacy Asserted* (§ 9), has this closing argument: "The sum of all is this, that Christ did institute apostles and presbyters, or seventy-two disciples. To the apostles He gave a plenitude of power, for the whole commission was given to them in as great and comprehensive clauses as were imaginable; for by virtue of it they received a power of giving the Holy Ghost in confirmation, and of giving His grace in the collation of holy orders, a power of jurisdiction and authority to govern the Church; and their power was not temporary, but successive and perpetual, and was intended as an ordinary office in the Church, so that the successors of the apostles had the same right and institution that the apostles themselves had; and though the personal mission was not immediate, as of the apostles it was, yet the commission and institution of the function was all one." Seldom are more glaring assumptions jumbled together within the same compass.

Dr. HICKES.—"Bishops are appointed to succeed the apostles, and like them to stand in Christ's place, and exercise His kingly, priestly, and prophetic office over their flocks; can you, when you consider this, think it novel, or improper, or uncouth, to call them spiritual princes, and their dioceses principalities? When they have everything in their office that can denominate a prince? For what is a prince but a chief ruler of a society, that hath authority over the rest to make laws for it, to challenge the obedience of all the members, and all ranks of men in it, and power to coerce them, if they will not obey?" "They stand in God's and Christ's stead over their flocks; the clergy as well as the people are to be subject to them as to the viceregents of our Lord."—*(On the Episcopal Ordination*, pp. 194, 195.)

Archdeacon MASON admits one requisite to any benefit from these assumptions, that neither heresy nor schism, not the most extreme wickedness, nor "anything else can deprive a person once made a bishop of the power of giving true orders." *(Defence, &c.*, pp. 175-178.) Without an ordination descending by imposition of hands through those who may have been erring as Mahomet, and wicked as any child of the devil, no ordination is valid and Divine, "no priest, no ordination, no consecration of the Sacrament, no absolution, no rite or sacrament legitimately can be performed in order to eternity." (Bishop TAYLOR.) "The only ministrations to which He [Christ] has promised His presence is to those of the bishops who are successors of the first commissioned apostles, and the other clergy acting under their sanction and by their authority."

Dean HOOK.—"The officer whom we call bishop, was at first called an apostle, although afterwards it was thought better to confine the title of apostle to those who had seen the Lord Jesus, while their successors exercising the same rights and authority, though unendowed with miraculous powers, contented themselves with the designation of bishops." I regard this gloss, being analysed, as admitting by implication that in apostolic times the two offices in the churches of Christ (in addition to that of deacon) were those of an apostle and of a bishop. "After this," says he, that is, after this time, or after the first and Divine arrangement, "the title was never given to the second order of the ministry." It "was thought better" to make a distinction between bishops and presbyters. Dr. Hook is not intending this. He says, "the prelates who at this time rule the churches of these realms, were validly ordained by

bishops, and I believe that in doing this there was the imposition of hands, in probable association with fasting as well as prayer. I deny

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others, who, by means of an unbroken spiritual descent of ordination, derived their mission from the apostles and from our Lord." "There is not a bishop, priest, or deacon, who cannot, if he please, trace his own spiritual descent from St. Peter or St. Paul" (Two *Sermons*, pp. 5-8). In his *Church Dictionary*, Article *Bishop*, he maintains three orders from apostolic times —apostles, bishops, and deacons—admitting a change of names into bishops, presbyters (or priests), and deacons; but seeing that, as he says, "presbyters are in Scripture also called bishops," he adds, "this is to be disposed of by teaching that it is not for words, but things, that we are to contend;" and thus he winds his way to the existence of present apostles, now called bishops, by a blessed imposition of hands of the twelve, and claims for lord bishops powers beyond what those inspired men ever possessed or used.

Oxford Tract No. I. says, "The Lord Jesus Christ gave His Spirit to His apostles; they in turn laid their hands on those who should succeed them; and these again on others: and so the sacred gift has been handed down to our present bishops, who have appointed us as their assistants, and in some sort representatives." The same writer teaches that "the grace of ordination is in the laying on of hands," that the bishop is "able to give these great gifts," "having received the power from those who consecrated him to be a bishop." Thus "he but transmits," and "the Christian ministry is a succession." *Tract* IV. teaches that they who separate from the Established Church, separate from "the only church in this realm which has a right to be quite sure that she has the Lord's body to give to His people." This tract admits the mystery of this dogma to both unlearned and learned, but teaches that it is "yet practically alike within reach of all who are willing to embrace it by true faith," that is, it may be accepted by all who will believe without evidence.

Tract No. LXXXV. says, "A person who denies the apostolic succession of the ministry, because it is not clearly taught in the Scriptures, ought, if consistent, to deny the godhead of the Holy Ghost, which is nowhere literally stated in Scripture." Indeed! *Tract* No. X.: "The bishops stand in the place of the apostles, as far as the office of sealing is concerned. This is faith—to be sure that the bishop is Christ's appointed representative, as if we actually saw him work miracles as Peter did."

KEBLE (according to *Froude's Remains*) says, "The gift of the Holy Ghost has been preserved to the world solely by means of the episcopal succession, and to seek communion with Christ by any other channel is to attempt an impossibility."

The Rev. E. L. BLENKINSOP.—"Where orders are not valid there can be no branch of the Catholic Church, though outwardly it retains the form." Suppose that a reconciliation was proposed between an "Anglo-Catholic Church and the Jacobite community. All that would be required to put the latter in a position for re-union, would be the adoption of the orthodox creed and the erasing and changing all expressions in its liturgy and ritual which savoured of heresy. The orders of the Jacobite Church, though schismatical, are still valid, and therefore there would need no re-ordination, nor reorganisation of the community: by renouncing its heresy it is simply readmitted into the communion of the body of Christ. But if it had been the Scottish Established Kirk that desired reconciliation, the process would be wholly different. This community

ishops of apostolic times, or of the times immediately succeeding, uccessors of the apostles, as this phrase is understood by High men. The apostles, as such, had not and could not have successors, e besides apostles had a commission direct from the Lord, and neither g temporarily taken into the third heaven, nor in any other way, were d with a vision of that glorious Saviour, by the sight of whom ppears to have been struck blind. When Paul is defending his ship he says, among other things, "Have I not seen the Lord?" of all, He was seen of me also." Speaking of the churches of , concerning the gospel, he says, "I neither received it of man, nor aught it, but by the revelation of Jesus Christ." The apostles, and sent forth by the Lord Himself, were endowed by Him with o work miracles, to speak authoritatively and infallibly the Divine d with ability to give to others the miracle-working Spirit. Their nerringly defined God's method of pardon and salvation, determined haracters were heirs of glory or heirs of damnation. Successors apostles, in the sense of occupying their position in the Church of are impossible; and the thought of their being so is in every

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formally renounced the Divine d appointment of the ministry Catholic Church, and having ed a ministry of mere human ment and authority, there could e-union without entire re-con- n. Not only would the parish have to acknowledge the uthority of the bishop, for the but each minister would him- e to be ordained by a bishop e could administer the sacra- nd rites of the church" (*Essay hurch*, &c., pp. 180, 181). And sy and bigotry are being taught en by our Church established to which Church the majority y parts of England with cient conscience clause, and without School Boards, are lucation Bill committed. And read (p. 9) in a *Prayer-book Young*, "The Church is called tolic, because the doctrines it are the same which Jesus and tles founded; and because its bishops, priests, and deacons have come down in a direct line from the holy apostles. There can be no true Church unless it have the three orders of bishops, priests, and deacons. This is one mark by which we may know the true Church. God has not promised to give salvation to any who are members of the Church; but He has promised to lead His Church into all truth, so that the gates of hell shall not prevail against her. We must take care, then, not to be led astray by false teachers and dissenters from the Church, but to remain faithful members of the holy Catholic Church of Christ."

I do not say that the Prayer-book proceeds as far as some of these gentlemen, but it encourages their assumption, so that ISAAC TAYLOR justly says, that "sacerdotal authority," a Romish doctrine, "has been inherited and embodied by the Church of England and other episcopal communions."—*Spiritual Despotism*, pp. 146, 147.

instance a vain and wicked or mistaken and contemptible pretence. The apostles laid the foundation of a spiritual edifice resting upon Jesus Christ. Is the foundation to be evermore being laid? Is the superstructure never to rise? Even in the apostolic times, were not apostolic epistles and apostolic instruction previously given, rather than apostolically-ordained bishops, in lieu of the absent apostles? Had the churches at Rome, Corinth, Ephesus, Philippi, Thessalonica, and those of Galatia, no bishops ordained by an apostle or his "lawful deputy," when he wrote his letters to these churches? Bishops coeval with the apostles, and those who succeeded them, filled another office than the apostolical. Nor were these diocesan bishops. Instead of presiding over clergy and churches in a diocese, they presided over single churches; and instead of one presiding over many churches, it is evident that several presided over one church. When no such beings as diocesan bishops existed, how could their powers be apostolically delegated? The evangelists, Timothy and Titus, were not diocesan bishops—although Titus had a commission from Paul in relation to the churches of Crete—nor were they bishops at all.

I deny not that in connection with the ordination of bishops in apostolic and immediately succeeding times, there was a laying on of hands of the apostles, and also on some occasions, a "laying on of the hands of the presbytery;" but the apostles did not delegate their powers or office to any successors. They had no authority to do this; nor did the Divine Head of the Church Himself give apostolic functions to any who succeeded them. In what part of Christ's commissions to His apostles have we a word or hint about their making successors to the apostolate, or their having such, unless it be in the case of a successor to the betrayer (Acts i.)? It is when error, pride, love of official dignity and power, have so far advanced that those who should have resembled the apostles in humble devotedness to their Saviour and the welfare of souls may be contrasted with them, that we read of official successors of the apostles. I deny that any such thing as apostolic functions is mentioned in the inspired requirements or qualifications for filling the office of bishop, and that there is any mention, in these requisites divinely recorded for our guidance, of the imposition of apostolic hands, or of the hands of those on whom apostolic hands had been placed. So that if the maintained imposition of hands from the apostles in regular succession to the present time could be proved, it would not in itself prove any right to the office either of bishop or of apostolic successor. I do not forget that in relation to the Churches of Crete Titus had a commission from Paul to ordain elders in every city, and that Paul told Timothy to "lay hands suddenly on no man;" and spoke of the gift in him, given "by prophecy, and with the laying on of the hands of the presbytery." I do not

ce ordination, nor despise a solemn devotional service in con- with setting apart to office; but I maintain that *character* is at scriptural requisite; and that gifts and graces are the Divine l before the imposition of hands. [40]

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m STANLEY. — "It is not y to prove at length the wholly ry character of the office—if it called an office—which Timo- d Titus held respectively at and Crete; of whom, the first rerior of the church only in bsence, and left it altogether Paul's death; and the second ave the island that very win- r can any ecclesiastical institu- deduced from the mention of ls of the seven churches, in the sence of any proof for such an ion of the word in the apostolic l against the uniform use of it her parts of the Apocalypse in l sense of a heavenly messenger, eems to be required especially lace by the obviously figurative phetic style of the whole address h the term occurs."

p JEWEL.—"The grace of God ed to pious souls, and to those r God; and it is not affixed ops' chairs and succession" y). "For that ye tell so many s about Peter's succession, we of you wherein the Pope suc- Peter? You answer, He suc- im in his chair; as if Peter had e time installed in Rome, and nnly sat all day with his triple in his *Pontificalibus*, and in a f gold. And thus having lost ligion and doctrine, ye think it t, at last, to hold by the chair, oldier that had lost his sword, lay the man with his scabbard, Caiaphas succeeded Aaron, so Manasses succeeded David; so ti-Christ easily sit in Peter's —*Defence of Apology*.

ALFORD.—"If our Lord had l to delegate to others besides the apostles, an inspired authority to decide on gospel truths, without bestowing at the same time the miraculous gifts which are the signs of an apostle * * * he would have plainly declared that either the bishops of some particular church—whether Jerusalem, Rome, or Constantinople—or that the Christian writers of the first three, or the first four centuries—or that the unwritten traditions current in a certain specified country—or that the majority of votes in a general council, so and so convened—were to have this decisive authority; and thus by that specification on His part, their decisions would have been stamped by the miraculous proofs He Himself had displayed." As we know that He did not make any such declaration, we must conclude that He did not delegate the authority with which He Himself taught, to any but those to whom His Spirit bore testimony, "inspiring their word by signs following."—*Essays*, pp. 99, 100.

Dr. MILLER, in a *Lecture*, at Manchester (1867), is thus reported: "True Churchmanship did not involve the denial of the validity of the orders of non-episcopal bodies, though the Church of England unfalteringly appealed to Holy Scripture for her warrant for the three-fold ministry. They were under no obligation to class the Presbyterians of Scotland, the Continental Churches, or the Nonconformist ministers at home, with Korah, Dathan, and Abiram, and consign them to the uncovenanted mercies of God."

The Rev. J. HARRISON, when curate of Pitsmoor, Sheffield, wrote on Tertullian and Epiphanius, in reply to Dr. Wordsworth: "These Fathers did not place the validity of the Christian min-

Further. There is neither proof, nor even probability, that such language as our Saviour addressed to the apostles was ever used by them

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istry upon the supposed uninterrupted succession of any class of men from the apostles which, in fact, is a fanciful and comparatively modern notion, and was unknown to the Fathers of the first six centuries. Irenæus and Tertullian, who lived within two centuries of the apostles, were in a better position than those who lived in subsequent times to describe the line of succession, though they differ from each other, and Epiphanius from both, in the order they give of the first Romish bishops, or presbyters as Irenæus sometimes calls them. These early Fathers believed they could look back over the bishops or presbyters of the most ancient churches, and could give the line of succession—what bishop or presbyter entered into the place of his predecessor, for that is what the Fathers for the most part mean by succession, and not what these Anglicans mean by it, namely, that a successor succeeds to the office he holds through his ordainers, and is considered to be a successor of his ordainer rather than of him whose vacant post he occupies. These Fathers, then, looking along the line of presbyters, each one of whom entered into the office of his predecessor, until they came to the apostles; and not finding any of the heresies of their times, they made use of this as a popular argument against heretics; but it is easy to see that although this argument is sometimes like that of certain Anglicans, yet it is far from being the same, because the succession they appealed to in the apostolic churches was not a succession of men deriving a commission from the apostles through an unbroken line of ordainers, but a succession of pastors, each one entering into the vacated charge of a predecessor, and all maintaining the Christian doctrine; and this fact of succession they used as an argument against the novel opinions of the heretics of their time. But certain Anglo-Catholics lay the whole stress upon a succession of men receiving a commission from the apostles in an unbroken line, and suppose an indelible character fixed upon them, which neither heresy in doctrine, idolatry in worship, immorality in life, nor schism in practice can efface."

Bishop EWING, in the *Sermon* which he was forbidden to preach from a Presbyterian pulpit, teaches that the Anglican theory of apostolic succession presumes that a materialistic process akin to physical vaccination will produce spiritual results—a supposition which he believes to be unwarranted, unsupported by its effects, and contrary to the tenor of the gospel and the first principles of revelation. He regards it as a conception which cannot be held along with any intelligent appreciation of Christianity.

The Rev. D. J VAUGHAN, on the Anglican and the Apostolic Church, and their bishops, cogently remarks: "It may be urged that such a connexion is in flat contradiction to the words of our Divine Master, 'My kingdom is not of this world.' And, in practical corroboration of the fact of such a contradiction, our attention may be asked to the manifest discrepancies between the primitive Church of the first century, and our English Church of the nineteenth—between the Church of the New Testament and the Church as by law established. Nay, it may be said, for example, 'Points of difference indeed!' what single point of resemblance is there between the bishop of the early Church and the bishops of the State Church, with their palaces and their thousands a year, and their seats in the Upper House of Parliament, and their titles of honour, 'My Lord,' 'Your Lordship?' There is no use in decorously suppressing such questions, and making as though they

ıy others, and that such language as is used in the ordering of priests consecrating of bishops in our Church established by law, was used ny—even the most corrupt—part of the professing Church of Christ ıore than the first thousand years of the Christian era. The man is n existence—whether bishop or pope—who can truly say, I am what by apostolic succession; nor do I believe that such a one has ever

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never asked. They are felt y; and they are asked sometimes wfully, sometimes bitterly and fully and dangerously. And can nder that it should be so, when en our New Testament, and read words as these: 'Be not ye called ne; for one is your Master, even t. But he that is greatest among shall be your servant.' 'The s which are among you I exhort, m also an elder, and a witness of fferings of Christ, and also a par- of the glory that shall be revealed: the flock of God which is among taking the oversight thereof, not nstraint, but willingly, not for lucre, but of a ready mind; or as being lords over God's ge, but being ensamples to the ."

hop HOADLEY.—"I am fully satis- hat till a consummate stupidity can ppily established, and universally d over the land, there is nothing nds so much to destroy all due et to the clergy as the demand of than can be due to them; and ng has so effectually thrown con- t upon a regular succession of the try as calling no succession regular hat was uninterrupted, and making ternal salvation of Christians to d upon that uninterrupted succes- of which the most learned must the least assurance, and the un- d can have no notion but through nce and credulity." Bishop ey quotes here from Dr. Cramp's *ure and Tradition* (p. 91). Dr. , a Nonconformist, has before said that Pope Benedict IX. "was placed in the papal chair when he was only eighteen years old; some say he was considerably younger. That was clearly contrary to the canons, which declare that a bishop must be thirty years of age." "He was thrust into the office by the counts of Tuscoli, his father's gold purchasing the acquiescence of the people. As Desiderius says, he 'followed the footsteps of Simon Magus rather than of Simon Peter.' Benedict was no priest—no bishop. To say nothing of his manifold villanies (every intelligent Roman Catholic knows that he was a monster of iniquity), a young man of eighteen could not, according to the laws of the Church, be a priest—much less a bishop—much less a Pope. Yet he held the Pope's office, and performed its duties. What was the worth of the ordinations and appointments of such a man? And this is only one fact out of many equally bad that might be adduced."

The *Methodist Recorder* on this is not unworthy of being read by Churchmen: "Can anything equal the absurdity of a little Church like the Anglican, itself a Dissenting Church in the opinion of the Roman and the Greek—itself excluded from fellowship by the majority of what it would appeal to as the Universal Church—setting itself up as the judge of who are, and who are not, lawfully commissioned ambassadors of Christ; and this, not on the ground of their fruits as laid down by our Lord, but on the ground of their ecclesiastical pedigree, the very point on which, of all others, their own orders cannot stand the test of inquiry?"

lived. It was growing sacerdotalism that made apostolic succession to be needed; and it was in the fourth century that Theodoret taught that those then called bishops were at first called apostles. I adduce admissions from some of the eminent and worthy in the Church of England itself, that the idea of apostolic succession in bishops, as recently maintained with such earnestness by Dr. Pusey and his fraternity, was not the idea of the founders of the Church of England, if we make the smallest exception; [41] and that the idea of a threefold order of bishops, priests, and deacons, as a Divine order, is a baseless and despicable assumption. [42]

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[41] The Rev. JOSEPH BARDSLEY, in an Islington Conference, presided over by Dr. D. Wilson (1872), said that "the Church of England had given no countenance since the time of the Reformation to the unscriptural and popish dogma of apostolic succession as held by the Romanisers within the pale of the Church; and that many of their early authorities, whilst thinking the Episcopal form of Church government to be the best, did not deem it indispensable to a church. Some in the Established Church neither openly maintain not deny this error, but accept all the importance and superiority to ministers not in the Established Church, to which this dogma leads."

[42] Rev. Canon J. E. RIDDLE.—"It is impossible to prove the present succession of modern bishops, in an unbroken episcopal line, from the apostles or men of the apostolic age. As a matter of history and fact, apostolic succession, in this acceptation of the term, is an absolute nonentity. Call it a theory, a fiction, a vision, or whatever you choose—you cannot give it a name too shadowy and unsubstantial." This is not too strong language respecting a dogma entirely destitute of evidence, and opposed both to Scripture and reason; while on its own hypothesis one fictitious consecration would be as the broken link of a chain, or the broken part of an electric cable.

Dr. CAVE.—"There is a *proton pseudos* in this case which lies at the bottom, it being generally taken for granted that St. Peter was in a proper sense Bishop of Rome, which yet I believe can never be made good" (*Government of Ancient Church*, pp. 9, 10.) "It is not even certain that Peter ever was at Rome," says Archbishop Cranmer, "yet all authority for Linus, Cletus, and Clement, as links in the chain, requires succession from Peter, not Paul. Some tracing their descent adroitly say, from Peter or Paul, Linus, &c. Moreover, says Bishop Taylor, "the Fathers were infinitely deceived in their account and enumeration of traditions."

T. POWELL, a Wesleyan, on Apostolical Succession (p. 10), having quoted Bishop Taylor, adds: "Now Tertullian, Rufinus, and Epiphanius say Clement succeeded Peter. Jerome declares that 'most of the Latin authors supposed the order to be *Clement*, the *successor of Peter*.' But Irenæus, Eusebius, Jerome, and Augustin contradict the above authorities, and say Linus succeeded Peter. Chrysostom seems to go the same way. Bishop Pearson has proved that Linus died before Peter, and therefore on supposition that Peter was first Bishop of Rome, Linus could not succeed him. Cabassute, the learned Popish Historian of the Councils, says, 'It is a very doubtful question concerning Linus, Cletus, and Clement, as to which of them succeeded Peter.'"

Dr. COMBER, a very learned Divine of the Church of England, says, "Upon the whole matter there is no certainty

› we to grant the assumption that the apostles were also bishops, t ask, Did the coeval bishops whom they ordained share with them

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Bishop of Rome, next to the and therefore the Romanists m ill bottom when they lay so ght on their personal succes- he confusion is still greater in the supposed third and fourth

Bishop PEARSON maintains letus and Cletus are but one Dr. COMBER says, "Every one he folly of the Romish Church erates two several saints on al days, one of which never being; for Cletus is but the ion of Anacletus's name." he Clement the successor of o is supposed to have been ty years before Clement was

PRIDEAUX says, "No cer- o be had." HOWEL, on the *and Fables of the Romanists*, ys, "It is evident how very and uncertain is the personal of the Roman bishops." complains, says PRIDEAUX, y who were appointed as ries, to register the passages rch, were in his time become de that some of them could e their own names in Latin." p. 109.

BURNET teaches that for about dred years "the popes were m the emperors' mandates. he emperors part easily with , but after that the Othos and ys kept up their pretension, oft to Rome, and made many d though most of the popes ere generally anti-popes and s, yet some of them, as Cle- Second, are put in the cata- the popes by Baronius and and by the late publishers of lls, Labbe and Cossartius. indeed great opposition made Rome; but let even their own be appealed to, what a series rs, and not men, those popes were; how infamously they were elected, often by the whores of Rome; and how flagitious they were, we refer it to Baronius himself, who could not deny this for all his partiality in his great work." —*Vindication of Ordinances*, p. 50.

Cardinal BARONIUS, speaking of the ninth century, says, "Oh! what was then the face of the holy Roman Church! how filthy, when the vilest and most powerful whores ruled in the court of Rome! by whose arbitrary sway dioceses were made and unmade, bishops were consecrated, and — which is inexpressibly horrible to be mentioned! — false popes, their paramours, were thrust into the chair of St. Peter, who, in being numbered as popes, serve no purpose except to fill up the catalogue of the Popes of Rome!" "Lust, supported by secular power, excited to phrensy in the rage for domination, ruled in all things."—*Ann. Eccl.*, tom. 10, p. 879.

Dr. JACOB.—"The idea which forms the foundation of this dogma appeared in some slight form as early as the beginning of the third century, when it supplied Tertullian with one of his weapons against some heretical churches. But it was matured and put forth most distinctly in more modern times." After having described this dogma of apostolic succession as now held, he says, "But what solid resting-ground of conviction is there in all this imaginative theory, when examined by the light of Scripture and of truth? It is true that a restricted succession something like this was in force for the priesthood of the Jewish Church, and the services of their temple; but the Christian ministry, as we have seen, is not a priesthood, nor was it taken from the temple services, so as to suggest any argument of analogy from that source, except an argument altogether against this theory, and entirely subversive of such a doctrine. But what

in apostolic and episcopal functions, or did they enter on a portion of their hierarchical powers and honours on the death of the apostles who ordained

is of much more weight, and forms an absolutely conclusive refutation of this dogma, is the following consideration. The succession of the Jewish priests was distinctly laid down by Divine authority from the beginning; and reiterated commands, enforced by the severest judgments, emphatically declared that no one who was not of the seed of Aaron might officiate at the altar of God. Nothing but a Divine command expressly given could ever make such a regulation imperatively exclusive. Nothing but a direct and positive ordinance of the New Testament could justify the assertion of such a doctrine now. But in the Christian dispensation no such command was ever given; nor is there in the New Testament the slightest intimation, much less an authoritative announcement, that such an apostolic succession is the only source of lawful ministerial authority. The subject, in fact, is not once mentioned or alluded to in the Christian Scriptures; nor are the apostles ever shown to have themselves received, or to have given to others, any such powers as this dogma asserts to have been transmitted.

"If from the consideration of the conclusive argument, derived from the absence of all scriptural authority, we turn to matters of fact and historical experience, we may see some who profess to have this apostolic succession, teaching vain traditions and gross errors instead of apostolic truth; and some who make no pretensions to it, and are not even episcopally ordained, altogether sound in doctrine and in practice, and with as true seals of their ministry among their people, as St. Paul had of his apostleship among the Christians at Corinth.

"The only answer that is or can be given to this is, that it is not the security of true teaching, but the power of imparting the grace of the sacraments, and of absolution, which the apostolic succession conveys. And this betrays the real character of the doctrine in question, and shows that it is only a fiction invented and propagated in the Church to bolster up sacerdotal superstitions.

"Add to this the fact, that if this dogma were true, there is no Christian minister now living, who has ascertained, or could ascertain, whether he is lawfully exercising the duties of his office or not; but he must remain in doubt as to the validity of his ordination and the position in which it has placed him.

"Of an apostolic succession, which is not commanded by the apostles, nor mentioned in the New Testament;—which professes to transmit powers, never, so far as we know, by the apostles either received or given;—which secures no soundness in the faith, but lends itself to error as readily as to truth;—which can exclude the best, as well as include the worst of ministers;—and which would leave every church in doubt about the validity of its ministrations and very existence;—it is surely not too much to say that it 'is a fond thing vainly invented, and grounded upon no warranty of Scripture, but rather repugnant to the Word of God.'

"The authority of the Christian minister in any place is given to him by the church in which and for which he acts; and his authority is apostolic, if his teaching is sound in apostolic truth; this authority is from Christ, if his church is a legitimate Christian community, formed in obedience to Christ's command." — *Ecclesiastical Polity of the New Testament*, pp. 416, 420.

Dr. JACOB maintains that this dogma "is not the doctrine of the Church of England;" in support of which he

rsonally or by appointed deputy? If the apostles, while living, l an official position in which none shared, did the bishops leap stolic functions and dignities on the death of the last apostle, or other time? Where is the record, inspired or uninspired, of this on? Were we to grant that inspired apostles, by the laying on of nds, made inspired successors, can we suppose that the apostle ddress inspired successors, equals, as he addressed the bishops of s? Did they make men who were uninspired, and incapable of work- cles their successors? What sort of apostolic succession is that? of the apostles would acknowledge it to be such? If apostolic ion of any kind at all is required by the laying on of hands, first apostles, then by the next, down to the present day, inasmuch as living can thus trace his line of succession link by link, no man assured of a Divine call to the episcopate, or to the priesthood a doubtful episcopate. Such a right to office is in direct opposition at is divinely recorded either as qualification or right. The sup- or the fact that the apostles ordained the first bishops who were and qualified them for their office by the laying on of their hands, giving of the Holy Ghost, fails to prove that these bishops pos- apostolic powers or functions. Nor is there a hint that encourages idea in any records of the apostolic age, or the immediately suc- age. Nor does Divine revelation contain a hint that at any period

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to Article XXIII.; 2, to the of Queen Elizabeth "c. 12, en- Act for the ministers of the to be of sound religion;" 3, to variety and a long series of , that during the first hundred ter the beginning of the Eng- formation, Presbyterian com- were recognised, and men who y Presbyterian ordination were , and obtained the highest pre- s in the Church of England; 4, er's admission that even "there sometimes very just and suffi- son to allow ordination made a bishop;" and, 5, to "the practice of not receiving men sbyterian orders to minister in rch," which, says he, "only o the necessity of Episcopacy n of ecclesiastical government, and not to the transmission of sacer- dotal power through bishops." I agree with him that this dogma is not expressly taught in any part of the Book of Common Prayer; but I main- tain that the Church of England's pre- scribed "Form and Manner of Making, Ordaining, and Consecrating, of Bishops, Priests, and Deacons," encourages more than the "necessity of Episcopacy as a form of ecclesiastical government," even "the transmission of sacerdotal power through bishops." On the contradic- tory catalogues of first bishops, Dr. Jacob gives proof, in accordance with others already quoted. On the untrust- worthiness of Bingham in some of his traditionary assertions, nothing but want of space forbids me to quote. See more from Dr. Jacob. — *Ecclesiastical Polity*, Appendix D.

in the world's future history bishops or priests would require a spiritual pedigree, like that of the so-called apostolic succession, to qualify them for their official position and the discharge of its duties. Unless this line of succession can be proved, we have, on the showing of those who maintain its necessity, no right to regard as pastors either the priests or the bishops of the Church established by law. Moreover, does the laying on of episcopal hands give the Holy Ghost to a person of any moral and spiritual character? And is every one on whom episcopal hands have been laid, although by his fruits we know him to be a child of the devil, not only himself possessed of the Holy Ghost, but capable of *giving* the Holy Ghost by the imposition of *his* hands? Are glaring immoralities and ungodliness in some bishops and popes who are in the supposed chain of succession from the apostles unknown by readers of ecclesiastical history? Can this apostolic succession be vitiated by no immorality or ungodliness, and invalidated by no error even in the most fundamental doctrines? If not, the validity of "orders" has been the same in those prelates who have taught Divine truth and lived holy lives, as in those who have taught the most damning error, and have lived in the grossest immorality. In the words of an able writer in the *Edinburgh Review*, "If error in essentials is sufficient to invalidate orders, we ask, Had the Romish Church so erred when you separated from her? If she had, her own orders were invalid, and she could not transmit yours. If she had not, then, as you all affirm that nothing but heresy in fundamentals can justify *separation*, you are schismatics, and your *own* orders are invalid."[48]

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[48] I will record, for those who desire a descent untainted by Romish heresy and corruption, some historic facts in the words of a distinguished Nonconformist:—"In the year 668, Theodore was Archbishop of Canterbury. He was a prelate for twenty-two years, and was consecrated in Rome by Pope Vitalian. Nothelm was Archbishop of Canterbury in 735, and he was consecrated by Pope Gregory III. at Rome. Lambert was Archbishop of Canterbury in 763, and was consecrated at Rome by Pope Paul I., and himself ordained for the space of twenty-seven years. Plegmund was Archbishop of Canterbury in 891, exercised his prelatical authority for twenty-six years, and was consecrated at Rome by Pope Formosus. Now this Pope Formosus was succeeded by Pope Stephen VI., who declared all the ordinations of Formosus null and void; and yet Plegmund, the Archbishop of Canterbury, whose ordination was declared void by Stephen, spread his abortive consecrations throughout England for the space of twenty-six years. And, not to specify all that might be mentioned, Agelnoth, Theobald, Richard, Stephen Langton, and Boniface, successively Archbishops of Canterbury over the space of ninety-six years, had all Romish ordination, and in their turn, as necessity arose, consecrated the bishops of the English Church. And Henry Chicheley, Archbishop of Canterbury in 1414, received his episcopal orders from Pope Gregory XII.,

i of little moment to some of us personally that there is considered
) other Church of Christ in England but the one established by
at the pastors of dissenting churches are deemed interlopers,
rised, and destitute of all Divine promises, not having been called
ig to Anglican Churchmen's ideas, and not having as lawfully called
's received public Church and State authority to execute spiritual
s; that we and all our people have no scriptural assurance of
a, that we are left to the uncovenanted mercies of God; that we
s—at least many among us—deserve only the burial of brutes;
re exist in our midst highly official personages claiming a pedigree
) necessary to their elevation and distinction which no mortal can

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cised his ordaining functions
ty-nine years. And who was
) Gregory XII.? He was one
pretenders to the papal chair,
s needful to call the Council
ance in order to adjudicate
se conflicting claims; and the
s that Gregory XII., who con-
Chicheley, was declared to be
, pope nor a bishop; and yet
r, for the space of nearly thirty
ough ordained, according to
ncil of Constance by one who
ier pope nor bishop, continued
unicate his hollow and falla-
lers. So far for the *See of*
ry. But you may perhaps
that the See of York can pre-
eaner bill: not a whit," &c.—
iller's *Ritualist*, pp. 63, 64.

Annulling of Orders by the
of Church Laws, the same
narks, "Does it nullify orders
n is unbaptised? There have
hops who were unbaptised.
nullify orders if a man be con-
who is under age? Instances
nature occur in abundance.
nullify orders if a bishop obtain
y purchase? Who does not
t for some centuries such
s the all but constant prac-
ces heresy nullify orders?
Then who shall count for us the heretical popes and bishops? Does it nullify orders if a bishop be elected by force? What shall we say then of the election of Ambrose, Bishop of Milan, who ran away under the shelter of night in order to escape an unwelcome office? And what shall we say of Synesius, Bishop of Cyrene, who tells us 'that he would rather have died a hundred deaths than become a bishop; that he lamented the loss of his hunting establishment and pursuits; that he was a sceptic on some points of the Christian religion, and claims the prerogative of deceiving the people, on the ground that, as darkness is good for those afflicted with disease of the eyes, so a falsehood is advantageous to the mob, while truth may be noxious?' In ten distinct ways, at least, we learn from the canon jurists, orders might be made null and void." There is no evidence that Archbishop Tillotson was ever baptised, or that he ever received deacons' orders. He was consecrated by a Scottish bishop who went beyond his province. Archbishop Secker and Bishop Butler had no baptism but what is esteemed schismatical. Since the Reformation, it is said there are about twenty of the Anglican bishops of whose consecration there is no record whatever.

prove; "and which, if it were proved, would be seen to descend through the grossest ignorance and basest iniquity; but it is of moment to our

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"Regarding apostolic succession as the Divine arrangement for the priestly office, CHILLINGWORTH did not believe that out of millions in the Church of Rome, twenty could prove themselves to be true priests. He says, "To know this one thing, you must first know ten thousand others, whereof not any one is a thing that can be known, there being no necessity that it should be true." "That of ten thousand probables, no one should be false; that of ten thousand requisites, whereof any one may fail, not one should be wanting; this, to me, is extremely improbble, and even cousin-german to impossible. So that the assurance hereof is like a machine composed of an innumerable number of pieces, of which it is strangely unlikely that some one will not be out of order, and yet if any one be so, the whole fabric will of necessity fall to the ground; and he that shall put them together, and maturely consider all the ways of lapsing and nullifying a priesthood in the church, I believe will be very inclinable to think that it is a hundred to one that amongst a hundred seeming priests there is not one true one."—*Works*, vol. i., p. 249.

Lord MACAULAY, reviewing Gladstone on "Church and State," writes: "Since the first century, not less, in all probability, than a hundred thousand persons have exercised the functions of bishops. That many of them have not been bishops by apostolic succession is quite certain." "It is probable that no clergyman can trace up his spiritual genealogy from bishop to bishop so far back as the time of the conquest. There remain many centuries during which the history of the transmission of his orders is buried in utter darkness. * * * It is surely impolitic to rest the doctrines of the English Church on an historical theory which, to ninety-nine Protestants out of a hundred, would seem much more questionable than any of those doctrines. Nor is this all. Extreme obscurity hangs over the history of the middle ages; and the facts that are discernible through that obscurity, prove that the church was exceedingly ill regulated. We read of sees of the highest dignity openly sold, transferred backwards and forwards by popular tumult, bestowed sometimes by a profligate woman on her paramour, sometimes by a warlike baron on a kinsman still a stripling. We read of bishops ten years old, of bishops five years old, of many popes who were mere boys, and who rivalled the frantic dissoluteness of Caligula. * * * We are, therefore, at a loss to perceive how any clergyman can feel confident that his orders have come down correctly. Whether he be really a successor of the apostles depends on an immense number of contingencies, such as these: whether under King Ethelwulf a stupid priest might not, while baptising several scores of Danish prisoners who had just made their option between the font and the gallows, inadvertently omit to perform the rite on one of these graceless proselytes; whether in the seventh century an impostor who had never received consecration might not have passed himself off as a bishop on a rude tribe of Scots; whether a lad of twelve did really, by a ceremony huddled over when he was too drunk to know what he was about, convey the episcopal character to a lad of ten" (pp. 420-422).

Bishop STILLINGFLEET.—"The succession is as muddy as the Tiber itself; for here Tertullian, and Rufinus, and several others, place Clement next to Peter; Irenæus and Eusebius set Anacletus before him; Epiphanius and Optatus both Anacletus and Cletus;

men and our posterity. It is a fact of importance that there exist
as priests claiming to belong to a Catholic Apostolic Church, or to

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and Damasus, with others,
s, Cletus, and Linus, and all
le him. What way shall we
:tricate ourselves out of this
P"—*Iren.*, p. 322.

shop WHATELY is as clear as
on High Church views of
succession being baseless and
s on their being unscriptural
hievous. He says, "There is
nister in all Christendom who
o trace up with any approach
nty his own spiritual pedigree.
mental virtue (for such it is
mplied—whether the term be
not—is the principle I have
aking of) dependent on the
n of hands, with a due observ-
apostolic usages, by a bishop,
luly consecrated, after having
like manner baptised into the
and ordained deacon and
his sacramental virtue, if a
nk in the chain be faulty,
n the above principles, be
nullified ever after in respect
e links that hang on that one.
a bishop has not been duly
ted, or had previously not been
rdained, his ordinations are
d so are the ministrations of
dained by him: and their
n of others (supposing any
persons ordained by him to
the episcopal office); and so
nut end. The poisonous taint
nality, if it once creep in un-
, will spread the infection of
) an indefinite and irremediable

who can undertake to pro-
hat during that long period
ed as the Dark Ages, no such
er was introduced? Irregu-
ould not have been wholly
without a perpetual miracle;
, no such miraculous inter-
dsted, we have even historical
proof. Amidst the numerous corruptions of doctrine and of practice, and gross superstitions, that crept in during those ages, we find recorded descriptions not only of the profound ignorance and profligacy of life, of many of the clergy, but also of the grossest irregularities in respect of discipline and form. We read of bishops consecrated when mere children; of men officiating who barely knew their letters; of prelates expelled, and others put into their places, by violence; of illiterate and profligate laymen, and habitual drunkards, admitted to holy orders; and, in short, of the prevalence of every kind of disorder, and reckless disregard of the decency which the apostle enjoins. Is it conceivable that any one even moderately acquainted with history, can feel any certainty, or any approach to certainty, that, amidst all this confusion and corruption, every requisite form was, in every instance, strictly adhered to by men, many of them openly profane and secular, unrestrained by public opinion, through the gross ignorance of the population among which they lived, and that no one not duly consecrated or ordained, was admitted to sacred gifts?

"Even in later and more civilised and enlightened times, the probability of an irregularity, though very greatly diminished, is yet only diminished, not absolutely destroyed. Even in the memory of persons living, there existed a bishop concerning whom there was so much mystery and uncertainty prevailing as to when, where, and by whom, he had been ordained, that doubts existed in the minds of many persons whether he had ever been ordained at all. I do not say that there was good ground for the suspicion; but I speak of the fact that it did prevail; and that the circum-

a branch thereof, to have a commission directly traceable to the Lord Himself, and to be clothed "with power over the things of the unseen world!" Puffed up with the idea of stepping into apostolic

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stances of the case were such as to make manifest the possibility of such an irregularity occurring under such circumstances.

"Now, let me proceed on the hypothesis that there are, suppose, but a hundred links connecting any particular minister with the apostles; and let him even suppose that not above half of this number pass through such periods as admit of any possible irregularity; and then, placing at the lowest estimate the probability of defectiveness in respect of each of the remaining fifty, taken separately, let him consider what amount of probability will result from the multiplying of the whole together." [*Note*—"Supposing it to be one hundred to one, in each separate case, in favour of the legitimacy and regularity of the transmission, and the links to amount to fifty (or any other number), the probability of the unbroken continuity of the whole chain must be computed as $\frac{99}{100}$ of $\frac{99}{100}$ of $\frac{99}{100}$, &c., to the end of the whole fifty."] "The ultimate consequence must be that any one who sincerely believes that his claim to the benefits of the Gospel-Covenant depends on his own minister's claim to the supposed sacramental virtue of true ordination, and this again on perfect apostolic succession as above described, must be involved, in proportion as he reads, and inquires, and reflects, and reasons, on the subject, in the most distressing doubt and perplexity."

After speaking of "confounding together the unbroken apostolical succession of a Christian ministry generally, and the same succession of an unbroken line of this or that individual minister," Whately says, "But if each man's Christian hope is made to rest on his receiving the Christian ordinances at the hands of a minister to whom the sacramental virtue that gives efficacy to those ordinances, has been transmitted in unbroken succession from hand to hand, every thing must depend on that particular minister, and his claim is by no means established from our merely establishing the uninterrupted existence of such a class of men as Christian ministers. 'You teach me,' a man might say, 'that my salvation depends on the possession by you—the particular pastor under whom I am placed—of a certain qualification; and when I ask for the proof that you possess it, you prove to me that it is possessed generally by a certain class of persons of whom you are one, and probably by a large majority of them.' How ridiculous it would be thought if a man laying claim to the throne of some country should attempt to establish it, without producing and proving his own pedigree, merely by showing that the country had always been under hereditary regal government."—*Kingdom of Christ*, pp. 176-179, 181, 182.

The archbishop subsequently (p. 192) enlarges on "Apostolical succession dependent on adherence to apostolical principles." Again (p. 229), "Successors in the apostolic office, the apostles have none. As witnesses of the Resurrection—as dispensers of miraculous gifts—as inspired Oracles of Divine revelation—they have no successors. But as members—as ministers—as governors of Christian communities, their successors are the regularly admitted members—the lawfully ordained ministers—the regular and recognised governors—of a regularly subsisting Christian Church."

scandals, encompassed with Parliamentary sanction and honour, there are some who, perhaps not inconsistently, manifest much less indignation and grief on account of a man's drunkenness or other immorality than they do on account of his going to a dissenting place of worship. This apostolic succession, as understood and maintained, is an insult to the understanding, a stain on virtue and morality, and a ruinous deception to the soul. It requires the confounding contradictions previously referred to, that during apostolic times bishops ordained by the apostles were themselves apostles with a changed and deceptive name, or that they were both apostles and bishops at the same time, or that on the death of the ordaining apostle or of all the apostles, a great transmutation occurred of which all history is silent as the grave. Does any reader of the New Testament believe that the office of an apostle who, along with fellow-apostles, was sent forth into all the world to preach the gospel to every creature, was the same as that of a bishop, who was overseer, or one of the overseers of a particular Church? Has any man ever lived that was capable in his own person of uniting these offices and discharging their respective functions? When men can reside in one place watching over the souls committed to their charge, with a view to their stedfastness, consistency, and perseverance, their growth in Divine knowledge and Divine grace; and can, at the same time, go out into the world, and from place to place preach the everlasting gospel, and form into churches those who, as the result of their ministrations attended with power from on high, through grace have believed, then may we have the apostolic succession demanded by Anglican and Roman priests. I do not deny that a bishop might temporarily do the work of an evangelist, or that an apostle or evangelist did such work whenever but temporarily present among Christians, promoting their edification and adornment of the doctrine of God their Saviour; but I maintain the clearest distinction between apostolic and episcopal functions. The mention of being apt to teach, as a qualification for the office of bishop, does not prove that in apostolic churches one of the episcopal functions was that of publicly proclaiming the glorious gospel of Christ. I am far from saying that those bishops of churches who possessed this gift did not use it, or that preaching in our day and among our churches, established or unestablished, is on the part of pastors or bishops a matter of trifling moment. If any on earth ought now to be called apostolic successors, it is our honoured missionary brethren.

Could we by some act of legerdemain convert the apostles into archbishops, and imagine their stately walk, position of dignity and authority among the stars, the bishops of the churches, we are not rescued from our dilemma, for the bishops would have to be archbishops to be in the

succession, or there was no succession till hundreds of years afterwards, when on the church becoming so wise as to call these valuable officials into existence, the succession at one bound leaped from the apostles to this first created dignitary. We know something about seed lying hid in the earth, and a blade or stem afterwards appearing. We have heard about the baptismal and indestructible grace of infants, and its manifestation in God's good time; but the extinction of apostolic functions, and their revival after hundreds of years, is to me a new thing under the sun. Besides, on this supposition, the apostolic succession is only in the archbishop, not in common diocesan bishops having the oversight of scores or some hundreds of parishes and their priests, who must not be addressed as "His Grace," but as "My Lord," "Your Lordship," and "Right Reverend Father in God," who must generally have a seat in the House of Peers, but must have only a few thousands of pounds per annum to meet economic and necessary expenditure. Moreover, be it remembered, that in these arrangements for successors of the apostles, for authorised teachers and public expounders of God's will, were there nothing encouraged that is contradictory to Divine truth and common sense, there is human legislation where One is our Master, even Christ.

If the views of Anglican High Churchmen and Papists be correct in regard to bishops ordained by the apostles occupying the position of the apostles in the Church of Christ, and bishops subsequently ordained by these, and these through succeeding ages occupying the same apostolic position, then the genuine letters of Apostolic Fathers who were bishops, and of the subsequent bishops of the Church of Christ, are equal in inspiration and authority to the Epistles of Peter, Paul, John, and James. Do British statesmen believe, and wish us to believe, that the detestable letters of bishops, and abominable bulls of popes, containing, in sentences not a few, "damnable heresies," and exhibiting the spirit of Satan rather than that of Christ, are all of an apostolic and Divinely-inspired character? Are Anglican bishops, according to this dogma, less than infallible little popes, needing no Œcumenical Council to give them their just title?

If the laying on of hands by the apostles proved succession to apostolic office, the seven mentioned Acts vi., and usually called deacons; the Samaritans, men and women, who believed through the preaching of Philip, in Samaria (Acts viii.); and the twelve with whom Paul met at Ephesus, entered into apostolic functions, clothed with apostolic powers! Yea, as certainly were presbyters apostles because they laid their hands on Timothy! Not only had the apostles seen the Lord, and derived their commission directly from Him, of whose power to bequeath or transfer it to another we have not the shadow of evidence from Holy Writ; but, as it has been observed, "the work of laying a foundation does not

dmit of repetition, unless the building itself be first pulled down," and lso, "they have never laid down their office, but still discharge it by heir writings, in which eighteen centuries have discovered no errors and o deficiencies, but only brought out with more triumphant clearness their Divine fulness and far-seeing wisdom."

Why in the Church of Rome each single bishop is not regarded as n infallible teacher as well as the chief bishop, I will not affirm. If Peter were indeed the prince of the apostles, he was not the only apostle, nor had he to be consulted by the rest that they might know what was ruth. He was not more inspired than John, James, or Paul. Nor was ny council of apostles requisite to invest any of them with his infallibility s a teacher, nor did any council elevate any bishop—even the highest whom the highest apostle might have ordained to the dignity of infallibility. I know not why our Parliament, which elevates men to the power of conferring the Holy Ghost and forgiving or retaining sins, and of giving to others the power to remit or retain sin, might not as well confer on our authorised bishops, or at least on our two archbishops, the degree of infallibility as public teachers of God's will to the inhabitants of Britain south of the river Tweed. I think that King Henry VIII., and some of his successors, would have felt no scruple of conscience against conferring this honour on those who would believe and teach as they might choose to command, or who would accept as agreeable to God's Word any interpretation of such a volume as the Book of Common Prayer, which a Court of Arches and a Judicial Committee of Privy Council (if these in their day existed) in their wisdom or fallacy, their honesty or policy, might put upon it. I can conceive of political reasons why patriotic statesmen should shrink from making men feel the lashes of the law if they will not "hear the Church;" but the difficulty with me is in discovering ecclesiastical reasons why the Church established by law should in certain directions proceed so far and no further. It is well with some to whom in regard to the impossible accomplishment of their desire, the Judge of all the earth is saying, "Thou didst well that it was in thine heart." I wonder not that High Churchmen, who entertain most strongly the myth of apostolic succession, which seems to admit of possible additions to Divine revelation through every succeeding generation to the end of time, should have much sympathy with Rome, and should desire closer union with both the Roman and Greek Churches. The Anglican priest can believe that his order—and the same order in the Romish and Greek Churches—has exclusive right to regenerate souls in baptism; to celebrate the Lord's Supper, enabling the faithful participant "verily and indeed" to receive "the body and blood of Christ;" to forgive the sins of the penitent; and publicly and faithfully to

preach the everlasting gospel. The elder brother (or sister) at Rome is as yet too much like the elder brother mentioned by our Saviour, to give the right hand of fellowship, or allow the kiss of charity. But as previously councils have been opposed to councils, popes to popes, and bishops to bishops—every official tracing the virtue and right to its enjoyment through the same channel, no doubt one or other succeeding *eirenicon*, or decision of Her Majesty's Judicial Committee of Privy Council, may win the heart of the beloved one. Rome was not built in a day. Henry VIII., who established the royal headship of the Church in England—Edward VI., who did something towards Protestantising the said Church—Charles II., who established an Act of Uniformity, and a Book of Common Prayer, to which thousands of priests for more than two hundred years were swearing their hearty and entire assent, did not quite perfect the Church of England; for lo, in the reign of our present gracious sovereign, we have a new Lectionary, and even an amended Act of Uniformity, which originated with our Lords Spiritual and Temporal![45]

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[45] The Rev. T. POWELL (Wesleyan) thus replies to the pleading of Dr. Wells, that one who is "not a rightful pope may nevertheless be a rightful bishop, and consequently may have a just right to exercise the power of ordination" in the following particulars:—"1. That the translation of bishops from one See or Bishopric to another, was prohibited by several important councils, as the Council of Nice, can. 15; Council of Antioch, A.D. 341, can. 21; Council of Chalcedon, A.D. 451, can. 5, and several others. This, therefore, as a rule, would prevent any individual previously a bishop from being elected Bishop or Pope of Rome. 2. That for nearly one thousand years it does not appear that any individual, previously a bishop, was elected Bishop of Rome. During this time there had been one hundred bishops or popes of Rome, and thirteen schisms in the popedom, *i.e.*, there had been thirteen times two or three pretenders, at the same time, to the same chair or bishopric. The man therefore that was usurper as a pope, was no bishop; yet the succession comes through these numerous *usurpers* and *murderers*. 3. That according to the general principles of the Church, no man can be a bishop who was not previously a presbyter. All others were really no more than laymen. The consecration of a bishop was not ordination to the Christian ministry, but a mere ecclesiastical ceremony. Now, numbers of the bishops of Rome were nothing but laymen at their consecration. They never were, therefore, ordained to the Christian ministry. They had no Christian orders; of course they could not give what they had not. Yet the succession, the spiritual descent of ordination comes through these mere laymen to our High Church clergymen; and to all who depend upon popish succession and popish episcopal ordinations, for the validity of their ministry. 4. Several of these pretenders to the popedom being nothing but presbyters, were, after being elected Bishops of Rome, *deposed as usurpers*: yet these mere usurpers, who never were really bishops, ordained several of the English bishops and archbishops, who, according to this scheme, continued to give *false orders* to the bishops and clergy in England."

not names, but things, which have led me thus to write. It is wretched basis that many Anglican ministers suspend the validity services and the Christianity of their people. It is on this base-umption that they excommunicate all churches not episcopal in aracter. It is to this unproved figment that they attach more nce than to personal holiness, gifts, and zeal for successful tions;[46] and it is this contemptible dogma that is at the basis of

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arly history of the Bishops of ounds in *contradictions;* the ords are *all confusion;* the were frequently scenes of ; and the numerous *schisms* e popedom were interminable. e historic evidence of an 'un-ne of descent from Peter' down present Bishops of England, *false.* The bold bravado is a d is discreditable to those who ." — *On Apostolic Succession,* 112.

o be wondered at that men, hrough such corruptions their descent, their right to existence urch, and their title to every functionary, should despise ho maintain from Scripture every Church is, or ought to iety of those who credibly and y profess faith in Christ, and y officer in the Church of Christ chosen by his fellow-Christians their belief in his possession of ts and graces which evidence bility to the office? Were and officers tested by scrip-racteristics of membership and would not be said, with all the tions of Dissenters, that dis-nonymous "with revolution;" nan cannot forsake the Church he peril of his soul;" that ting communities, being desti-true ministry, are not churches &c. Although Archdeacon ED has said that "Dissent the loyalty and moral life of le," Lord EBURY has said in se of Lords, "that more able ministers of religion do not exist than are to be found amongst the Nonconformists, nor a more loyal and devoted people than they have proved themselves to be."

God's Word has taught us to look to faith, holiness, love, zeal, and gifts that can and will be successfully used as testimony of call to important office in the Church of Christ. I wonder not that those who regard themselves as successors of the apostles in all their functions and dignity, name excepted, should feel it as wormwood and gall, to meet only for consultation, and this by royal license, and to submit all approval, rejection, or amendment of any resolve to the decision of the reigning monarch through his or her Parliament. My amazement is that men professing to be successors of the apostles, or to be evangelical, can bend to, and even applaud, the tyrannical usurpation; a government of the Church which has not the smallest vestige of approval either from Scripture or primitive antiquity. I may also sometimes wonder that our senators, who know that by proud and ignorant priests "the Nonconforming Evangelist is treated as a poacher, and the Dissenting farmer as a fox in his preserves," should love to keep it so."

[46] Bishop WILBERFORCE long ago taught, having spoken of holy, prayerful and devoted labours, "yet it is not that holiness or that zeal which of themselves can make any ministerial service of the slightest avail."

The Rev. HENRY MELVILL could conceive of "a wrong system of doc-

all the pretended priestly functions, converting the communion table into an altar, the Lord's Supper into a Romish mass, establishing confession to priests, and turning spiritual Christianity into an office of materialistic touch, which may be communicated through the most profligate. I would not have written one word of censure if the phraseology had been used simply by way of accommodation and convenience in honour of persons eminently holy, devoted, and useful—that is, in application to such men as Grimshaw and Venn, Baxter, Wesley, and Whitfield, and among missionaries, Carey and Moffatt, Judson and Martyn, Marshman and Morison, the martyred Williams and Patteson, and many others not having the functions of inspired apostles, but resembling them in self-denying labours and eminent success. The pretensions and disputes in regard to robes, postures, incense, candles, altars, &c., in the Anglican Church, however contemptible, would be of little moment if truths and facts, or error and falsehood, were not involved and meant. I admit that at a comparatively early period bishops were sometimes called apostles, or successors of the apostles, but so calling them became or led to what now is a part of priestly and sacramental religion, and therefore of no account with Him who requires not form but substance —not the frivolous, but the real and the important.

Having spoken of calling into "holy orders," and of the form of making, ordaining, and consecrating, it is right to notice the legal distinction of these functionaries when made. The sovereign raises whom he will to the dignity of bishop or archbishop, and at the time of calling these privileged ones, states whether it is to be Archbishop of York, or Metropolitan of England; whether to be Bishop of London, Durham, or some other place. Priests are distributed by owners of livings. These owners of livings must have the bishop's sanction to the appointment of the persons they choose, and must elect from among "ordered" priests. But the danger of fearful consequences to the bishop, should he refuse his sanction, is so great that the distribution of priests is almost absolutely in the hands of patrons. Notwithstanding that in the fortieth Canon of the Church of England the selling of livings is described as execrable, that selling goes on without check, as shown in frequent newspaper advertisements. Purchasers may be Buddhists, Mussulmans, Jews,

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trine" being taught by the established clergy—of a state of things such, "that on a carnal calculation you would suppose the services of the Church stripped of all efficacy, then by acting faith on the Head of the ministry, they are instructed and nourished, though, in the main, the given lesson be falsehood, and the proffered sustenance be little better than poison."

s, or Christians: their right to present to "livings," as cures in hurch of England are called, remains—subject, it is true, to the 's sanction or approval of the presentee; but the withholdment of anction may subject the bishop to legal proceedings, the expense, lty, and uncertain issue of which almost compel approval of one he has strong reason to suspect of unsoundness in the faith, or ality in the life. [47]

the Church of England there are at least three distinct sections of rs and speakers. One teaches on vital points the very opposite of s taught by another. One thinker has the cure of souls in this , and the opposite thinker has the cure of souls in another. Where es, being large — as Halifax, and other places — contain many

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e who had been for twenty-four Clergyman of the Established wrote: "When a patron pre- minister to a bishop to be settled pastor of a church, the Church voice in the translation. The is almost as powerless, for unless prove the nominee to be legally ified, he must admit him to the l charge. That the nominee is re to the people, infirm, indolent, ttle talent, slender theological ents, and few virtues; that he is pered or eccentric; that he hunts oots, attends balls and plays re no legal disqualifications."

op TEMPLE, on the sale of advow- s said (1872) that the mischief s greater than the general public e or appreciate. It caused very candal, not only to those who edly belonged to the Church of d, but to those who stood out- "No one could deny that a great ood people looked upon it as a cked and wrong thing that offices hurch should be, either directly rectly, put up for sale." The l that a trust should not be sold he office was vacant, but every was employed to evade the law, s was demoralising not only to , but to the clergy themselves." mischief was very serious, and creasing from day to day." "These evils were a secret canker that was certain to produce mischievous results."

Mr. COX, a churchman and magistrate at Belper, said, in a Birmingham Conference (1872), that "he had tabulated the number of livings for sale in certain lists, where he found in one list in September last 192 livings for sale, in another list 111, and in a third list 104. Besides this he had collected the advertisements of livings for sale appearing in such papers as the *Ecclesiastical Gazette* and *Church and School Gazette*, and others, from which it appeared that on the 30th September there were 89 advertisements in those papers of livings for sale. Other lists of livings for sale or exchange amounted to 99; and there were besides others only for exchange amounting to 680. Altogether there was a total of livings in the market, for sale or barter of some sort, of 1,375, whereas the total number of benefices in the country was only 13,276, so that they would see there were rather more than one-tenth of the whole of the Church livings at the present moment offered for sale directly or indirectly."

Bishop MACKARNESS, in his charge at Oxford (April, 1872), expressed his belief that patronage at this hour in England is worse than it was "even in the most corrupt days of mediæval Rome."

churches, one is ritualistic and one is evangelical. This I know to be the case in the town where I am writing, and in the neighbouring town of Bradford; and thus in the Church established by law, professedly protected "from diversities of opinions," and having Articles "for the establishing of consent touching true religion," vast differences prevail both in teaching and in ritual. The Prayer-book, as we have seen, is at variance—one part of it from another part. No man can be assured, from his connexion with the Church, of what the public teaching to which he has to listen shall be. Mr. Bennett and Mr. Bardsley, though in many things wide as the poles asunder, are both authorised teachers and priests, and under cover of ecclesiastical law, and the arrangements which patronage secures, one of these gentlemen may directly succeed the other in the same parish, and strive with his most earnest efforts to undo all that his predecessor has said and done. What one congregation has to accept as spiritual food from its spiritual teacher may, in the nearest congregation thereto, be denounced by its teacher, equally authorised, as malignant and deadly poison. So far as the Church established by law is concerned, both teachings come under one and the same high claim. The churchman has learned from the Articles which were framed to prevent "curious and unhappy differences," that in the Lord's Supper, for example, he eats bread and drinks wine, unchanged in substance. From his priest, after the consecration of the bread and the wine, he learns that he receives the real and objective body and blood of the Redeemer—a sacrifice being offered on the altar as often as the sacrament is repeated, by which sins are taken away, and spiritual life and peace are secured. He may be startled at the assumption: he may think it profanity; but it is profanity perpetrated by his legally authorised priest. Within the Church, and under the laws which place the priest in the position he occupies, there is no remedy. The only remedy is Disestablishment, which removes the Church from the commands and provisions of human law; but who is to plead for this remedy? The ignominious failure of law to secure uniformity is not to be mentioned. "Restrict patronage" is the cry. Give to the bishops a more free and less expensive right and means of controlling and preventing diversity. Any tinkering, any absurd expedient rather than disestablishment, the advocate of which must not be heard: all official influence must be denied him. Indeed, would the State but sufficiently stand by and help Holy Mother Church, he might possibly get, if he would not hold his peace, either the burial of a dog here, or banishment to some other mundane region![47]

[47] The *Rock*, of February 7th, 1873, in narrating facts, thus vividly sets forth

ıe scandal and wrong of private patronage and political ıtments in a professed Church of Christ, under which many

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ıracter of Church patronage.—
eneflce of Plaistow, near Brom-
nt, which is now vacant, is a
ample of the evils of the present
of patronage. The church was
few years ago by subscriptions
from the inhabitants, who felt
ed of church accommodation.
fore it could be consecrated, it
essary to provide an endowment
A clergyman came forward with
r of £1000 on condition that the
ge should be vested in him. The
was no sooner consecrated than
the patronage, making (accord-
local report) a clear £1500 by
nsaction. Since that time the
ge has repeatedly changed
and the incumbents have
l as frequently. Sometimes the
ners have had the highest
ns flaunted before them; and
nes they have been favoured
ıe other extreme. The conduct
incumbent was so questionable
mplaints were made to the arch-
and he resigned. The parishion-
l acutely the fact that it is
ıo raise money for church pur-
vhile the law allows their souls
ıffered with; and they complain
of the Church Building Com-
that allowed the patronage to be
in the way it was, and also of
bishop, who appears to interpose
rance to the change of incum-

Well, and does the *Rock* think
ver get rid of this sort of thing
he Establishment?

orking Man, in a *Paper* read
he presidency of the Bishop of
, said, "We Englishmen are
oth, and justly so, at the sale
odies of men; but what about
ls? Are they not often trucked
hands of men who are anything
or their custody by the present
?"

Bishop WILBERFORCE, at the Church Congress, Wolverhampton, is reported to characterise "as the most miserable kind of patronage, the buying and selling of the next presentation." "Talk of raising the public conscience," says he, "and the estimate of the public conscience, upon the responsibility of endeavouring to combine with that system which was to enable men to buy and sell the cure of souls! They seemed to be absolute contradictions." He believed the system of purchasing the presentation to livings, irrespective of the property to which he thought advowsons ought to be attached, to be a miserable and degraded system. Instead of agreeing with his friend [Lord Lyttleton] that it was not a matter of mercantile transaction, alas! his experience told him, that it was a matter of the most horrible mercantile transaction. There were in most dioceses persons who made profits out of the purchasing of livings. It was a most vicious and degrading system."

Archbishop TAIT.—"What a scandal, for instance, to take up a newspaper and find whole columns devoted to the advertisements of sale of livings, and to see the tone and language of some of the advertisements themselves." Well might his grace think private patronage to be "not one of the best modes of obtaining good and qualified men." He might have thought of it worse than this.

The Rev. C. M. PRESTON, Vicar of Warcop, said (in a speech at Barrow-in-Furness): "Our Low Church friends are wont to be very eloquent on the side of slavery. They cannot endure that a man's body can be bought and sold. They are quite right. But what say you to men's souls?—they are publicly put up to auction, and sold like sheep to the highest bidder. We want the layman to come forward and

curates and many of the clergy, who themselves, and whose kindred and friends belong not to the wealthy or the influential,

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protest against this fearful sin. It is due to his God, his religion, and himself, that he should manfully say he will not have his soul put up for auction at the will or for the benefit of any patron."

Archdeacon ALLEN (in Convocation, 1860) said: "Many patrons took less care to fill up a vacancy [in a living] than they would take if they were appointing a game-keeper."

Bishop MACKENZIE, at a recent sitting of the York Convocation, presented the following gravamen: "That great evils and public scandals existing in this province owing to the common sale of next presentations to livings, whereby a sacred trust is degraded into a matter of pecuniary profit, your reverend house is asked to promote such steps as may mitigate and, if possible, remove such evils and scandals now complained of." This document was signed Henry Nottingham, Bp. Suff., Geo. Anthony Denison, Archdeacon of Taunton, and by many other members of the Lower House, and taken to the Upper House as the gravamen of those whose signatures were attached.

The *Church Review* has seen in the protection of aggrieved parishioners "the introduction of the principle of congregationalism into the Church; but the choice seems to be between that and an amount of scandal and irritation which can scarce fail to help to Rome and infidelity." Without this it sees "no certainty that the views of Bishop Colenso, of Mr. Gorham, or of Dr. Rowland Wilson"—I should say, of Mr. Bennett also—"may not be propounded from any given pulpit in the country upon a change of incumbents." But "patronage has been so uniformly absurd, and for so great a length of time, that it is impossible to reform it. The only remedy remaining is to take it away from its present hands, and to let the Church itself be the disposer of it;" yes, of all that belongs to the Church.

The same paper of April 12th, 1867, adds: "The English system of Church patronage cannot but be felt to be a most glaring anomaly. What can be stranger than that the appointment of priests to take the charge of the undying souls of men should in this country be held as a matter of such small importance, that any one (Jew, Turk, infidel, or heretic) who can find money enough to purchase the advowson of a benefice (which is a property frequently disposed of by public auction), or who has in any other way happened to come into possession of it, may legally take upon himself the responsibility of nominating the people's pastor.

"This privilege is, moreover, conceded to all denominations of Dissenters in common with Church people, the former of whom do not scruple to make free use of their rights by giving the livings at their disposal to men whose religious opinions and teaching they know to be closely allied to their own. The Roman Catholic, on the other hand, is permitted to hold Church patronage, but not to exercise it. To an observant foreigner this state of things, to which we have by long use become inured, would present a complete puzzle, and must tend to convince him that the English are, as a nation, utterly indifferent to their own spiritual welfare. No doubt foreigners must be lost in amazement to conceive how a Church trammelled with so secular a fetter could have existed even as a religious body for the last 300 years, during which the present system of patronage has mainly sprung up.

Again, in the number for April 25th. —"As matters now stand, a mistaken appointment can never be rectified. The most unsuitable man may be selected for an office of the greatest

ong groaned, are scarcely paralleled in enormity through-
ıistendom, if we except the Romish sale of indulgences.

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ce, and then be found utterly
to the discharge of its func-
he only chance of removing
ıs to allure them by the offer
ber dignity; and so men are
s advanced from post to post
of their incompetence, the
evil being intensified at each
their removal, but its ill con-
s made to operate in a different
Otherwise the parish or the
ıust be left to go to waste. If
abent keeps within the bounds
ry decency, no one dreams of
g with his freehold interest in
fice. Souls may be lost—
en estranged — the work of
done; all this matters not;
o power which can compel the
rt to do more than certain
luties required by law: and
hurch has to contend with a
ntrammelled by such fetters.
ops sometimes complain of
n so indifferent to the spiritual
the people as to celebrate the
mmunion only three times a
he papers have recently told
dean and chapter so dead to
tual wants of the people in
hedral city as to refuse the
quent ministrations of the
life for which they crave: but
scandals there is no remedy.
ls are sacrificed to the priest:
ritual wants subordinated to
ral interests; and this not by
rch, but by the State — not
the clergy would have it so,
se Parliament will not allow
otherwise. The political, not
the spiritual, interests of the
demand that this should be

And whilst we should deeply
witness the clergy subjected to
ary power of their bishops, we
reatly rejoice to see some
or the improvement of Church
discipline, by which the incapable and the slothful might be removed from positions, the duties of which they will not, or cannot, discharge."

Writers in other papers, as in the *Clerical Journal* of March 28th, 1867, and in the *Morning Post* (both papers being well acquainted with Church matters), write: one of them—"God has entrusted half the offices in our Church to the class which is richest, most highly born, and best educated in our country; and they have seen nothing in them except private properties, and cared for nothing about them except their value in the market. And (greatest shame of all) our Parliament, heedless of everything except the selfish interests of rich men, has done all that could be done to extend and aggravate the evil. And now Nemesis is upon them, in the shape of victorious democracy. What that democracy, in its hour of triumph, may do to the Church, God only knows. But one thing is certain: it never can do anything worse than convert her offices into mere articles of merchandise, as the aristocracy has done."

Another paper, on a particular appointment: "We should like to know on what ground, besides being the brother of Lord P——, the Hon. and Rev. G—— H—— has been appointed to the deanery of H——. Instead of being the brother of a noble lord justly esteemed for many admirable qualities —if his name, instead of being H——, had been Jenkins or Jones, he might have been retired and respectable, and rural, to the end of his days; but he would never have been a dean. This appointment is the less excusable because, in order to make it, a number of men of undoubted merit have had to be passed over. It would be easy to make out a list of at least twenty men who have won a high character for learning or popular usefulness, or contributions

On this glaring scandal and iniquity, it is sufficient for us now to read its condemnation by bishops and priests and laymen;

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to literature, or service in the universities, any one of whom would have adorned the office which is to adorn Mr. H——."

The *Guardian*, after speaking on Cathedral chapters, says, "The patronage of the Lord Chancellor, of the crown, and of the bishops, if administered on less uniformly corrupt principles, is still anything but satisfactory." More recently (October, 1872, after quoting Mr. Cox, a churchwarden, as saying that out of 13,276 incumbencies in this country, 1375 were in the market "for sale or barter," it adds, "We so far agree with him as to believe that if the English Church does not exert itself to destroy so scandalous a traffic in holy things, the scandal will destroy the English Church. It is not only a great but a growing evil."

Bishop FRASER wished that patronage should be controlled to this extent, "that there should be some way by which scandalous or unprofitable clergymen might be more easily removed." Patronage "he deemed to be an evil generated by low conceptions of the ministerial office, and leading to all kinds of technical evasions, which were very demoralising, and though the traffic had grown up to be a recognised system among us, it was so pernicious in its influence that every well-wisher of the Church ought to desire its removal."—*Speech at Haltwhistle*, August 17, 1871.

Dr. MILLER speaks of the purchase of livings as "what he did not hesitate to call the accursed system—he used the word deliberately." Is the language too strong in application to a system which empowers a man, "whether moral or immoral," a patron, it may be, of horse-racing and prize-fighting, to select the clergyman of the parish? And because we advocate disestablishment, evangelical clergy and laity, with these abominations before their eyes, can speak of us harshly, unkindly, and contemptuously.

The Rev. C. P. MCCARTHY, of Cheltenham, no longer able conscientiously to remain in the Established Church, issues "A Plea for the Free Church of England," in which he says on the connection of the Church with the State, "that it has not in the New Testament any support, and is adverse to its whole spirit. It is upheld by a code of ecclesiastical laws so pernicious, as on the one hand to sustain the injustice of which I complain; and on the other so useless as to render episcopal authority when exercised against an immoral beneficed clergymen utterly nugatory, and only capable of being put in motion at a ruinous cost. To all this must be added the corrupt and iniquitous system of patronage, and the fact that the Protestantism of this country is being gradually undermined by the protection which the National Church affords to the Romanising priests within its pale, who, either in defiance of all episcopal jurisdiction, or under its guilty connivance, continue without let or hindrance to convert our National Churches into mass-houses! Surely all these are solemn considerations for the thousands of lay members of the State Church, who by their presence and piety sustain a system, from the management of which they are excluded, and which they are mainly instrumental in perpetuating. Were these thousands to come out in their strength and establish 'A Free Church of England,' the iniquitous ecclesiastical system would soon be hurled to the ground; and the Church of God in this country would be cleansed from one of its chief source of division and pollution, and emancipated from the thrall and bondage which render it the slave of earth, and the creature of the State." He also states (1869) how patronage is abused by the Dean and

is not sufficient for them to condemn it. They are called

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of Exeter. "During the first
of the chapter every year, the
draw lots for the various
of souls' within the patronage
body. The name of each living
on upon a slip of paper and
d in a box. The canons then
one after another, and if the
ntioned on the paper so drawn
vacant during that year, the
possessor of the prize in this
siastical lottery has the pat-
that living for the time being.
this disgraceful farce enacted
r to year."

thor of *No More Sole Patrons*,
in 1869, says, on the law and
ration of patronage then exist-
all these benefices the incum-
the legal monopoly of the
Church teaching in the parish
ot. None but he can legally
and teach Church doctrines
And this, whether he himself
nd preaches those doctrines or
e has a complete and legal
y; and can, and not unfre-
does, act as the occupant of a
'manger,' which has but little
to that of Bethlehem. In fact,
sometimes seem as if he were
a the parish, not to bring reli-
it, but rather to keep it out.
the lay patrons, who possess
ls of the whole number of
may be, and sometimes are,
eathens (naturalised), Infidels,
ists; and if so, their clerical
nents are not likely to be very
Their reverend appointees may
the standard, but one would
ori, expect it. This surely is
e pass for the Christian Scrip-
urch of England to have arrived
those to whom by law belongs
t of nominating fit men to
the high office of authorised
s and administrators of God's
rd and Sacraments in a parish,
and sometimes are, 'Jews,
Turks, Infidels, and Heretics;' on
whom, in one of our collects, we spe-
cially implore God to have mercy!
Yet, so it is.

"A *third* bad consequence of the pre-
sent law of patronage is the outrage on
religion and morality caused by the
traffic in livings. It is most astonishing
that Christian men should so long have
tolerated this crying abuse; it shows a
terrible deadness to what is right and
good, that this great cancer in the
Church should have been allowed to
exist and spread as it has done; it is
indeed a striking proof how Mammon
rules religion, when the cure of souls is
sold by auction for hard cash.

"The traffic in the 'cure of souls'
bears a strong resemblance to the traffic
in indulgences which so stirred the soul
of Luther. In each case spiritualities
are sold for money, and in each case
appeal is made to low, hard, and worldly
motives. For instance, we may see
advowsons described in advertisements
as 'in a good hunting country,' which
is a sure find for some ordained Nimrod;
or 'there is good shooting in the neigh-
bourhood,' which is put in to bag a
reverend gunner; or 'a celebrated
salmon and trout stream runs through
the parish.'"

The *Spectator* (December 7th, 1873)
says: "A man may be in the highest
degree qualified to do good work in the
Church, and unless he can find a patron,
or please a bishop, or interest a poli-
tician, may be left for half his life in a
situation in which five-sixths of his
value to the Church and to the world
may be entirely lost." "As patronage
is now exercised, it is nearly impossible
to cure this evil, which all men who
know the condition of the Church know
to be a very serious one. The Lord
Chancellor may be as conscientious as
he will in the distribution of his eccles-
astical patronage, but it is only 10 per
cent of the whole mass, and is not
specially valuable; while, as he cannot

upon to withdraw from all connection with such abominations, and to seek with others their demolition.[48]

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know the clergy as, for example, he knows the Bar, so he cannot be certain whether the members who apply to him are intriguing for friends or recommending merit. The lay patron knows his own circle, and no more; and, however self-denying he may be, he can hardly be expected to pass over the deserving who are his friends in favour of the more deserving whom he knows nothing about, or may feel to be personally distasteful." "The patronage of the bishops, colleges, and other ecclesiastical corporations, about 40 per cent of the whole, ought to be used to correct the errors or failures of lay patrons; but it is used, as a rule, after making some small allowance for nepotism, or for 'claims' such as those of chaplains and college fellows, to secure 'safe' men, with proclivities resembling those of the bishop himself. Within that boundary, no doubt, some of the bishops take a great deal of trouble; but they rarely step out of it, and have a very natural, but not praiseworthy, tendency to promote their own men—that is, to select for the best livings in their gift men who hold bishops' livings, rather than the most efficient men in the diocese. That gives them two bits of patronage instead of one."

[48] Bishop BURNET.—"Some sell the next advowson, which I know is said to be legal, though the incumbent lies at the point of death; others do not stick to buy and sell benefices when open and vacant, though this is declared to be sinning by law, parents often buy them for their children, and reckon that it is their portion: often the ecclesiastics themselves buy the next advowson, and lodge it with trustees for their own advantage. Where nothing of this traffic intervenes, patrons bestow benefices on their children or friends, without considering either their abilities or their merit, favour or kindred being the only thing that weighs with them. When all this is laid together, how great a part of the benefices of England are disposed of, if not simoniacally, yet at least unworthily, without regard to so sacred a trust as the care of souls."

Blackwood's Magazine has pictured patronage in the Church of England as darkly as any Dissenting publication I recollect to have read. In some things, but not in all, there is present improvement. Its words are: "The trusts of the Church are admitted to be, and are used as, patronage in the most vulgar and corrupt sense of the term, and the Minister of State who bestows them regularly does it to enrich his connexions, reward his adherents, or bribe his opponents." I believe better things of Mr. Gladstone. "Why is this man made a bishop? He has been tutor in one noble family, or he enjoys the patronage of some polluted female favourite of royalty, or he is the near relative of a minister, or at the nod of the premier, or he has been a traitor to the Church in a matter affecting her existence. Why is this man made a dean? He has married a relative of the Home Secretary, or he is a turncoat who has joined the enemies of the Church in the destruction of her securities, or it is necessary to preserve some powerful family from going into opposition. Why is this stripling invested with some important dignity in the Church? He is an illegitimate son of a member of the royal family, or he is the same to some nobleman, or he belongs to a family which, in consideration of it, will give the ministry a certain number of votes in Parliament. And why is this man endowed with a valuable benefice? He has potent interest, or it will prevent him from giving further opposition to measures for injuring the Church, or he has voted

The number of livings in the hands of the Lord Chancellor is less, in some others more, than when the Hon. and Rev. B. W. Noel gave

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a election for a ministerial candi- or his connexions have much elec- ering influence, or he is a political f the ministry. At the contest for niversity of Oxford which expelled obert Peel, it was generally asserted certain members of the ministry every effort to gain votes for him fers of Church preferment; or, in words, they used the property of Church as bribes to induce the y to support the assailant of her ities against the defender of them. the carrying of the Catholic ques- the preferments which fell on some e apostate bishops or their con- ns proved that these men had been ht with her own property, to turn acrilegious hands upon her. The al of what is called Church patron- n this manner, is not the exception the rule; it is not a matter of y, or one that escapes public vation, it is looked on as a thing rse; and so far has this monstrous been sanctioned by custom, that no one expects to see a vacancy in hurch filled according to merit, lling of it in the most profligate carcely provokes reprobation.

et us now look at those appoint- s in the Church which are not in ands of Government. A great er of livings are private property. hat principle are they disposed of? owners fill them without the least d for qualifications; they practi- give them to their relations while the womb or the cradle; and these ons enter into orders from no other n than to enjoy them as private es; or clergymen and others buy livings solely for private benefit. e appointment of curates, those osen who are cheapest, the least dable as rivals, and in consequence st disqualified. Care for the inter- the Church is out of the question.

"Thus in the general appointment of the functionaries of the Church, whether it rest with the Government or with individuals, qualification is disregarded.

"These are some of the inevitable consequences:—1. The office of clergyman is sought by the very last people who ought to receive it. However brainless or profligate a youth may be, he still must enter into holy orders, because his friends have property or interest in the Church; perhaps they select him for it, in preference to his brethren, because he happens to be the dunce of the family. 2. The system directly operates, not only to keep ability and piety at the lowest point amidst the clergy, but to render that portion of them which may be forced into orders useless to the Church. 3. The clergy and laity are separated from and arrayed against each other. The minister has no interest in conciliating, preserving, and increasing his flock; its favour cannot benefit, and its hostility cannot injure him. To give all this the most comprehensive powers of mischief, almost any man may, so far as concerns ability and character, gain admission into holy orders. A clergyman may be destitute of religious feeling, he may be grossly immoral, he may discharge his duties in the most incomplete manner, and lose his flock—he may do almost anything short of legal crime, and still he will neither forfeit his living nor draw on himself any punishment." (Nov., 1830.) Granted that there has been improvement in the morality of royalty and its immediate connexions since the accession of our honoured Queen to the throne—granted that this is an exposure of what the constitution permitted, which was written under poignant disappointment—this constitution is virtually unchanged in the mode of entrance into the Church, and in the laws for character therein permitted.

up his chaplaincy to the Queen, and, from being an Establishmentarian, became a Baptist minister—many of these having been legally sold and bought by public auction. At that time, quoting from McCulloch on Statistics, he said "The following is the distribution of patronage in this country. The crown presents to 952 benefices, archbishops and bishops to 1248, ecclesiastical corporations to 787, dignitaries to 1851, colleges to 721, and private patrons to 5096" (*Union*, &c., pp. 304, 305). The Lord Chancellor's Bill of 1863, called "The Augmentation of Benefices Act," transferred upwards of 400 livings from public to private patronage. On this Act, a correspondent of the *Clerical Journal*, December 10th, 1864, wrote: "What would be said if the governors of some of our hospitals were to sell the next appointment of house surgeon to the highest bidder? In such a case, the lives of the inmates would frequently be sacrificed to incompetency or negligence; whereas, in the other, it is the souls of men which are placed in jeopardy. The Lord Chancellor's Bill gives the highest sanction to this unjust and demoralising practice—demoralising both to clergy and laity." On the presentation of a minister by the patron to St. Saviour's Church, Croydon, in 1869, in opposition to a memorial from seven hundred attendants at the church, a correspondent of the *Church Review* wrote: "The State law prevents a congregation having a church at all without the leave of the incumbent of the geographical district. I think all Churchmen, of all schools, should agitate for a repeal of this law. We have, at least, three distinct denominations within the golden shackles of the Establishment. It is equally hard on any one of these to have to submit to the [to them] false teaching of one of the other denominations, and to join in a distasteful worship, or to stay at home. This is one of the galling sores which is making so many persons anxious for disestablishment." We have, at least, "three distinct denominations" established in England, and another in Scotland! Every one charging all the rest with false teaching, and every one approved by the State, and bound to it with "golden shackles!" The recommendation to purchase advowsons, which has been given by one of these denominations, is within the equal reach of the other denominations, and is an inefficient, contemptible, and condemnatory recommendation for diminishing the abominations of patronage. The way in which patronage

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The Ecclesiastical Commissioners, so blind to what is iniquitous, or so corrupt themselves, in 1871 advertise to be sold by tender the perpetual advowson, patronage, and right of presentation of St. Bride's church, Percey-street, Liverpool.

sometimes works is shewn in the Tregony Church Patronage case, and in many others.[49]

I am far from denying that a patron might, as the Duke of St. Alban's did on a vacancy in the living of Redbourne, offer to the parishioners the filling of the vacancy, believing that such a consultation of the laity would "immensely strengthen the hands, and materially increase the usefulness of the Church of England." And such disinterestedness might secure a grateful acknowledgment from parishioners of their "rare and unparalleled privilege." But such an arrangement, having in it nothing Divine and wise, and being rarely attainable, is but an infinitesimal mitigation of an unspeakable abomination.[50]

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[49] The Tregony Church Patronage case has been thus recorded.—"The Rev. Mr. Marshall, the patron of the rectory of Tregony with Cuby, Cornwall, presented to it in 1858 the Rev. Mr. Reid, whose 'letters' were not, in the opinion of the Bishop of Exeter, sufficiently countersigned by bishops, although they were duly signed by three beneficed clergymen to whom Mr. Reid was known. The Bishop of Exeter refused to institute him, and took no further notice of the matter, but at the close of six months claimed the living by reason of the lapse, and collated to it the Rev. J. H. C. Borwell, a curate of the diocese. The patron took proceedings against the bishop; and the Court of Common Pleas held that the bishop had no right to interfere with the patron's privilege: that what the bishop asked for in the way of testimonials he was not warranted in insisting upon, and that he improperly refused Mr. Reid institution. The case went to the House of Lords, and their lordships, acting upon the opinion of the judges, decided that the Court of Common Pleas was right. Mr. Reid has now, therefore, just been admitted to the living, after ten years' litigation; the patron having, after that long struggle, secured his legal right of presentation."

[50] The Rev. C. NEVILE, in a *Letter* to Mr. Gladstone (pp. 15, 16), says: "Our subscriptions and uniformity are rendered necessary, as Paley tells us, as protections against a minister who may be 'imposed' upon us by another person. This right of *imposition* has become a regular article of trade, which is *sanctioned*, *encouraged*, and *regulated* by the law of the land. A great philosopher has said that we are all the creatures of habit. We have been so long accustomed to this monstrous and unscriptural abuse, and our moral sense has become blunted to such a degree, that we are not alive to the sinfulness of it. Let us try to shake off this lethargy. Let us conceive our inspired teacher, St. Paul, to be taken into the auction room of Messrs. Farebrother, Clark, & Lye, or Messrs. Daniel Smith & Co., and let him hear a spirit merchant in Oxford street contending with a draper in Cheapside, pound by pound, for the absolute right of nominating an inexperienced youth of twenty-four years of age as a minister, to take the entire spiritual charge of 3000 or 4000 souls in Devonshire, Kent, or Northumberland, which had just been given to an infirm and aged man, for the express purpose of being able to sell 'with a prospect of immediate possession,' and so to produce the greatest possible price!" * * * I ask you, sir, to lay your hand upon your heart, and ask yourself what you suppose St. Paul himself would say to

Yet so enamoured of State legislation in religion are some of our pious Establishmentarians, that we who deny the right or the expediency of

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us. Would he be satisfied with that 'thrice-told tale,' that this desperate system was a 'necessary evil?' Would he not tell us that the New Testament knows nothing of 'necessary evils,' and that all evils must arise from our own sinfulness, our own ignorance, or our own indifference?"

The Rev. J. ACASTER says that private patronage "has become a crying evil. It produces a world of unprofitable drones, hinders the advancement of able and efficient ministers, diffuses over the church a painful spirit of secularity, and raises up more barriers to her improvement than, perhaps, any other single cause whatever."

Archbishop TAIT might have expressed himself more strongly, but he probably meant more, when, at Dover (1871), he said that "private patronage in the hands of a single individual was not one of the best modes of obtaining good and qualified men." The advertisements in papers convince more than the archbishop that many patrons are far from having a sense of sacred trust.

The Rev. C. BARTHOLOMEW (in 1867) says: "It is felt that a man may be a curate all his days, and though, perhaps, not distinguished, have done his duty to the best of his ability, yet meet with no fixed position at last; it is felt that neither by the episcopal nor capitular bodies, nor by the Government (the accumulated patronage of which approximates to 5000 benefices), is any fixed principle acted on; that either private or political interest, nepotism or favouritism, determines the great body of promotion, to which there are but rare exceptions; that in the struggle of life the young are suddenly raised, while the more advanced remain as they were; and that in the Church alone the truth of the great principle is not practically recognised, that 'the labourer is worthy of his hire.'

"I conceive there never existed, in any age, in any branch of the Church of Christ, such a total absence of all principle in the administration of its patronage and the allotment of its position as prevails in our own.

"Throughout the length and breadth of the land there is no attempt to suit the man to the place. This is the feature which comes out most strongly in Church arrangements, and existing to a degree which will find no parallel in the history of any age or branch of the Church of Christ. We see good, able men placed in positions in which they are incapable of being appreciated; we see others as good, but not as able, burdened with duties they are incapable of discharging; the Church, as a whole, presents a scene of most admired disorder, in which chance or accident seems to reign supreme, and the connection of a clergyman with his flock is too often nothing more than a fortuitous concourse of atoms."

Bishop FRASER, on the sale of Church livings, "a very patent and conspicuous evil in the Church of England," while he regarded the evil as much less mischievous, in fact, than it might be expected to prove, yet says, "but it was an evil which generated a low conception of the ministerial office, and one which generated all kinds of technical evasions, which were most demoralising. A patron could by law sell the next presentation to a benefice an hour before the death of the living incumbent, but he could not do so an hour afterwards. What plain man of common sense could understand or explain the distinction or its cause? The whole traffic in Church patronage was an evil, an abuse of a high and solemn trust, and hence, although it had grown up to be a recognised system amongst us, it was so pernicious in its influence that every true well-wisher of the Church

civil governors, as such, to *demand* the teaching of the Bible either to children or adults, are so blinded by uncharitableness and bigotry, that

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ought to desire its removal." In the earlier part of his speech at Halt-whistle, the bishop said that he was patron to that living, and added, "now it would doubtless have been thought that he had sold the patronage of the living for £3000 or £4000, and then paid the money to his own account at the bank. They would soon have said it was a bad thing, and a scandal on the bishop. Why? Because the bishop, the patron of the living, held a high and solemn trust; but if a lay patron were to sell a living, nothing whatever would be thought of it. Everybody must be more or less acquainted with those advertisements which appeared from time in the London and local newspapers. They were something after this style:—'For sale: a valuable living of so many hundred pounds a year. The incumbent is 74 years of age—every prospect, therefore, of immediate succession. The living is in a neighbourhood where there is abundance of good society, near a railway station; good shooting and fishing can be obtained, and several good packs of hounds hunt in the neighbourhood.' Now, he quite admitted that the advertisement was dressed up by a London auctioneer, who trafficked in such things, and that it was not the language of the vendor, but of his agent. There was no scandal in the Church of England that alienated more, and kept alienated, the great Nonconformist bodies from them—bodies whom it should be the desire of every Churchman to bring back to the fold—than the sight of such things as he had mentioned." I admit that we have now fewer fox-hunting, card-playing, drunken, or otherwise immoral clergymen, than we had fifty or more years ago; but the character of advertisements for the sales of next presentations indicates the belief of a low state of piety among the possessors of ecclesiastical livings. A correspondent of the *Church Times* has analysed 120 of these advertisements, 77 of which he classifies as offering the following advantages:

Best of excellent society...	30
Social advantages ...	2
Light or very light duty ...	8
Influential position ...	4
Country position	3
Desirable position... ...	5
Beautiful neighbourhood...	4
Attractive watering-place	3
Wealthy neighbourhood ...	6
Good fishing	2
Almost a sinecure... ...	1
Residence not required ...	2
Small population	4
Fashionable congregation	1
Very few poor	1
Unusual attractions ...	1

Bishop TEMPLE, at a meeting to promote Church Reform, after speaking in strong condemnation of the "sale of advowsons," of the solemn trust "involved in the appointment of a minister to be the spiritual superintendent of a parish," of "one bad effect of the present system" being "that it greatly lowered the tone of many of the clergy in reference to their sacred trust," added, that "one great evil at present was that men were sometimes forced on a parish who had not attained that high standard of holiness which was required in a Christian minister, and who ought not, in fact, to be ministers at all. He could hardly tell the meeting what he felt, when he had heard parishioners complaining that a clergyman who had been found guilty of drunkenness or some kind of immorality, and who had in consequence been suspended for a short time, had come back to the parish from which he had been temporarily ejected, again to assume the high place of spiritual instructor of the people."

even a Lord SHAFTESBURY can declare that "he was sorry to say that many Nonconformists were approaching a point where he could see no difference at all between them and the Papists, for they both declared that the Bible was a dangerous book." "They had been tainted by the alliance they had recently formed, and now they held the Bible to be a dangerous book" (1872). I believe this to be a scandalous libel on every one of those to whom his lordship refers. We believe the education of no child to be complete whose instruction has not been specific, dogmatic, and biblical, and that every child ought to be thus educated; but we deny that this is the province of the State. Because some of us have earnestly, but with less success than we have desired, sought to prevent the infliction upon us of a second religious and sectarian establishment worse than the first, are we, therefore, either Papists or Infidels? Were it a fact that we were already tainted by some alliance recently formed, what might we conclude or expect regarding Churchmen who from the beginning have been in alliance with the abominations of patronage, and with that of virtual transubstantiation, as the Committee of Privy Council have recently decided? Lord Shaftesbury and his evangelical brethren have taught all that I maintain on the scandal and iniquity of practices, on the error and popery of doctrines which none can deny to be legal in the Church of England. The unjust and uncalled-for extension of all this by Mr. Forster—I say uncalled-for, since no party was expecting such proposals from this political radical and, I had almost said, now ecclesiastical tory—has given us bitter disappointment, and called forth, as I think, our just complaints; while they who think it right to predominate over all other, young and old, would no doubt conscientiously have accepted more if it had been within their grasp. For myself, I cannot be satisfied unless Mr. Forster and Mr. Gladstone bring forth fruits meet for repentance, in making the Education Act more equitably compulsory, and presenting through School Boards in the thousands of our rural parishes—in some of which parishes the high aim is said to be to drive into the youthful brain a worse than godless catechism—a secular or unsectarian education so far as the circumstances of these parishes will permit, leaving the religious and most important part of the education to parents and others on whom it divinely devolves.

In speaking of our Church "by law established," and of its government, I forget not the existence of a Convocation of Canterbury and a Convocation of York, having both an Upper and a Lower House. The power of Convocation is, however, little more than a shadow or pretence, although during the year of grace 1872, the First Minister of State, for reasons best known to himself, has given the honour of a "royal licence"—an honour not granted during this or the previous century—to proceed to

even to consider the reformation of our incomparable Book of Prayer. Of what wedge this royal license is intended to be the I cannot say. These united Houses of Convocation neither conpresent more than a small part of the clergy, and include no part ty. When the Archbishop of Canterbury, in 1867, said to certain ists that he had "the satisfaction of informing them that Convoll be duly consulted upon the matters submitted to the royal on" on Ritualism, "before Parliament should make any enactpecting them," Lord Shaftesbury lost no time to ask for an on of this astounding statement; and he had the satisfaction of that the utterance was without the authorisation of her Majesty's ent. The Earl of Derby stated "that the legislation of Parliamot in the slightest degree dependent upon the deliberations of ion." The Bishop of London said that in a compilation of sand pages of statutes respecting the Church, only seven appear eceived the sanction of Convocation; and Lord Cranworth, "a nber of the House," assured them "that any binding efficacy was ven to a statute by any other authority than that of Queen, id Commons, was wholly untenable." [51]

ime has been when "reforms in the constitution of the Lower were proposed, that the organ of the Evangelicals could see d in its existence, except that "a safety valve has been provided High Churchmen who fancied they saw in Convocation a panacea

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ORD CHANCELLOR, when the Convocation were discussed se of Lords, in 1864, said, in ord HOUGHTON, "The sut the Crown is guarded by ls, which carefully enunciate —that the Crown is the foun- l jurisdiction, ecclesiastical al, as well as temporal, and shall presume to exercise diction, either directly or without the special warrant wn, and with an appeal to . * * * The enactment of enry VIII., c. 19, is, that the ll not presume to attempt, m, or put in use, any constiordinances or canons in their ms without the King's license Words could not more preaccurately define that all jurisdiction to be exercised by Convocation is to be under the power and authority of the Sovereign, and that without an express authority Convocation is prohibited from alleging or putting to use any ordinance or canon, that is, from passing any judgment, opinion or sentence. But the caution of the legislature did not even stop there. Not only did it require that Convocation must be put in motion by the Crown, but it said that no ordinances or sentences—nothing which Convocation might choose to pronounce—should have any validity until it had received the sanction of the Crown, and that if any attempt were made to give any force to them without that sanction, the parties so offending should incur the penalties of a *præmunire*."

for the manifold disorders of the Church." These assembled clergy may denounce the writings of a bishop as being infidel or atheistic; but they have no power to unfrock him, or to check the sale of his publications. Last year, the Lower House of Convocation of Canterbury met, but during a considerable part of the first morning, they could do no business, "in consequence of the non-arrival of the Queen's license;" while all business, when completed, fails to be binding till ratified by Edward Miall, Jacob Bright, and some less worthy members of the House of Commons.[83] Where is the record of an apostolic church, or any portion of the apostolic churches, laying recommendations before a sanhedrim, an emperor, or any political senate, and humbly deferring action until leave from such a tribunal is granted? Not the altering of a word in public prayer can take place without parliamentary permission. If the sudden death of the Sovereign were known to some priest immediately before public prayer, he would still be bound to pray for him as alive (just as he is bound to thank God for taking the wicked to Himself) till an authority recognised by Parliament, or a bishop or ordinary to whom obedience has been promised, had enjoined the alteration. Not Convocation, but the Sovereign and two Houses of Parliament, determine how many Lessons are to be read from the Apocrypha and how many from Scripture, and what shall be the entire character of public worship.[83] Let Evangelicals come out of the Establishment, and they may cease to write to the *Record* doleful laments of their treatment in Convocation.[84] Let dises-

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[83] *The Church and State Gazette*, a few years ago, referring to the Colonial Bishops' difficulty, said, "Mr. Cardwell has announced that the matter is to be brought before Parliament, and made the theme for the jokes and profanations of the Jews, Romanists, Whigs and Dissenters, of which that motley assembly is composed." Disestablishment is the way of release from the domination of both Houses of Parliament.

[83] It is disputed whether the Archbishops' commands relative to altered prayers have Parliamentary authority. They have at least Parliamentary connivance.

[84] A SUFFOLK CLERGYMAN has written: "I must honestly say that Evangelical Churchmen are just as bad in one way as extreme Ritualists are in another, for utter blindness to the signs of the times, and the rising storm that is soon to come. I know nothing that could be imagined comparable to the Canterbury Convocation. I seldom read a report of its debates without sorrow and dismay. I tremble for the Church, when its session begins, and the members commence their talk. I rejoice with exceeding great joy when its session closes, and silence is restored. The feeling increases on my mind every year that Convocation debates do great harm, for apparent ignorance of the public feeling of the country—for making serious tidings of trifles, and trifles of serious things—for obstinate determination never to say a word against Ritualism without saying something harsh and ungracious against Evangelicalism—for wasting precious time in worldly debates which end in nothing."

; take place, and there will be no need to wait for a movement
nal legislature, and the obtaining of a majority, or till the
boldly demanded the supplanting of some error by truth, of
ice by equity, of some iniquity by righteousness.

urch of England is also nominally regulated and governed by
ions and Canons Ecclesiastical," amounting to one hundred
ne. Some of these canons, not having been sanctioned by
, are not in practical force as ecclesiastical laws. They were
y the Convocation of Canterbury, and received the license of
1603. Some of them being sanctioned as well as referred to
ed Book of Common Prayer, have national sanction equal to that
te of the realm. They are, as a whole, though not unexception-
ument of the ignorance of a former age in regard to scriptural
d of the bigoted and persecuting spirit that then prevailed.
greater dishonour to the church of the present age, which,
ven giving a vote of censure and disavowal equal to a former
ption, rather hugs and clings to them as an insane prisoner
to fetters and a dungeon. [55] According to the canons, every
f the Prayer-book, of Bishops, and of the Royal Supremacy,

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[55] BATES, in *College Lectures*, "The canons of 1604 being
and forty-one, were col-
Bishop Bancroft a little
came Archbishop of Can-
of the *Articles, Injunctions*
al Acts, passed and pub-
reigns of Edward VI. and
articularly those put forth
s 1571 and 1597 * * *
n of Lord Hardwicke, they
to vigore bind the laity."
, of 1865, referring to at-
ve the twenty-ninth Canon
arliament, so that parents
be god-parents, wrote as
Everybody will be curious
' six years' attention to the
roduced no further attempt
and why the twenty-ninth
ould be selected as most
need of revision. The
e long been considered
he letter, and only obliga-
as the bishops choose to
n, and the courts to enforce
them. Custom, which makes laws, also annuls them; and custom prevails much in ecclesiastical affairs. If the letter and the express ordinances of the canons were to be held binding, it is impossible to say how far an attempted conformity would carry people, whatever their place in the ecclesiastical system. The original framers of the canons, as if they did not feel absolute confidence in either the power or the will of all the parties concerned in the due observance of them, took care to tie the rope well all round, insomuch that it is hard to name anybody, from the 'sidesman' to the sovereign, whom they did not try to make answerable. The courts have long relieved the laity of their responsibilities, if good Churchmen; and of their alarms, if not. But there are clergy who still think there is something in the name of a canon, and who are rather disposed to hug this terror than to accept a release, even at the hands of their bishops."

every Dissenter and every tolerator of Dissent, is to be excommunicated; and every court vested with ecclesiastical authority is held responsible for this excommunication. According to the canons, all manner of persons are bound to observe not only Sundays, but all the holy-days; there must be service in every church on Wednesday and Friday; all students in colleges must wear surplices on Sundays and holy-days; copes are to to be worn by celebrants in cathedrals and collegiate churches. The first canon is headed, "The King's Supremacy over the Church of England in Causes Ecclesiastical, to be maintained." The second says, "Whosoever shall hereafter affirm, that the King's Majesty hath not the same authority in Causes Ecclesiastical, that the godly Kings had amongst the Jews and Christian Emperors of the primitive Church; or impeach any part of his regal supremacy in the said causes restored to the Crown, and by the laws of this realm therein established, let him be excommunicated *ipso facto*, and not restored but only by the archbishop, after his repentance, and public revocation of those his wicked errors." The third records the same sentence on those who deny that the Church of England is "a true and apostolical Church." The fourth consigns to the same doom "impugners of the public worship of God" as established in the Church of England." The immediately following ones similarly sentence those who impugn any of the thirty-nine Articles, those who impugn "the Rites and Ceremonies established in the Church of England," or impugn "the government of the Church of England under His Majesty by Archbishops, Bishops, Deans, Archdeacons, and the rest that bear office;" or impugn "the form of Consecrating and Ordering Archbishops, Bishops, &c., in the Church of England." But I need not proceed.[86] Their character is manifest. Undoubtedly many Churchmen and some priests are ashamed of these silly and bigoted, if not also persecuting, canons. But a majority of those clergy with whom rests the power of rescinding or altering the canons not parliamentarily enacted, or of expressing by explicit and solemn vote their disapproval of them, either share in their detestable spirit, and thus "are not careful" to take away their reproach, or need but to be reminded of them, that they may remove from themselves the existing stigma. Notwithstanding the fact of estimable, pious, and devoted men among the clergy, these "Constitutions and Canons Ecclesiastical," are not opposed to the desire to exercise lordship over

[86] *The Clergyman's Assistant* from which I have been quoting, is dated 1828. Subsequent editions may possibly have been slightly altered. In this edition there is a digest of many of the statutes on ecclesiastical matters, to which also I have been indebted.

science, even unto dire persecution, if the State would permit it. The ghty and dominant spirit which they breathe, makes them a stinking our in the nostrils of all who are accustomed to "search the Scrip- es that they may ascertain and practice a divinely-approved discipline. e guilt of schism rests on the head of all abbetors of these canons, hough I would not denounce everything in all of them. Canon 10th, wever, says, "Whosoever shall hereafter affirm or maintain that there within this realm other meetings, assemblies, or congregations of the ng's born subjects, than such as by the laws of the land are held and owed, which may rightly challenge to themselves the name of true and ful churches; let him be excommunicated, and not restored, but by archbishop, after his repentance, and public revocation of such his ked errors." Canon 12th says, "Whosoever shall hereafter affirm at it is lawful for any sort of ministers and lay-persons, or of either of em, to join together, and make rules, orders, or constitutions in Causes clesiastical, without the King's authority, and shall submit themselves be ruled and governed by them; let them be excommunicated *ipso to*, and not be restored until they repent, and publicly revoke those eir Anabaptistical errors."

Were the civil establishment of religion not in itself sinful, the exist- e of these canons for the guidance of ecclesiastical causes, justify our proval of what the estimable JOHN HOWE said to Bishop Wilkins, that he was no more willing to exercise his ministry under such a system, an he would be to dwell in a house built on an insecure foundation." e same authority which commands us to mark and avoid those who ake divisions, commands us not to be partakers of other men's sins. o a church which has not repudiated these canons, we are desired eekly to bend our necks! Or, if we will not quietly allow its domination -yea, if we object to its *extension* by the Education Act of 1870, lieving its *existence* to be unscriptural and unrighteous, our godless es are such that we deserve not to exist! It may be some con- lation to know that in the ancient days of Ahab and Jezebel, as well the more recent days of Roman emperors, men have been deemed ublers of cities, teachers of strange doctrine, turners of the world side down, and unfit to live, on whom God has pronounced no ch judgment. Such wisdom, generosity, and godliness, are supposed some to characterise the constitution of the Church established by law, at the ecclesiastical reformers in this country two or three centuries o, in maturing so perfect a system, seem almost supernaturally inspired proceed just thus far and no further, so that dissent is a sin and dis- ace, the permission of which by the Church, in its astounding mercifuls- s, should melt every dissenting heart to penitence; or if a word is

said on disestablishment, nothing but spoliation and godlessness should ring in his ears, till he repents of his "wicked and Anabaptistical errors." But "allegiance which is tied by anathemas, and faith which rests on the fear to inquire, are, after all, of a questionable kind." Some of these one hundred and forty-one canons are a present guide in matters of ecclesiastical discipline and legal proceeding in the Anglican Church, and in some cases, it may be, of insult and tyranny toward Dissenters. They are by one dissenting writer called "bloodhounds of the Church, with their teeth drawn and the force extracted."

Ecclesiastical Courts, as constituted and worked in the Church of England for government, doctrine, and discipline, are a cumbersome, expensive, slow, uncertain, indifferent, unscriptural, anomalous, and scandalous arrangement—despised and condemned by every section in the Church, except the party in accordance with whose wishes and views they give a decision. Even then in some instances, as in the case of Mr. Bennett, the disgust with these courts is such that even an approved decision is ineffectual to hide the contempt and hate in which they are held. A body of men who are not necessarily members of the Established Church, elected by the sovereign to decide what is conformable or opposed to the Church's doctrine, ritual, and rubrical arrangements—whose office is civil as well as ecclesiastical—who, after deciding on a matter ecclesiastical, may next give a patent to some inventor, or a decision on the laws of navigation—are, under Parliament, the highest authority on what the Church may believe and practise. [87]

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[87] I read of "forty members of the Lower House" of Convocation presenting a petition in the form of a gravamen to the Upper House by the (then) Bishop of Oxford, April 20th, 1864, praying their lordships "to procure that the court of ultimate appeal may be so re-constituted as that the Church may be able, as in former times, to exercise her jurisdiction independently of the control of the secular courts."

Mr. H. SEYMOUR, M.P., in a letter to the *Times*, a few years ago, wrote: "It is notorious that the Ecclesiastical Courts are worse than the Court of Chancery was before the recent reforms. There is enormous delay, expense, and uncertainty in obtaining justice in the simplest cases."

The Churchman, in 1865, thus twitted the Evangelical party, and expressed its sense of what is right: "The Evangelical party are bound over to silence by the Gorham case; they must swallow the repudiation of the Bible, unless they can give up their objections to our Baptismal Services. They dare not, therefore, say a word against the Judicial Committee as a court of appeal. The High Church party are unsettled in their minds as to how far the relations of Church and State may be affected by a a re-modelling of the court of final appeal. They are timid in action because they do not see their way. But Mr. Gladstone's pamphlet, if they will read it, will enlighten them, and give them confidence. The true

nsidering the Constitution of the Church of England, we not only headship, its officers and their election, its ritual services, and consecrating and ordering, and its adoption of coercion in mem- nd support, but also the thirty-nine Articles of belief distinctly icularly narrated, to which every one entering into holy orders to declare his assent—his belief that the doctrine in them set ' agreeable to the Word of God." These Articles, along with ts of the Book of Common Prayer, and the Articles especially, led to effectually save the nation from Nonconformist schism and nd from Popish superstition and idolatry. [58] The Evangelicals in

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—Spiritual causes purely are d by spiritual men purely. this is to betray the inherent the Church, just so far as accept less than it. It to that at last."

GLISE CHURCH UNION, in ed a resolution, declaring tters spiritual and eccles as- rivy Council ought to hav otion. At the same time r a reform of that court.

RY CLARK, in a *Lecture*, at 1871), speaks of the injuries the Church by her bondage e; of her having no voice in n of her chief officers, the ing ordered to consecrate, penalties—such as forfeiture and imprisonment — being against the disobedient; Convocation as powerless. urch of England," says he only body in Christen- as no voice. "The Judicial of Privy Council, being a civil authority, occupy- with maritime, patent, civil matters, she cannot call On their (then) recent suspen- inister from the exercise of al duties, he remarks that, uch an unprecedented and exercise of power demands iate divorce from the tyranni- ion that enthrals her." The eneral recently called her "purely a temporal and political institution."

Dr. PUSEY, in a letter to the *Times*, December, 1868, complains "that the Judicial Committee, in their judgment in the Mackonochie case have not interpreted the rubric as to kneeling at the Holy Communion grammatically. Comparing the last with former judgments, where matters of doctrine were involved, Dr. Pusey thinks there is good ground for 'the world' to accuse the highest court of appeal of 'playing fast and loose'—'loose,' whenever it is the question of not allowing any matter of faith to be disbelieved; 'fast,' when it is the question of not allowing anything to be believed which popular prejudice disbelieves. 'If the union of Church and State,' the doctor adds, 'involves this ultimate laxity and more than rigidness in the construction of our formularies, involving the denial of true doctrine and the prohibition of practice which represents doctrine, it certainly will be the earnest desire and prayer of Churchmen that the precedent now being set as to the Irish Establishment may be speedily followed as to the English.'"

[58] Mr. ISAAC TAYLOR remarks on "'His Majesty's declaration,' prefixed to the Thirty-nine Articles.—It is surely not now too soon to blot from our national formularies expressions and sentiments proper enough to popery, but a scandal to Protestantism, and

the Established Church attach special importance to the Articles, some of them unnaturally interpreting or clearly perverting other parts of the Prayer-book to make them square with the Articles. I object not to Articles of faith if we must have an Established Church. I admit that in these Articles [59] there is much important truth. But I believe that in certain parts they accord not with Scripture, with themselves, or with other parts of the Book of Common Prayer. I object, moreover, to a demanded assent to, and implied approval of phraseology where I may not dissent from the intended idea. I believe that the Articles have received much more praise than they deserve; and in the present divided state of religious sentiment in England I regard the belief that all these Articles are agreeable to God's Word, as the condition of a lawful call publicly to teach and preach, to conduct Divine worship and administer the Divine ordinances, to be unjust and irrational. Let us briefly glance at some of them.

Article I. says that in the Godhead "there be three persons, of one substance," &c. I believe in the Deity of Father, Son, and Holy Spirit; but I have some objection to the words "three *persons*," and more strongly do I object to speaking of God's "*substance*." A demanded approval of this phraseology is unreasonable and unjust. The "persons" and "substance" of the Godhead are phrases we meet with not only in Articles to which the assent of all in "holy orders" is requisite, but in Creeds which every Churchman is expected to read, and if he reads, ought to understand and approve. The Rev. W. W. HARVEY, in explaining the Creeds, says (p. 592), "The term Person may be defined as intelligent substance subsisting in individual unity." I can conceive of individuals who have more than ordinary thoughtfulness and knowledge of Scripture, saying, All I know about the substance of God is, that God is a Spirit, and that a spirit has not flesh and bones. However justifiable the phraseology of the Articles and Creeds respecting the Godhead in works of controversy among the learned, it is utterly out of place in a work intended to have the assent of all Christians.

Article II. declares the Son to be "begotten from everlasting of the Father," and to be "of one substance with the Father." I strongly object to a demand that I should express this belief, either for admission to holy orders, or for any other purpose; although to its intended meaning, if I understood it, possibly I may not have the least objection.

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insulting to the feelings and practices of the times."

[59] These Articles are generally believed to have been originally forty-two, although Dr. LORIMER says they were forty-five. They are now by law thirty-nine.

Article III. demands the belief not only that "Christ died for us, and was buried;" but "ALSO," "that He went down into hell." This phraseology opposes our interpreting of hell as here meaning the grave. Christ's going down into hell is to be believed, in addition to the belief of His being buried. Nor does the phraseology accord with the idea of hell being used for *hades*, and meaning the invisible world, without respect to its being a state of torment or of happiness, but only with the idea that "hell," into which Christ went "down," here means the place of the damned.

Article V. teaches that "the Holy Ghost, proceeding from the Father and the Son, is of one substance, majesty, and glory with the Father and the Son, very and eternal God."

Article VI. teaches what are the Canonical Books of the Old and New Testament, and says that "Holy Scripture containeth all things necessary to salvation, so that whatsoever is not read therein, nor may be proved thereby, is not to be required of any man that it should be believed as an article of the faith, or be thought requisite or necessary to salvation." Is not the baptismal service an article of the Churchman's faith? Is not every priest required to assent to it as agreeable to the Word of God? Does he not promise that he will undeviatingly adhere to the prescribed form of baptising? In what part of Scripture do we find the authority through a sponsorial arrangement to administer an ordinance said by the Prayer-book to require as a qualification repentance and faith, to those who are incapable of either? What part of God's Word speaks of dipping all children said to be healthy, and of pouring water on children certified to be weakly? Or by what part of God's Word can this be proved to be the will of God? Is not baptism, as well as the Lord's Supper, said in the Prayer-book to be "generally necessary to salvation?" Does not the Prayer-book forbid, or earnestly dissuade from *private* baptism, and in public baptism *demand* sponsors? Does not every priest at every public baptism pray the "Almighty, everlasting God" to "sanctify this water to the mystical washing away of sin?" and invoke those present to pray that the child may have that "which by nature he cannot have?" Does not every one in "holy orders" promise to refuse Christian burial to every unbaptised child, and to say at every public baptism of infants, "It is certain by God's Word, that children which are baptised, dying before they commit actual sin, are undoubtedly saved?" How can any man with an enlightened and approving conscience assent both to the Articles and to the established baptismal formulary? Besides, while it is known that there have been in past ages—not to say that there are now—even in the Church of England, those who doubt the canonicity of some parts of these Scriptures (which, if rejected, would

leave Christianity intact), why should I be required to assent to what I know to be untrue—to say concerning these books, "of whose authority never was any doubt in the Church?" Is every deacon and priest on entering "holy orders" in utter darkness as to what has been written on the canonicity of the Epistle to the Hebrews, the second Epistle of Peter, the Epistle of James, the second and third Epistles of John, and the Revelation of John? And if he is subsequently enlightened, has this any moral connection with his continuing in a position into which he entered by confessing assent to error, and to which, while remaining, he is supposed still to assent? Is not Dr. Colenso a member and bishop of the Church of England? Were not the authors of certain *Essays and Reviews* members of the Established Church? Has any one of these gentlemen been excommunicated, unfrocked, or deprived for ever of the emoluments and honours of office by those who, describing some of them as infidels, have instituted against them legal proceedings? By assenting to the whole of this Article, is there no danger of being found at last among liars? I do not assent to the reading of any apocryphal book in public worship in occasional lieu of God's Word. Nor is the mention of the apocryphal books in the Prayer-book in accordance with the laws of the Church, unless the new Lectionary Act be simply permissive.[60]

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[60] The Rev. B. F. WESTCOTT, in his Preface to the *Bible in the Church*, pp. x, xi, says: "If I am not wholly wrong in interpreting the sure facts which I have recorded, they teach us that the formation of the collection of Holy Scriptures was—to use a term which ought never to be supposed even to veil the action of a present God—according to natural laws; that slowly, and with an ever-deepening conviction, the churches received, after trial, and in some cases after doubt and contradiction, the books which we now receive." At p. 86 a similar conviction is expressed in other words. At pp. 114, 115, he says that in the Muratorian Fragment on the Canon, "no mention is made of those Catholic Epistles which are attested by the earliest and most complete evidence, 1 John and 1 Peter. The Epistle of St. James, the Epistle to the Hebrews, and 2 Peter are also omitted." Speaking of the Old Latin version of the Bible habitually used by Tertullian, he says (p. 130), "It seems certain that the Epistle to the Hebrews, the Epistle of St. James, and 2 Peter did not form part of the version in its original form." Speaking of the Syriac Peshito (p. 132), he says, "The translations of the Epistle of Jude, 2 Peter, 2, 3 John, and the Apocalypse, which are given in the printed editions, were made at a later time, and have only partial acceptance in the Eastern churches." These statements, which all acquainted with ecclesiastical history believe, as I presume, to be facts, are in direct opposition to the latter part of Article VI. Mr. Westcott goes on to speak of "the partial reception of the disputed books of the New Testament." Instead of quoting what Mr. Westcott says respecting the canon of Origen and other Fathers, who mention books of our canon uncontroverted, and books disputed, I will refer the reader to pp. 136, 139, 141, 142, 152, 157, 158, 160, &c.

Article VIII. says, "The three Creeds, Nicene Creed, Athanasius's Creed, and that which is commonly called the Apostles' Creed, ought thoroughly to be received and believed: for they may be proved by most certain warrants of holy Scripture." The present requirement of this belief is scandalous and wicked. Where is the evidence that will prove that there is in reality such a thing in existence as the creed of St. Athanasius ?[81] There is a creed which has by many, and for a lengthened period, been attributed to Athanasius. Dean STANLEY, the son of a bishop, who can see varying and contradictory sentiments, *if* they be in an *Established* Church, almost as beautifully commingling as colours in the rainbow, not only denies the attributed authorship of this creed, but teaches that the creed itself is generally, if not universally, disbelieved by the clergy of our Established Church.[82] Such dissent is not only

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[81] ANGLICANUS, in the *Times* of Dec. 21st, 1871, concludes from the researches of Prof. C. A. Swainson and the Rev. E. S. Ffoulkes, that the Athanasian Creed was unknown up to the eighth century, and, consequently, to Athanasius himself."

The Rev. E. S. FFOULKES attributes the compilation of this creed to Paulinus, and that the forging was connived at [by a pupil of the Venerable Bede] for the purpose of promoting imperial views in the East."

[82] Dr. W. BATES says, "Some think that it was written by Athanasius when at Rome, about A.D. 340; others suppose that Vigilius, the African, composed it in Latin, about the end of the fifth century, and that it was afterwards adopted into the Greek Church. Dr. Waterland, that it was adopted into the English office of Prime not later than A.D. 880, and Hilary, Archbishop of Arles, about A.D. 430, composed it." —*College Lectures*, p. 368.

Dean STANLEY, in the *Continental Review* (April, 1872), says, "The whole voice of the English Episcopacy (by implication) have echoed the voice of the vast majority of the clergy and people of England—that the Athanasian Creed contains passages which, in their plain and literal sense, no one at the present day believes. The Cambridge Professors of Divinity have confirmed this declaration by their recommendation that these passages should be removed from the creed. The Oxford Professors have confirmed it (less distinctly, but not less powerfully) by recommending that a note should be added to the creed, explaining that these passages either do not mean what they are commonly supposed to mean, or else mean nothing at all." How does all this agree with that part of the Article which says of this creed and two others that they can be "proved by most certain warrants of holy Scripture?" Dean Stanley maintains that a liberal interpretation, one of general approval, is what has been understood; otherwise, most eminent bishops and others are by this creed sent to hell. He maintains, too, that all the freedom in regard to a belief in the Prayer-book, which used to be acknowledged, is now granted. In confirmation of this, he quotes from a speech of Mr. CHAS. BUXTON, in the House of Commons, when assent and consent to all and everything in the Book of Common Prayer was being changed. It would, I admit, be strange if the latter were more stringent than the former. But the liberty to put on words a different sense from their plain and intended import is, has been,

glaringly inconsistent with the oath of assent and consent to all and everything in the Book of Common Prayer which many have taken, but with the present declared and required assent, notwithstanding certain speeches in the House of Commons when present assent was being made legal.[68] If *general* approval, allowing of exceptional *disapproval*, had

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and will be, more dishonest than righteous. What can we think of its being said by a dignitary of the Church respecting a creed so particular, express, and emphatic as this, that "all men agree to understand these clauses in a modified and limited sense. There does not exist the man who would apply them quite literally to the person, at all events, of him who doubts or differs from some of the details of doctrine to which they are appended."

[68] Archbishops and bishops, with few exceptions, disapprove of this creed wholly or in part. To most the damnatory clauses are especially exceptionable. Some would allow an expulsion of this creed from the Prayer-book; others would retain it, to be read according to the discretion of the priest and its being pleasing or offensive to the people, or at occasional times. The Archbishop of Canterbury desires the disuse of its reading in public worship. The Bishop of Lincoln would allow of an explanatory rubric to calm the consciences of objectors. Clergymen in London have memorialised the Archbishop of Canterbury in favour of the removal of this creed from its present place.

Dr. ARNOLD said, "My wish is this, if it could be done, that the Athanasian Creed should be rejected altogether." — *Life and Correspondence*, vol. ii, p. 179.

Rev. T. DAVIS.—"What has been said on the baptismal service, applies equally to the Athanasian Creed."—*Common Sense*, &c., p. 12.

Archbishop TAIT said in Convocation: "We do not—there is not a soul in this room who does—nobody in the Church of England can take the damnatory clauses in the Athanasian Creed in their plain and literal sense." He has subsequently explained that he did not give countenance to a non-natural sense, but that the words being unapplicable to the heathen and others in similar circumstances, they were not to be understood in an absolute and unqualified sense.

The *Rock* says on this creed, "We hold it *ex animo*, in the terms of the Eighth Article. For we know in what sense its controverted terms are to be understood, and on what authority. But since that sense is not the obvious sense of the words as they now stand; since even Dr. Pusey, coming forward as their champion, has surrendered them entire; since the Primate of all England has told us that in the Upper House of Convocation those words are not believed, surely the time is come when the great body of Churchmen, who have no means of becoming experts in theology, may be relieved from the necessity of formally declaring that 'whosoever' does not believe them shall, 'without doubt,' perish everlastingly." On reading this, I again perused Article VIII., but found no enlightenment on this not "obvious" sense, and know no "authority" for interpretation but that which demands "the literal and grammatical sense."

Rev. J. EILAND.—"It is high time that something should be done to close for ever this hitherto inexhaustible source of evil to the Church of Christ. It is a dry, abstract, unapplied series of positions about the Trinity; a theory without an explicit reference to practical utility" (p. 165).

The *Church Times* speaks of this creed as pre-eminently "The Catholic

at, this *general* approval would have been expressed. The words ent, not the speeches of certain of the laity, define the character

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, at least the noblest of all ries in which it is enshrined; lemning the intimation of a rein which was commending ie two Archbishops, it adds just call on Dr. Tait to re- what he is trying to do. He * * to fling away a part of an faith in hopes of prolong- of the establishment.

VAUGHAN *(Revision of the 57)* says, No candidate for fice of the ministry ought to conscience hampered or his arbed by the inability to rally phrases which every of the Church, and every minister, for several cen- interpreted with a wide After all (p. 59), because it man's responsibility, "not luct only, but for his belief," cous creed is "worthy of its gst the documents of the aith."

. C. NEVILE says of "the Creed, the Visitation of the he Ordination" service—to f which in relation to the an testify, although it may be now general—"that the he clergy is in most cases them upon the express at they do not mean what to mean, and what they did mean in that church h we adopted them."—35.

AN said: "Our reception anasian Creed is another holding the infallibility of , as some of our divines n matters of saving faith." C. WHEATLEY, on the Book Prayer, whose work has nt into the hands of candi- dination, "for the ease and " of certain persons, says "that, however plain and agreeable to reason every verse in this creed may be, yet we are not required by the words of the creed to believe the whole on pain of damnation."

Bishop TOMLINE expresses his belief in the creed, but his regret at its adoption, "since the Gospel nowhere informs us what degree of error will exclude eternal happiness." He believes it to have been ascribed to Athanasius a hundred years after his death, "probably for the purpose of giving weight to it." He says, "I cannot but conceive it to be both unnecessary and presumptuous to say that 'except every one do keep them whole and undefiled, without doubt they shall perish everlastingly.'"

Dr. BURTON on this creed, says, "I see not that our Church directs to pronounce those persons excluded from salvation who reject any of her confessions."

Bishop BLOOMFIELD believed, on account of other language used, that the Church could "never intend to pronounce unqualified sentence of condemnation (or rather, to declare that sentence will be given) upon those who do not implicitly receive those minuter explanations of doctrine which she has herself laid down as fully and particularly as is necessary in her first five Articles." Thus, as Mr. N——— says, "The two great parties in the Church take opposite explanations to justify their subscription to this creed." If the *defence* is "fatal, what must" be the character "of an attack?"

The Rev. W. W. HARVEY says: "Both internal and external evidence, therefore, fully warrant the assertion, that this creed was not the work of Athanasius, but of some Latin writer." —*History and Theology of the Cross*, p. 542.

and limits of the assent. The assent given is to the Articles—yea, to the Book of Common Prayer—as agreeable to the Word of God; and the dissent of priests remaining in the Establishment has certainly the appearance of immorality.[64] How men with an approving conscience can utter this creed, or any other, and not believe it, is to me a mystery. Men worthy to be teachers of religion and morality ought to be men whom

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[64] The Rev. C. NEVILE says: "The private Christian is told that the *Scriptures* contain *things hard to be understood*; that he must not presume to draw his doctrine from his study of them; and he is referred to *primitive antiquity*, as a guide he is compelled to follow. He is *not* to trust his reason in reading his Bible, but he *is* to trust it in weighing the merits of the Council of Nice against the still more numerous Council of Ariminum. He is directed to follow *catholicity*, or *universality*, as an *infallible* interpreter, and at the *same time* a creed is enforced upon him which bears the name of a man who, it is boasted, *withstood the world* on the very points contained in this very creed. The mysterious doctrine of the Trinity, which is mercifully diffused, as it were, through the Scriptures, is in this famous creed concentrated into a form most difficult and startling to the human mind. Terms are used in it entirely of human invention, and to which our reason can attach no meaning as they are applied. In explanation of a doctrine professedly beyond our comprehension, we appear to enforce, as necessary to salvation, what are admitted to be, as Dr. Burton says in his defence of this creed, necessary deductions of our reason." "Hoadley and Watson, Paley and Arnold, who may indeed be called great lights of our Church, have all been accused of holding Socinian opinions, because they disapproved of one body of Christians denouncing everlasting damnation, *without doubt*, against another body, upon the faith of a creed not drawn up in Scripture terms, and to which no human being can attach any definite meaning."—*Analogy*, pp. 135-137.

Dr. C. J. VAUGHAN.—"After every explanation, after every palliation, after every gloss (save one of direct contradiction) that can be framed for it, there remains—or there re-appears—a diversity, a contrariety, I will dare to say, between certain clauses of the human hymn, 'Quicunque Vult,' and certain verses of the inspired Hymn of Charity." Dr. Vaughan "dares to say" "that the damnatory parts of the Athanasian Creed (if the Church of England is to stand) are themselves condemned." Yea, says Dr. Vaughan, "Some Christian ministers never read it, and many members of the congregation never join in it. Particular expressions in it have furnished the scoffer with his readiest weapons of attack." Yet Dr. Vaughan can give a recommendation more worthy of a Jesuit than of the Master of the Temple, that subscription to the whole Prayer-book may be given, and partly because "there is such a thing as a tacit repeal of words which may still be retained in our Formularies of Faith." Yet this book for the pew and family, circulated in our land by hundreds of thousands, teaches on baptismal regeneration and creeds as has been quoted. It would seem, however, that there is as much unanimity on the Athanasian Creed as on fasting, respecting which the Rev. T. DAVIS remarks that all the clergy have assented, but "to the observance of these days not one in a hundred pretends." Possibly the proportion has increased by the progress of the so-called revival.

nothing could bribe once to utter or assent to what they do not believe. The man is utterly unfit for really honourable society, who, not believing the damnatory clauses, still reads them, and declares that no one can be saved unless he believes them. His proper associates, be he a common priest or an archbishop, are those who swear in the street, and tell you they mean nothing by it—it is *only their way*. And were an Act passed allowing the omission to read this creed at the option of priest or people, it would be simply ridiculous—if not monstrous—if no alteration was made in the Article which says that the creed "ought thoroughly to be received and believed." It would make matters a few degrees worse than they are, were Parliament to enact that assent to the incomparable Book of Common Prayer means assent to *all* in it that each one approves. The desired union with Rome might then very soon be effected. And is not Lord SHAFTESBURY's proposal that the Athanasian Creed shall remain in the Prayer-book, to be read or not read at the clergyman's pleasure, a step in this direction? What is there that is not preferable to disestablishment?

Independently of authorship,[65] the *demand* of a belief in this creed by any mortal being or beings, from any other, as a qualification for public religious teaching is outrageously unjust and sinful. The so-called 'Creed of Saint Athanasius" thus begins: "Whosoever will be saved, before all things it is necessary that he hold the Catholic Faith. Which Faith except every one do keep whole and undefiled, without doubt he shall perish everlastingly. And the Catholic Faith is this: That we worship one God in Trinity, and Trinity in Unity; neither confounding the Persons, nor dividing the Substance. For there is one Person of the Father, another of the Son, and another of the Holy Ghost." Does apostolic teaching, as recorded by the Spirit of inspiration, teach that his faith "before all things" is necessary, inasmuch as without it we shall without doubt perish everlastingly? A person may believe in the Trinity of the Godhead without quite approving of "three *persons*" being spoken of, and while holding in contempt language on "dividing the substance" of the Godhead. I read not in Scripture respecting the

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[65] *The Spectator* (July, 1872) mentions that the Bishop of Gloucester and Bristol has met with a manuscript of his creed, containing the damnatory clause, in the library of Utrecht, which he supposes to be as early as the seventh century; that Canon SWAINSON regards it as not so early. While the *Spectator* says, "The Right Rev. bench would, we fear, almost prefer to be damned under a creed as old as the seventh century to being saved under one of later date," while "the world in general is not so obsequious to dates," I would say, To the Divine law, and to that only testimony.

substance of the Deity. The nearest approximation, so far as I know, is that "God is a Spirit." Respecting the substance of the Divine Spirit, of angelic or human spirit, what have we in the Divine record beyond the negative declaration that "a spirit hath not flesh and bones?"[66] Yet all that in this creed is asserted concerning Jesus Christ as "of the substance of the Father, begotten before all worlds," and concerning the eternity of future rewards and punishments, is to be believed and kept wholly and entire, or we must perish everlastingly. I believe in the eternity of future rewards and punishments; but I cannot unchristianise a man who doubts or disbelieves the eternity of the latter, while giving every other evidence of possessing vital Christianity. Nor do I believe that all the Anglican priesthood really embrace this part of the creed. The authors of the Seven Essays and Reviews belonged to the Church established by law, equally with Prof. Birks and Dr. Pusey. And this "Athanasius's Creed," according to Article VIII., "ought thoroughly to be received and believed, for" both this and two other mentioned creeds "may be proved by most certain warrants of holy Scripture!" Our legislators have enacted that this abstruse creed on an inexplicable subject shall be repeated "by the minister and people standing;" not merely by men whom church governors have deemed sufficiently learned to give instruction to others, but by every man and woman, however illiterate! And such has been the hue and cry among Ritualists in favour of retaining this creed, and not altering its position, or allowing choice in regard to its use, as to remind one of the popish declaration that heresy is "the very worst form of sin," and consequently that supposed heresy is worse than falsehood, dishonesty, or impurity.

The Apostles' Creed (so-called), it is said, "ought thoroughly to be received and believed," for it "may be proved by most certain warrants of holy Scripture." In this creed we have the expressed belief concerning Jesus Christ, that He "was crucified, dead, and buried, He descended into hell," &c. A similar belief is expressed in Article III. Descent into hell, mentioned after Christ's death and burial, most naturally—if not necessarily and exclusively—conveys the idea, which was intended by a similar popish belief from which is taken, of descent into the place of the damned. Is it right or rational that I or any man, for any purpose, under any circumstance, should be required to believe this popish portion

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[66] Spirit is a word commonly used to designate that which is opposed to matter or substance.

ief in purgatory?[67] Further, in this creed we have, "I believe in the Ghost, the Holy Catholic Church," &c. What is meant by the

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. J. RILAND.—"I utter a long-ed astonishment, that this in-deficient, and ill-assorted of the gospel, could ever have med on the universal Church he abused name of 'The ' Creed.' It contains a deep n the two great fundamental of revelation—Original sin, Atonement."

HINDS.—"The descent into certainly not one of the articles of the creed; and d, was first employed only as alent expression for the term which was omitted. It was ds, however, adopted to denote g distinct from it, as both the later creeds; or, what is obable, the ejected term was now replaced, and this less retained, because it con-e expression of a doctrine fre-set forth in the early Fathers ition to the Gnostic heretics." the clause concerning the was first made use of, the point expressed was simply belief in Church.'"—*History*, &c., pp.

W. W. HARVEY, in his *History logy of the Three Creeds*, says, icle of the Descent into Hell inserted in the creed until before the time of Ruffinus," it "in the fourth century a formal expression of the faith in the Western Church. ern made no further addition sed, after the Council of Con-le had given a fuller develop-he Nicene formulary of faith" p. 321, 332). He unworthily this clause, maintaining the of the sentiment from the of Christianity, and saying, death, the body returns to nd, therefore, the soul also, by every nation that has believed in its continued existence after separation from the body, has been considered to 'descend' into 'the lower parts of the earth'" (p. 332)! Mr. Harvey says, at p. 676, that "the descent into hell could only apply to the true human soul of Christ; when severed from the body by death, it was reduced to exactly the same state as that which marks the existence of every other soul of man between death and judgment." If the explanation of this were that hell means not the place of the damned, but the world hid from present view, an explanation which is not given by those who originated or now use the creed, we should have little objection. We believe that Christ entered the place of departed spirits—which in Scripture is called Hades, or the invisible world—of which Peter speaks, Acts ii., 25-28. We reject, however, the imaginations of the Fathers, which Mr. Harvey quotes and rejects; and we equally reject his imagination on the matter. We maintain, in opposition to him (without following all his remarks), that the words of David, quoted by Peter, give no countenance to the idea that Christ descended *ad inferos*, an expression by which, as explained by Papists, is meant the abode of the spirits condemned. Neither David's words, as employed by Peter, nor any other words in Holy Writ, justify such a belief as essential to an admission to "holy orders." Mr. Harvey's notion that the departed spirits of saints and sinners have "no local separation," but "may be allowed to continue together as on earth" (p. 346), until the day of judgment, is contradicted by our Saviour's teaching in the parable of the rich man and Lazarus (Luke xvi.), and by what He said of Himself and the penitent malefactor, as He hung on the cross (Luke xxiii.,

Holy Catholic Church? I find the Church of England to be by some thus regarded; but I read also of a "Library of the Fathers of the Holy Church Anterior to the Division of the East and West," edited by Dr. Pusey and others. I find that an increasing number of Anglican priests, on the authority of a bishop, or of more than one, speak of "the Anglican Branch of the Catholic and Apostolic Church." What is meant by the Holy Catholic Church, in which a child must believe before Confirmation, and which "may be proved by most certain warrants of Holy Scripture?" This creed is deemed almost a miracle of simplicity by learned Anglicans who, in no measured terms, denounce the Athanasian Creed. This creed is believed in substance—perhaps not in its very words—to have come down from the apostles themselves. The sainted KEBLE thought that the deposit of which Paul speaks as committed to Timothy, was the creed of those days, "the rules and doctrines which make up the charter of Christ's kingdom!" Whether I am awake or dreaming, I see neither evidence nor probability that Paul referred to a written creed, but only that he referred to the fundamental and glorious truths of Christianity which Timothy had embraced. No extant creed can claim apostolic origin. I do not say that no creed is consistent with apostolic sentiments. But of the existence in apostolic times of any set form of words as a creed distinctive of Christianity, there is no evidence. The utterance by the baptiser of the words Father, Son, and Holy Spirit, imply belief in Father, Son, and Holy Spirit, on the part of the baptiser and the baptised. The apostle Peter may refer to questions and answers on fundamental and elementary truths at baptism; but I know not that even the so-called Apostles' Creed has any "demonstrable antiquity higher than the end of the fourth century or the beginning of the fifth." It is mentioned, says Dr. W. L. ALEXANDER, for the first time in one of the writings of Ruffinus, presbyter at Aquileia, who died somewhere about the year 410; and though he tells the story of its having been prepared by the apostles at Jerusalem, before they separated to preach the gospel in different churches, yet he at the same time adduces this not as his own conviction." The early Fathers make no mention of such a creed. Can the Church of England, with its Priests, its diocesan Lord Bishops, its

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43). Tons of extracts from uninspired writings are not the weight of a feather against the Oracles of God.

The Rev. C. WHEATLEY admits want of proof that this creed was drawn up by the apostles, and admits that some parts—as "the *descent into hell*, the *communion of saints*, and *the life everlasting*, were not added till some time after, in opposition to some gross errors and heresies that had sprung up in the Church."—*On the Book of Common Prayer*, p. 146.

Archiepiscopal dignitaries, its supreme earthly head in an hereditary sovereign, and its Sponsorial Infant Baptism, &c., be a Holy Apostolic Church, or any branch thereof?

The Nicene Creed, uttered at the Communion Service, declares the belief that Christ was "begotten of His Father before all worlds," and is "of one substance with the Father;" the belief in "one Catholic and Apostolic Church," in "one baptism for the remission of sins," &c. To the last I object, because it puts asunder what God has joined together. I read in God's word, "He that believeth and is baptised shall be saved," which promises salvation to the baptised believer. I read, "Repent and be baptised every one of you in the name of Jesus Christ for the remission of sins," &c., which assures the remission of sins to every one who repents and is baptised in the name of Jesus Christ. The same repentance and faith accompanying baptism I believe to be *necessarily* implied where I read, "Arise, and be baptised, and wash away thy sins, calling on the name of the Lord." These words unite with baptism a calling on the name of the Lord, and unite this calling on the name of the Lord with the washing away of sin; which blessing is figuratively set forth in the act of baptism. But were we to understand the words as meaning a literal forgiveness in baptism, we must confine this blessing and this act to those who, after the example of believing Saul, unite with baptism a calling on the name of the Lord. Nor do I know any Scripture which opposes these, or which teaches "one baptism for the remission of sins." I know but too well where the Book of Common Prayer elsewhere teaches this. What is meant by "one Catholic and Apostolic Church" I dare not affirm; but I believe not that the Church of England as established by law is either Catholic or Apostolic; and the right of any one to demand from me a belief respecting Christ as expressed in this creed I deny, although I may agree with much that is in this creed, and with many who of the whole have expressed their approval. Moreover, of all that is expressed in these three creeds, the belief is required that "it can be proved by most certain warrants of Holy Scripture!" The man that so says I regard as deceived or a deceiver. The former I prefer, although in its mildest sense it may include the latter.

Article IX., on Original or Birth Sin, affirms that this "deserves God's wrath and damnation." The Article says, moreover, that this "infection of nature doth remain, yea, in them that are regenerated." Yet, according to the Prayer-book, baptism in infancy takes away original sin at the same time that it regenerates. Can either High Churchmen or Low Churchmen believe in both this Article and in baptismal regeneration? But, passing this, do they believe, and do they require, that every one who enters holy orders should declare

his belief that infants, though unbaptised, "deserve God's wrath and damnation?" [68]

Article XI., which teaches, "that we are justified by faith only, is a most wholesome doctrine," I am unable to reconcile with the Baptismal Service, which teaches that in and by baptism an infant is made "a member of Christ, the child of God, and an inheritor of the kingdom of heaven." That this condition is one of justification there is no reason to doubt.

Article XVII. professes a belief of Divine purpose "by His counsel *secret* to us." I believe in all that God has revealed, whether respecting Himself, or man's duty, privilege, and destiny; but I have no acquaintance with God's "*secret*" counsel. To the doctrine of predestination, as expounded in this Article, it is certain that all cannot intelligently and honestly assent; and no man has a right to demand belief of what he calls a Divine "secret." [69]

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[68] Bishop FRASER, in consecrating a church, called "the Church of the Holy Innocents," expressed his belief in the orthodoxy of the designation; but added, "If it was, as had been asserted, contrary to the doctrine of Article IX., that Article must take care of itself, for it was not contrary to the teaching of the Lord Jesus Christ, nor of His apostle Paul." I blame not the bishop for doing what he believes to accord with the law of the Established Church; but for giving encouragement to Churchmen to disobey an Article if the Article is believed to be opposed to Scripture. If persons cannot abide by their engagement, they ought, I think, to seek an honourable release—to secede, and not remain to be covenant-breakers. What would become of masters, if all servants, instead of abiding by their engagements, retained their posts resolved to do what was right in their own eyes?

[69] On PALMER'S assertion in his Compendious Ecclesiastical History, that many of the clergymen who petitioned Parliament in 1772, "were *secret* disbelievers in some of the Christian doctrines," I have read: "If their disbelief was secret who could know it? If it was not known, who dare assume it?" (NEVILE'S *Annotations*, p. 125). Again, at pp. 114-116, Mr. Nevile says, "Our Prayer-book was composed at a period when two great principles were struggling with each other in the minds of men—Church authority, and the right of private judgment, as they are usually expressed. The result was inevitable—inconsistency and compromise. Each party endeavoured to keep as much and give up as little as possible, of which the present controversies in the Church afford the most remarkable evidence. In the disputes which have arisen as to the doctrine really contained in the Book of Common Prayer, we can plainly see that those parts of our Articles and Services which are considered blemishes and imperfections by one section of the Church, are regarded as precious relics of better times by the other. The hand of power has supported them, timidity or indifference may allow them to remain; but they can never bear free investigation or inquiry." "We will not insist on the suspicion which has been thrown on this portion of Article XX." [*The*

rticle XIX., which describes "the visible Church of Christ" as "a egation of faithful men, in the which the pure word of God is hed, and the sacraments be duly ministered according to Christ's unce in all those things that of necessity are requisite to the same, Church of Jerusalem, Alexandria," &c., I am unable to reconcile the phrase or fact of "The Church of England," which seems rather archy independent of any congregation of believers.

rticle XX. teaches that, with expressed qualifications, "the Church power to decree rites and ceremonies, and authority in controversies ih." I believe not in the Church's possession of this power and rity, even within the specified limitations. I have read that the on the Church's power to decree rites and ceremonies was not osed or agreed to by the Convocation of 1562, and was not con- l by the Act of Parliament in 1571; but that after this year "the l clause first appeared." [70]

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hath authority in controversies h.] "The laboured attempts to ile it with Article VI. too clearly that the same mind never con-, the same principle never could istated them both."

he Rev. C. NEVILE asks, "Who ut the highest dignitaries can make others understand what m Article means by *the Church uthority in matters of faith*? is the real authority here asserted, hat is 'The Church' where such ity is vested? The subject has forced upon us, it has been ex- d theoretically by as great an of zeal, learning, piety and as ever were employed in the time, and what has been the ? In the short space of ten or years, above one hundred minis- ? our Church have abandoned her in despair, and taken refuge in mman Catholic faith. The most the most learned, and the most of those who profess to explain, end, and enforce this authority, embraced a creed which shatters isces, and denounces as heretics ose who venture to uphold it. r great party, perhaps equal in quality above alluded to, satisfy their minds by moving in an opposite direction, by diminishing the amount of this authority till it offers no practical obstacle to the right of private judgment. * * * What is Church authority as proposed by any member of the Established Church? Is it the decision of the first four General Councils? By what right, by what power, upon what grounds are the first four General Councils to be taken? The description implies that *other* General Councils have been held. What authority can be conceded to these four which does not attach to succeeding Councils? Primitive antiquity has been laid down as the basis of Church authority to correct her subsequent decisions. What is primitive antiquity? Where rests the right or the power to separate the pure from the impure ages of the Church? The Reformation has been taken as the foundation of our Church. When did this Reformation take place? Who were our Reformers whose sentiments are constantly appealed to? Were they the bishops who, in the time of Henry VIII., contented themselves with 'simply denying the undue authority of the Bishop of Rome' according to Dr. Pusey? or those who I fear we may say, as simply recorded the

In demanding religious equality, the right of private judgment, and the fullest liberty of conscience, so that every man may be "fully per-

dictates of the State in the reign of Elizabeth? When the Crown appointed the bishops at pleasure, how can any of their decisions be depended upon as *the authority of the Church?* When every succeeding decision on doctrinal points differed from the preceding one, by which are we to be bound? Assuming Cranmer to be the great mover in the mighty change which at this time took place in the National Faith, are his early or his late opinions to be our guide? Supposing for a moment that these difficulties were overcome, how is the authority of any national Church to be deduced? If indeed all Christian bishops are the successors of the apostles, how can an insignificant fraction of them be justified in changing the doctrines of a portion of the Church, distinguished by mere geographical position, or happening to be under a different civil government?" (*Analogy*, &c., pp. 6-9). This Article aids popery or infidelity; for in the confusion a candid honest man will almost dare to say that the Church in our realm, having this authority, is above either Queen, Lords, or Commons.

Mr. I. TAYLOR thus speaks of the enactment and tantalising and wicked character of this Article: "The nation was solemnly told that, although the Church had power to decree rites and ceremonies, and, had authority in controversies of faith, nevertheless 'it was not lawful for the Church to ordain anything that is contrary to God's Word written, neither so to expound one place of Scripture that it be repugnant to another.' Who, then, was to decide between Scripture and the Church; or what mediate power was to satisfy the minds of those who much suspect such and such things to be unlawfully ordained? Was the Church to be the arbitress in her own cause? This were absurd. But were the people to judge for themselves? So one might fairly have supposed from this announcement of the limitation of Church authority, and from the implied meaning of the authoritative diffusion of the Scriptures in the vernacular tongue, and from the appeals made to them from their new teachers. Yet this would not be when 'THE LEAST DIFFERENCE' from the Articles of religion was strictly prohibited, when 'any varying or departing in the least degree' therefrom was not to be 'endured;' when, moreover, it was enjoined that 'all curious search' concerning the meaning of the Articles should be 'laid aside;' and when, in point of fact, the heaviest penalties were inflicted upon those who ventured to dissent. It was then 'His Majesty,' or 'Her Majesty,' alone, who was arbiter of truth, and sovereign Lord, as well of the souls and consciences, as of the lives and goods of the people." "To bring the minds of the people under the most intense religious excitement, wittingly to inflame them, and to inform them, to urge them, in thunders of eloquence, to think for themselves, to open upon their consciences all the powers of the future world: to tell them they were to stand singly at the bar of God, as responsible individually for their opinions and practices in religion, and then, after completing this mighty preparation, to prohibit, upon pain of death or imprisonment, the 'least difference or varying of belief,' and 'all curious search concerning doctrines,' and actually to sustain these prohibitions with the sword, the brand, the pillory, and the rack—this was indeed an intensity of malice never before matched upon earth." I admit an improvement in our Constitution since the overthrow of the Stuart dynasty, and admire the intelligence and probity of

in his own mind;" and in maintaining the supreme and sole
ty and entire sufficiency of inspired writ, we forbid not that any
nould hear teaching, read a commentary, or listen to suggestions,
written, which able and learned men may afford him. We earn-
eprecate and emphatically condemn the idea that to any mortal he
sten, but not reason and decide for himself; and that those who
their own convictions, should be represented as setting up their
ivate judgment against the authority of the Church, which ought
o them the voice of God. And we wish every one that has assented
Article to brave the storm of abandoning the Church in which they
ve been born and nurtured, as well as may have ministered. I
that Canon Ryle is liable to prosecution in the Ecclesiastical
for those Sermons and Tracts in which he teaches to believe
g but what accords with the Bible, to do nothing for which there is
'Thus saith the Lord" for its authority. To say nothing of the Bap-
and Sponsorial Service established by law, to say nothing of the
ion of Scripture as containing all things necessary to salvation, the
Article on power to decree rites and ceremonies, and on authority
roversies of faith, requires the consistent Churchman to accept no
ceremony which is not in the word of God *or authorised by the
as Scriptural*, and to believe no doctrine which the Established
has not pronounced to accord with the Oracles of God. The
-book does not teach that the Bible is the sole authority and rule
loctrine and practice, and that every one must be fully persuaded
own mind.

ticle XXI. says, "General Councils may not be gathered together
t the commandment and will of princes." To this I give an

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hat share in now holding the
f government, but the quoted
re still a part of the Book of
n Prayer. Still, says Mr. T.,
g of the Church, there are
than a few whose inferiority of
anding, and whose perversity
it, lead them to blowing the
of Church pride and cruelty.
, therefore, is not extinguished;
; only are the smouldering fumes
present annoyance, but they
ouble our feeling of security;
impossible to say what accident
t puff them into a flame. It
indeed, be satisfactory if the
, in a formal manner, were to
step forth before the world, disclaiming, in so many words, the maxims of intolerance; and, as an indication of sincerity, were to expunge every offensive phrase by which her formularies are still blackened." "If religious liberty is actually to be enjoyed within these kingdoms, not a phrase must remain among the offices, or the declarations, or Articles of the Church, which either openly insults that liberty, or which bears an ambiguous interpretation with respect to it." "As the Church still fans its obsolete bigotry, so does Dissent fan its resentments." —*Spiritual Despotism*, pp. 360-365.

explicit denial, unless it means merely what certainly it does not, that such is the present law of the Church of England. On the right of princes to call or forbid a Church Council, God's Word records not a syllable. Why should any moan respecting defunct councils or convocations who have given assent to this Article? Further, while this Article rightly teaches that General Councils "may err, and sometimes have erred, even in things pertaining to God," it concludes with saying that "things ordained by them as necessary to salvation have neither strength nor authority, unless it may be declared that they be taken out of Holy Scripture." What is the difference in the binding character of their decrees, whether on matters necessary to salvation or not? Why is the clause, "things necessary to salvation," here introduced? And what amount of liberty from the decrees of General Councils does the last qualifying assertion contain, "unless it may be declared that they be taken out of Holy Scripture?" What is there that Fathers, Bishops, Priests, Popes, and Councils have not declared to "be taken out of Holy Scripture?" Some of the early Councils were not unlike battle-fields, only with less honour and morality. Councils have been opposed to Councils as Popes to Popes. The first General Council was called by Constantine, at which the unbaptised sovereign presided. Under Constantine, the conflict between Athanasius and Arius is decided in favour of the former. Another Council condemned Athanasius. Under Constantine II. Athanasius was restored. Under Constantius Athanasius was expelled. He fled to Rome; and Julius called a Council, which acknowledged him. The history of Councils is to a great extent a history of contending theological factions; and in the fifth century, says a Church historian, "to be established in a diocese cost more lives than the conquest of a province." Without believing this to be universal, the history of Councils as well as of certain Popes and Bishops and professing Christians of lower rank, partly in the third and fourth, but especially in some subsequent centuries, is one at which not Christianity, but even humanity might blush. Disputing the sole right of princes to call a General Council, we deny to any Council, however called or constituted, a right in opposition to God's decree, "Let every man be fully persuaded in his own mind." "Prove all things; hold fast that which is good." [71]

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[71] GREGORY, of Nazianzen, says, "that, to speak the truth, I dread every assembly of bishops; for I have never yet seen a good end of any one;—never been at a synod which did more for the suppression than it did for the increase of evil: for an indescribable thirst for contention and for rule prevails in them." NEANDER, who speaks of councils as "a strife of passions," says, "What warrant had men to believe that they who have not brought with

cle XXIII. teaches that "it is not lawful for any man to take
n the office of public preaching, or ministering the sacraments in
gregation," until "chosen and called to this work by men who
iblic authority given unto them in the congregation, to call and
nisters into the Lord's vineyard." Those who have this "public
y given unto them" in the Church of England are the rulers of
rch, with the Sovereign as their head, who through his or her
inister of State, selects the highest of these who have "the office
e preaching" and "ministering the sacraments." That this is
e, there is not the least shadow of evidence. And with professed
such an Article, who can wonder at these State-appointed teach-
rnfully looking down upon all Dissenting teachers as unauthorised
ficient?

cle XXV. says that "Sacraments ordained of Christ be not only
or tokens of Christian men's profession, but rather they be certain
tnesses and effectual signs of grace, and God's good will toward
he which He doth work invisibly in us, and doth not only quicken,
o strengthen and confirm our faith in Him." It also teaches that
n such as worthily receive" the sacraments have they "a whole-
fect or operation." I believe not that they are "sure witnesses
ctual signs of grace" in ourselves; or that they strengthen and
faith in infants and unbelievers; or that, if repentance and faith
r required qualification, it is possible for infants to be their worthy
s. I believe not that they are more than signs or symbols, but
such, originating in Divine and infinite wisdom and love, they are
ly adapted to strengthen faith and every grace of which the
t of the sacraments is in God's Word supposed to be possessed.
clarations of the former part of this Article are but too accordant
explanation of the Lord's Supper in the Catechism, and with the
tation of Baptism there and elsewhere.

cle XXVI. teaches that in the visible Church evil men may "have
thority in the ministration of the Word and Sacraments, yet for-
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the early councils "the Holy Ghost had an abiding place;" that "they judged nothing without Him;" that they possessed "a collective wisdom," by which "errors were excluded, truths admitted;" that they "had apostolic power to decide what those errors or truths might be."

do minister by His commission and authority, we may use their ministry, both in hearing the Word of God, and in receiving of the Sacraments." I deny that any man in whom evil has "chief authority" does minister by Christ's commission and authority. Read the required character of bishops or elders as recorded by the Spirit of inspiration. Unto each of the wicked priests spoken of in this Article, God would of old have said, "What hast thou to do to declare My statutes, or that thou shouldest take My covenant in thy mouth?" I affirm not that the words of an ungodly man can in no instance make a profitable impression; but if the same benefit result from the ministration of God's word and ordinances by the pious and ungodly, such ministration must act as a charm. Can God wish those to reprove sin who are living in it—to point the way to heaven who themselves walk not therein? True, the Article which teaches that Christ's ordinances "ministered by evil men" have not "the effect" "taken away by their wickedness," that they are still "effectual because of Christ's institution and promise," teaches also that "it appertaineth to the discipline of the Church, that enquiry be made of evil ministers, and that they be accused by those that have knowledge of their offence; and finally being found guilty, by just judgment be deposed." This directed discipline cannot be carried out by any parish or congregation of believing men in the kingdom. If deposition in some specially glaring and aggravated case be effected, it is through a tedious and altogether unscriptural course of proceeding. The Article gives shameful encouragement to a sameness of result from the ministry of good and evil men, to an acceptance of the ministration of men who are believed or known to be ungodly, and to a continuing to receive God's Word and sacraments from these men, unless they be deposed by men to whom the State has in this given sole authority. God's Word says, "Try the spirits." "Take heed what ye hear." "Withdraw yourselves from every brother that walketh disorderly." "Men of corrupt minds, and destitute of the truth, supposing that gain is godliness: from such withdraw thyself." Divine instruction is not to receive the Word and accept the sacraments from those who be legally inducted to office though they be men of known ungodliness. And even an Archbishop of Canterbury not many years ago wrote to the Dean of Natal: "I do not see how you can accept Dr. Colenso as your bishop without identifying yourself with his errors." If the parson is ungodly, is there not as much identification with his ungodliness by hearing the Word and accepting the sacraments from him as there is identification with his heresy if he be heretical?

Article XXVII. teaches that baptism is "a sign of Regeneration or new Birth, whereby, as by an instrument, they that receive baptism rightly are grafted into the Church; the promises of the forgiveness of sin, and

of our adoption to be the sons of God by the Holy Ghost, are visibly signed and sealed; faith is confirmed, and grace increased by virtue of prayer unto God. The baptism of young children is in any wise to be retained," &c. Does the priest in baptism visibly sign and seal a Divine promise, or Divine faithfulness? Has God committed this to mortal men? Does the priest visibly sign and seal forgiveness and adoption? Is faith confirmed, and is grace increased in the unconscious by virtue of prayer? Is it not believed by every priest in baptising that infants "receive baptism rightly?" Excepting those who believe every priest to be God's vicar, to be Christ's vicegerent, to be equal to the Pope in a distributing or withholding of Divine grace, is there one man in the whole Church of England who believes in the *visible signing and* SEALING affirmed in this Article?

Article XXVIII. says "of the Lord's Supper," that "to such as rightly, worthily, and with faith receive the same, the bread which we break is a partaking of the body of Christ; and likewise the cup of blessing is a partaking of the blood of Christ;" not that there is "transubstantiation (or the change of the substance of bread and wine)," but "the body of Christ is given, taken, and eaten, in the Supper, only after an heavenly and spiritual manner. And the mean whereby the body of Christ is received and eaten in the Supper, is faith." I cannot see the consistency of believing this Article with believing also in the real and objective presence of Christ in the consecrated bread and wine, although the Committee of Privy Council have taught that the Catechism allows Anglican priests to believe and teach this, which every Evangelical priest maintains to be grossly heterodox. The holding of both, as is professed by certain Ritualists, is the holding of clear contradiction and absurd jargon, of which every man ought to be ashamed, and which no man would maintain, were it not the legalised and required doctrine of the Church, for retaining a place in which there is the *appearance* of an endeavour to blind the understanding and cheat the conscience by unworthy maneuvring, by dishonest trickery. What but the law of the Church can hinder a consistent adoration, if Christ is really and objectively present in the consecrated emblems, as the highest tribunal on Church doctrine admits to be taught in the Catechism, or to be allowable therefrom?

Article XXIX. professes to quote from St. Augustine what has been denied to be his.

Article XXXI., "of the one Oblation of Christ, finished upon the cross," I cannot reconcile with the continued sacrifice maintained by High Ritualists. The continued sacrifice pretended to be presented, very

nearly approaches, if if does not reach, to what this Article denounces as "blasphemous fables and dangerous deceits."

Article XXXIII. teaches that "excommunicate persons" "are to be avoided," until they be "openly reconciled by penance, and received into the Church by a judge that hath authority thereunto." I know nothing from God's Word about reconciliation by penance, or any judge that hath authority to receive into the Church. I believe the power of receiving, excluding, and restoring Church members to rest scripturally in the congregation of believers—and must rest only in them, unless a deputy or deputies be by them appointed. I do not object to some members of the Church, eminent for their intelligence, discretion, and piety, being appointed *by the Church* to do some portion of the Church's business, instead of everything being brought before the whole assembly of believers.

Article XXXIV., on "the Traditions of the Church," appears to me to give a power to the Church of England, through her supreme earthly governor, to judge what is "repugnant to the Word of God," and to "ordain, change, and abolish ceremonies or rites of the Church ordained only by man's authority," necessarily judging whether these be of God or only of men, which God has not committed to earthly—be they even Christian sovereigns. [73]

Article XXXV. says that "the Second Book of Homilies doth contain a godly and wholesome doctrine, and necessary for these times, as doth the former Book of Homilies, which were set forth in the time of Edward VI., and therefore we judge them to be read in Churches by the ministers, diligently and distinctly, that they may be understanded of the people." An approval of this requires that every minister so approving, do more or less frequently read publicly, diligently, and distinctly from these Homilies. Are they read by assenters to the Articles as agreeable to the Word of God, either among the High, Low, or Broad clergy? Are they capable of approval as a whole by every section in the Church? I do not dispute that these Homilies contain much that is good, nor do I

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[73] Mr. ISAAC TAYLOR quotes with approval those who are "deeply impressed with the melancholy fact of the *early* and *extensive* corruption of Christianity," who "feel the absurdity of talking of the purity and spirituality of the pristine Church," and who "would strongly urge the importance, at the present moment, of learned and ingenuous inquiries concerning those false notions and superstitions which, having had their birth in the second century, or sooner, were permitted to live in our Reformed Churches, but which now encumber our practical Christianity, confuse our theology, and generate interminable disagreements among the clergy" (*Spiritual Despotism*, p. 493).

maintain that approval of every expression is required by this Article. In the Homily on Reading of holy Scripture (p. 1, Ed. 1688), I read, "Let us diligently search for the Well of Life in the books of the New and Old Testament, and not run to the stinking puddles of men's traditions. "In holy Scripture is fully contained what we ought to do, and what to eschew, what to believe, what to love, and what to look for at God's hands at length." Do the Tractarians—who tell us what saint this and saint the other in the second, third, fourth, and fifth century believed and taught—believe and act thus? In the Homily on Good Works (p. 14), I read, "Honour be to God, who did put light in the heart of His faithful and true minister, of most famous memory, King Henry VIII., and gave him the knowledge of His word, and an earnest affection to seek His glory." I more nearly agree with the record of various kinds of papistical superstitions and abuses, as of Beads, Lady Psalters, and Rosaries, of fifteen O's, of S. Bernard's Verses, of S. Agathe's Letters, of Purgatory, of Masses satisfactory, of Stations and Jubilees, of Feigned Relics, of Hallowed Beads, Bells, Bread, Water, Palms, Candles," &c.; and with the declaration on the following page, that on not separating "God's commandments from the commandments of men," there "did grow much error, superstition, idolatry, vain religion, overthwart judgment, great contention, with all ungodly living." In the Homily against Idolatry, I read of "all the rabblement of the Popish Church," whose favouring of images is "no marvel" (p. 118), because they "have from their childhood been brought up amongst images and idols, and have drunk in idolatry almost with their mothers' milk." The author says (p. 128), "We think that pictures ought not to be in churches." At p. 148, and elsewhere, he denounces "candle-lighting" "at noon time." At p. 154, he says, "Images of God, our Saviour Christ, the blessed virgin Mary, the apostles, martyrs, and others of notable holiness, are of all other images most dangerous for the peril of idolatry." In various places is Mariolatry condemned. Also, prayer for the dead is denounced. On the Lord's Supper (p. 286), I read, "We must then take heed, lest of the memory, it be made a sacrifice; lest of a communion, it be made a private eating; lest of two parts we have but one; lest, applying it for the dead, we lose the fruit that be alive." At p. 295, I read that the Church of Rome is not "built upon the foundation of the apostles and prophets, retaining the sound and pure doctrine of Christ Jesus," but that they "have so intermingled their own traditions and inventions, by chopping and changing, by adding and plucking away, that now they may seem to be converted into a mere guise." I find not a word in commendation of union with the Roman and Greek Churches. There are some expressions which more exalt Divine Scripture, and some

which more strongly denounce the Church of Rome, than any I have met with in the Prayer-book. How many of our priests in the Church by law established feel the obligation to read these Homilies to their congregation publicly, "diligently, and distinctly, that they may be understanded of them?" The *moral* obligation arising from assent or subscription is equal to the *legal*. The following I will quote from the reverend Non-conformist, J. A. JAMES: "It is declared in Article XXXV., that the Book of Homilies doth contain a godly and wholesome doctrine, and necessary for these times. Yet in the Homily on 'Good Order and Obedience,' the book of Wisdom, which is admitted by implication in the sixth Article to be uninspired, is called 'the infallible and undeceivable Word of God.' In the Homily on 'Alms-deeds' is the following passage, 'The same lesson doth the Holy Ghost also teach in sundry places of Scripture, saying (quoted from Tobit), 'Mercifulness and alms-giving purgeth from all sins, and delivereth from death, and suffereth not the soul to come into darkness.'" [78]

Article XXXVI. is in commendation of the present legal Form of Consecrating Archbishops and Bishops, and Ordering of Priests and Deacons, as containing "all things necessary," and having in it nothing "that of itself is superstitious and ungodly." Therefore, says the Article on those so consecrated, "We decree all such to be rightly, orderly, and lawfully consecrated and ordered." In condemnation of certain parts of this I have already spoken. I might remark that it seems somewhat anomalous that any Articles of faith should read, "We decree," instead

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[78] The Rev. J. RILAND says of the Homilies, that "they are at variance with the principles of the British constitution; and if they do not unchurch our own Protestant hierarchy, by declaring that the channel through which our orders were conveyed, was no church at all, it is difficult to say what words mean, and in cases of doubt, by what dictionary they are to be interpreted." The first book of Homilies was issued in 1547, under Edward VI. The second under Elizabeth. Some are said to be Cranmer's. Some are supposed to be Jewel's. That on Christian love and charity is said to be by Bonner. Some are supposed to be translations from the Latin. I would not maintain that the praise of these Homilies, or the requirement that they be read in churches, demands the approval of all the phraseology, while demanding an approval of the doctrinal sentiments they contain. I approve not of some phrases in the marriage ceremony; but as the sense in which certain words there used are elsewhere met with, and even in our present authorised version of Holy Writ, although now obsolete in common usage, while I desire their alteration, I could not condemn them as idolatrous. Nor is it the phraseology of the Prayer-book on which I pronounce the most solemn condemnation; it is the unscriptural and detestable sentiments which the words do not only naturally but necessarily convey, of which no Jesuitical legerdemain can possibly deprive them.

of "We believe," and it would feel somewhat awkward, did not one remember that these are Articles of the Church established *by law*.

Article XXXVII. teaches that to the sovereign "the chief Government of all Estates of this Realm, whether they be Ecclesiastical or Civil, in all causes doth appertain." And because it is known that the minds of "some slanderous folks" be offended, this Article condescendingly teaches that "to our Princes the ministering either of God's Word or of the Sacraments" is not given, "but that only prerogative which we see to have been given always to all godly Princes in holy Scripture by God Himself; that is, that they should rule all estates and degrees committed to their charge by God, whether they be Ecclesiastical or Temporal, and restrain with the civil sword the stubborn and evil-doers." Have our sovereigns, in succession, right to restrain with the sword "the stubborn and evil-doers" equally in ecclesiastical and civil matters? All power of earthly sovereigns to determine who ecclesiastically are stubborn and evil-doers, is from beneath. The Power above says, One is your Master. All ye are brethren. Let every man (in these things) be fully persuaded in his own mind. Nor do I know that this prerogative of "chief government of all estates," "ecclesiastical or civil," has "been given always to all godly Princes in holy Scripture by God Himself; or has been given to any. Nor do I know that the sovereigns of England have Divine authority to exercise the prerogatives of Jewish kings. Nor do I believe the hereditary sovereigns of England from the time of that pious and earnest seeker of God's glory, Henry VIII., have all been "godly princes." Let priests and people cast off their yoke of bondage, accept emancipation from State control and support; and from innumerable temptations to equivocate with conscience by doing or saying that which is evil, or by encouraging it through association therewith, and a happy release will be experienced. Have these Articles, framed for uniformity of doctrine, answered this purpose either in regard to the nation, or to the so-called Church of England? The Articles are doctrinally considered by many to be the glory of the Book of Common Prayer—a book which by many holds a relation to the Bible too much like that which the image which fell down from Jupiter held in relation to Diana by the Ephesians. Even Dr. CUMMING, not speaking prophetically, has designated them "that splendid trust-deed of the Church of England."[74]

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[74] The Rev. J. RILAND, as quoted by the Rev. J. A. JAMES, says: "The Church would gain abundantly by the Articles being re-cast in a more accurate mould." The *first* should be "substituted" by something else; the *second* might be "re-constructed;" the *third* is a "redundancy, an excrescence, a

How enlightened and conscientious clergymen can give their assent to these Articles as being agreeable to the Word of God, is to me a

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deformity without the shadow of apology for its introduction: it is, in fact, a kind of ecclesiastical anachronism." The *fifth* is "included in the Athanasian Creed;" the *sixth* ought to have been the *first;* the *eighth* is "quite superfluous as it now stands;" the *nineteenth* "partakes of the confusion and inconsistency which, in the regions of controversy, would appear to be inseparably connected with the subject it professes to define; and cannot be reconciled, either with the *twenty-sixth*, or with the definition in the Homily. Here, then, we have a choice of difficulties; either to harmonise discords, or to obey an uncertain sound." The *twentieth* bears a near resemblance to what is called the vicious circle of the Latin Church." The *twenty-second* "is a singular example of laxity and of uselessness, and is not merely objectionable from its unaccountable slovenliness of structure, but from its laxity of doctrine." "Whether the several Articles on the two sacraments are perfectly consistent with the sacramental *offices* and *rubrics*, is a discussion too extensive for our immediate purpose. They certainly have afforded ample occasion for debate among Churchmen." The *thirty-sixth* Article "is entirely superfluous." The next "cannot well be designated an Article of religion, and belongs rather to Acts of Parliament." The *thirty-eighth* "illustrates the evil of singling out a transient and rude error, as matter of grave animadversion, when many permanent, and pernicious, and popular delusions are passed over."

Dean GOODE, in his *Rome's Tactics*, quotes from the *Christian Remembrancer*, reviewing Dr. Pusey's *Eirenicon* as saying that the thirty-nine Articles "contain statements or implications that are verbally false, and others that are very difficult to reconcile with truth;" also, "that before union with Rome can be effected, the thirty-nine Articles must be wholly withdrawn. They are virtually withdrawn at the present moment."

A NONCONFORMIST, I quote verbatim on the morality of Clerical Subscription to Article XXXVII., although to Mr. Binney, in connection with Weigh House Chapel, a change has now taken place (1873). "What control has the Queen, either *de facto* or *de jure* over the spiritual or ecclesiastical things or causes of the Weigh House Chapel? Imagine Mr. Binney's look of amazement, if a Lord High Commissioner, bearing the sign manual, were to enter the place when the church was assembled and command them in Her Majesty's name to do some things, and to abstain from doing other things. We have no doubt that the minister would know how to magnify his office, as thoroughly as did Sir Wm. Gascoigne in former days. The Lord High Commissioner would be placed in the hands of a policeman, and speedily taught before the magistrates that he had incurred the penalty of three months' imprisonment for intermeddling in the spiritual or ecclesiastical affairs of the Rev. Thomas Binney. What would be thought of a man that should repeatedly affirm that Mr. Binney was Chief Comptroller of Her Majesty's household? Yet that would not be more untrue than the assertion that the Queen is supreme governor of the spiritual or ecclesiastical things or causes of the Weigh House Chapel. *That no foreign power hath any jurisdiction, power, superiority, pre-eminence or authority, ecclesiastical or spiritual, within this realm.* Then who determines that the immaculateness of the Virgin Mary shall be preached in the Catholic chapels of Great Britain and Ireland?"—On *Clerical Subscription*, p. 14.

mystery. In the preface to the Articles, we are taught that they are to be taken "in the literal and grammatical sense." But thus understood, and were this rigidly demanded, can we wonder at Dean STANLEY'S conclusion, that there is not a single clergyman—from the greatest to the least, from the archbishop in his palace at Lambeth, to the humblest curate in the wolds of Cumberland—who must not go out from the Church? Do the clergy on entering "orders" make an immoral reservation? Do they, continuing to dissent from Articles to which they have given assent, thus magnify their office, glorify their God, and serve their generation? Moreover, are not some of the best portions of the Articles neutralised by the enunciation of opposite sentiments, if not in other Articles, yet in other portions of the Book of Common Prayer? Do not the Constitution and Discipline of the Established Church justify and demand our Nonconformity? Our duty to a Church established by human law can never equal our duty to one established by Divine law. Apostolic example teaches and constrains us to obey God rather than man. If some of the laity, from their present favourable circumstances, have little that is heretical in connection with public worship, they know not how soon a teacher of another school in this Church established for uniformity may be introduced. What was the consternation in certain quarters when it was feared that Dr. Stanley would accept the Archbishopric of Dublin? Who knows to what the money given for churches will be applied? [75] What voice have parishioners in the choice of their

[75] The *Times*, in 1868, wrote: "The fact is, we have now no security that our contributions will be applied towards the purposes we really wish to support. They go towards the erection of a church; they are consolidated in bricks and mortar; and the first incumbent may then use the position we have given him to revive superstitions against which, as we supposed, the Church was a protest, and from which we are as averse as from Roman Catholicism itself. Or he may go to the other extreme, and we shall find we have erected a lecture-hall for the propagation of the last dream of the Positive Philosophy. In one word, we have no control over our contributions. The articles and formularies, the conditions of gift, which were once supposed to ensure a moderate uniformity, appear now to have become perfectly ineffectual. Every man interprets them in his own private sense. The authority of the Bishop, partially respected in his presence, is flouted behind his back. In other ancient institutions a regard to public opinion affords a perpetual interpretation of old forms, and ensures their harmony with the course of modern life. But a clergyman's church is his castle, in which he is far more independent than an Englishman in his own house; he gathers a fanatic band of followers around him, and can afford to disregard all custom and opinion. In this respect the Church is now in a position wholly unknown in any other religious body. In the case of every other community a man knows perfectly well what principles he is supporting and what system he is contributing to

teachers? Where is it not the duty to come out of this Established Church, and to aid in purging the nation from the guilt and defilement of its ecclesiastical enactments? [76]

Were the Church disestablished, those who approve of lengthened, particular, and numerous Articles and Creeds could unite in their favour; and those who approve of Articles brief, and comprehending only a few things most surely believed, could band together in their favour. Similarly those who approve of Catechisms. The instruction of the young in Scriptural knowledge, from the time when their reason dawns, has, so far as I know, the universal approval of Christians. In the difference of opinion now existing on most theological tenets, I condemn not the use, but rather the character, of creeds and catechisms; although I believe not in their existence, or in the existence in apostolic times, of catechumens, or persons receiving a course of instruction after embracing the elements of Christian doctrine, to prepare them for baptism and membership in the Church of Christ. [77]

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extend. A Roman Catholic, it is true, has no control over his priests, and places his money at their disposal; but then he is perfectly certain what are the doctrines they teach, and to what purposes his contributions will be applied. In the English Church, on the contrary, a clergyman may espouse any creed or system whatever. If some remedy be not promptly applied, the result cannot fail to be disastrous."

[76] The *Times*, (1872) does not astound us who have examined the Thirty-nine Articles, by writing: "Every appeal to the Thirty-nine Articles in these days, whether made in the interest of truth or of unity, is a blow struck, not at this Article or that, but rather at the imposition of too precise rules and forms of faith and the entrapping of consciences under the guise of peace. The Church of England is beset, not to say filled with a motley crowd of audacious sceptics and modest unbelievers."

[77] Dr. JACOB says: "As the Apostles authorised no summary of this doctrine, the creeds which afterwards appeared grew up by degrees, and additional articles were formulated according to the convenience and discretion of the Churches. Nothing however that can be called a creed appears in any author of the second century; in the third some traces or elements of creeds are seen," &c. "In the fourth century a number of different creeds are found." Further, "There is no trace, in the apostolic age, of the class of persons afterwards called *Catechumens*, who were kept for a considerable time under their instruction and discipline before they were allowed to be baptised."—*Ecclesiastical Polity*, pp. 250, 252.

CHAPTER VII.

CHURCH DISCIPLINE.

CREEDS AND OATHS.—CANONS AND COURTS.—EXCOMMUNICATION.—COSTLINESS AND DIFFICULTY OF EXERCISING DISCIPLINE.—SCRIPTURAL DISCIPLINE.—THE BURIAL SERVICE.—COMMINATION.—SUPREME COURT OF APPEAL.—CLERICAL SCANDALS.—THE ONLY EFFECTUAL REMEDY.—PATRONAGE A HINDERER OF DISCIPLINE.

IN concluding the last section on the Officers of the Church of England and their Election, it was remarked that in Government and Constitution the Church of England is altogether unscriptural: the legal Discipline of the Church was but partially noticed. Discipline in its confined sense is dealing with offenders. In its enlarged sense it includes arrangements for the preservation of consistent piety. It is so interwoven with government that some things already said might have appeared under the head of Discipline. The maintenance of truth, piety, and order in His Church, efficiency in carrying out the world's enlightenment and subjection to His rightful and benignant sway, in enriching it with the safety, honour, happiness, inestimable blessings and innumerable privileges of His reign, are the design of our gracious Redeemer and Divine Sovereign. The preservation of truth, order, and piety, appear to be contemplated in the Established Church, at least in part, by the recognition of Articles of faith; distinct creeds; specific forms and defined words for public worship and the celebration of Divine ordinances; definite declarations, exhortations, promises, and prayers, at baptism, confirmation, and reception into "holy orders;" by required utterances in marrying, churching, and interring; by required prayers and declarations in priestly visitation of the sick; by the provision of books of Homilies as patterns of sermons, and to be used *in toto* in all need; by canons to

alarm transgressors, to teach how to deal with them, and to lead to all orderly, wise, Scriptural, and efficient proceeding; by ordinaries and superiors to whom priestly obedience is solemnly promised; by a Court of Arches; by a Judicial Committee of Privy Council; by many inferior courts; by a host of parliamentary enactments; by a Sovereign, a House of Lords, and a House of Commons, before whom the whole Church doth continually "in waiting posture stand," for the regulation of every utterance and action in public worship and on many other occasions.

While, however, all the clergy repeat verbatim the same creeds and other utterances of belief, the widest divergence in sentiment among them is acknowledged to exist. Every creed—not one of which, an eminent dean maintains, any of them literally believes, is repeated as often every year as parliament in its wisdom and piety requires.[1] Were the Church of England free, and not nationally established, she would have the right to adopt any number and character of creeds approved by herself, to repeat them frequently or seldom, and at such parts of public worship as accorded with her own judgment and conscience. Nor do I deny the necessity of a creed or of creeds, "or that at least a limited Liturgy is desirable in a church established by law; while I believe there is much that is not only unscriptural, but unwise and despotic, as I have before observed, in connection with these in our Established Church. I admit that a new Lectionary and a new or amended Act of Uniformity have effected an improvement for which many are grateful, while I believe that disestablishment would effect so much more liberty that soon there would be gratitude to God and man for it, and astonishment, grief, and shame that the fetters of establishment had so long been ignominiously and sinfully worn and approved.

As means for the conservation and perpetuity of godliness, a churchman would perhaps mention the Sovereign's Coronation Oath, introduction in infancy into the body of Christ and the family of God, Confirmation of this blessed regeneration when the child has learned to say the Lord's Prayer, &c. Further care for the soul's health, for soundness of doctrine and holiness of life, may be conceived to appear in the questions put to all who enter holy orders and the answers required on elevation to their respective dignities and responsibilities. These arrangements have been already noticed. No one can doubt that it is desirable to have none but

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[1] At present a doubt has been expressed as what really is parliamentary demand, through a blunder in drawing up a recent Bill enacting some alterations. How much burdened the consciences of the clergy will be to know what is their solemn duty, and what their decision in such perplexity, I cannot say; but I do not expect resignation or secession.

the suitable and worthy to teach and rule in order to the perpetuity and enlargement of a "holy, Catholic, Apostolic Church." How far enthroned, mitred, and ordered ones, have magnified their office, and honoured Him who in all things has the pre-eminence, from the time when the first royal Defender of the Faith became in this kingdom supreme head in matters ecclesiastical and civil, I will not affirm. There have been some among them during these three hundred years who have "feared God above many," whose intelligence, conscientiousness, and varied moral worth have caused "many thanksgivings unto God."

Some would also mention the care taken by the Church of England that none in her receive orders or consecration but by those on whom the hands of bishops have been laid—bishops who in laying on hands have communicated the Holy Ghost and power to forgive or retain sin—bishops who have succeeded bishops in a direct line, even to the apostles, and with apostolic functions.[2] It may also be said that not only is the Church thus guarded from heresy within, but also from the service of those whose ministrations would be as inefficacious as they would be disorderly and unauthorised. It might be said that parliamentary wisdom and kindness have not only arranged these fundamental sources of efficacy and fences of orthodoxy, but everything seemly and orderly, even unto the bishop's dress,[3] in the communication of these functions for which

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[2] The Rev. C. NEVILE having recorded some historic facts respecting the formation of the Book of Common Prayer, and its changes to 1662, says, "We have thus seen that the services of our Church were found in the sixteenth century to be full of superstitious errors, and our worship to be idolatrous and profane, though administered and sanctioned by ministers in an alleged unbroken descent from the apostles. These Services were successively altered by repeated commissions, or committees, at intervals for about one hundred years, each alteration being at the time pronounced perfect, and enforced by the power of the State" (*Analogy*, pp. 29, 30). These men of apostolic piety, wisdom, zeal, and authority, have managed to have a Prayer-book which no honest and intelligent man can accept without a latitude of interpretation which it forbids; and while one accepts latitude here and another there, each is charging the other with dishonesty, in departing from the plain and obvious meaning of language.

[3] Dr. W. BATES extracts the following from "the First Book of Edward VI.," that "in the saying or singing of Matins and Evensong, Baptising and Burying, the minister in parish churches and chapels annexed to them shall use a surplice. And in all Cathedral Churches and Colleges, the Archdeacons, Deans, Provosts, Masters, Prebendaries, and Fellows being graduates, may use in the quire, beside their surplices, such hoods as pertaineth to their several degrees;" that "whensoever the Bishop shall celebrate the holy Communion in the Church, or execute any other public ministration, he shall have upon him, besides his rochet, a surplice or alb, and a cope or vestment; and also his pastoral staff in his hand, or else borne

Episcopacy has the sole patent. We might further be directed to canons and courts created by godly zeal for the Church's edification and orthodoxy, with a view to the extirpation of heresy, and the Church's complete and continued unity in faith and holiness. On the wisdom or folly, the adaptation or inefficacy, the scriptural, plain, and easy, or the unscriptural, entangled and difficult character of these arrangements for order, uniformity, orthodoxy, and holiness, I will not now enlarge.[4] Reference has already been made to most of these arrangements to promote godly edification, universal spiritual health, the reclamation of wanderers from virtue and holiness, the conservation of

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or holden by his chaplain." After the "Review under Charles II., A.D. 1662," he says that "here is to be noted that such Ornaments of the Church and of the Minister thereof, at all times of their ministration, shall be retained and be in use, as were in this Church of England, by the authority of Parliament, in the second year of the reign of King Edward VI." He also says, "An Act of Parliament was passed in the thirty-first year of Henry VIII., by which the authority of law was given to his proclamations and those which should be issued during the minority of his son. In the year 1547, whilst this Act was unrepealed, certain injunctions were published in the name of Edward VI. By these it was ordered that the clergy shall suffer henceforth no torches nor candles, tapers or images of wax, to be set before any image or picture, but only two lights on the high altar before the Sacrament, which for the signification that Christ is the very true light of the world, they shall suffer to remain there still." *(Lectures on Christian Antiquity*, pp. 287-289). This, and much more, the burgesses of England do virtually ordain in A.D. 1873.

[4] *The Pall Mall Gazette*—on the Disciplinary Ecclesiastical Courts, the improvement of which was vainly attempted in the Parliament of 1872, whose fees are said to produce more than £70,000 a year, a tracing of the course of which has been compared by Mr. Henley to "rat-hunting in a barn" — thus writes: "Every one allows that these bishops, secretaries, chancellors, registrars (some of whose appointments date from the tenderest years, and who, it would seem, may be of either sex), deputy-registrars, surrogates, sealers, apparitors, record-keepers—all the vast swarm of sinecurists, in fact, which darkens the heavens about the head of the unfortunate man who has dealings with the ecclesiastical courts—should be dispersed. Nobody, in fact, wishes to retain them, but nobody can agree what to put in their place; or rather—as it would not be necessary to replace inutilities—what machinery should be substituted for that around which they now cluster."

A COMMITTEE OF CONVOCATION (1872) stated that "a large machinery for the enforcement of Christian discipline in the Church of England is preserved in theory;" but that "practically the power of exercising Christian discipline over sinners and evil-doers in the scriptural and primitive way is lost."

The *Church Herald*, April 24th, 1872, says, "We are afraid that it cannot with reason and truth be denied that that the Church is 'stunted and chilled by the influence, direct or indirect, of legislative control,' and that she is 'deprived of her proper powers for the exercise of discipline, or for the ordering of her spiritual resources.'"

truth, and the glory of God. The divisions and animosities in the Anglican Establishment are such as "cannot be hid," although all in "holy orders" profess assent to one book of specific doctrine and prescribed liturgy, and promise in all public worship never to deviate therefrom till Queen, Lords, and Commons signify that such is their pleasure. Not only thus the priests, but all the Church's obedient children utter the same creeds, and assent to much of the same liturgical and rubrical arrangements, For instance, the rubric requires that at stated times the Athanasian Creed shall be sung or said "by the minister and people standing;" that the Apostles' Creed be said or sung "by the minister and the people standing," and that the Nicene Creed "shall be sung or said," "the people still standing." I do not read expressly that the people must unite in the last, but this is evidently meant and expected.

The clergy are not only provided with utterances for public worship, but are similarly cared for and protected against going astray in visiting the afflicted. Our admirable Book of Common Prayer tells what the minister of the parish "on coming into the sick person's house, shall say;" what "when he cometh into the sick man's presence he shall say, kneeling." Responses, at least some, are considerately provided for the sick man. Moreover, provision is kindly made for greater brevity when the afflicted one is "very sick." This is as commendable as some of the rest is abhorrent. The rubric also directs that at a certain time the sick man shall "be moved to make a special confession of his sins, if he feel his conscience troubled with any weighty matter. After which confession, the priest shall absolve him (if he humbly and heartily desire it) after this sort. Our Lord Jesus Christ, who hath left power to His Church to absolve all sinners who truly repent and believe in Him, of His great mercy forgive thee thine offences; and by His authority committed to me, I absolve thee from all thy sins, in the Name of the Father, and of the Son, and of the Holy Ghost. Amen." Can the priest search the heart of the sick man? Is it not the prerogative of God only to forgive the sins committed against Him? Can any man deny that these demanded utterances are blasphemous? God's servants may teach what characters He forgives, in what way He saves; but no human being has authority from Divine revelation to say to another human being relative to his sins against God, "I absolve thee from all thy sins." This absolution is altogether different from a prayer in the Communion to which improperly is given the name of absolution.[5] After this complete absolution in the

[5] The Rev. T. DAVIS designates this absolution in the visitation of the sick "an excrescence on the face, if anything can be called so; an excrescence too so

name of the Triune God, the priest immediately prays that the "most merciful God" will open His eye of mercy on the sick man "who most earnestly desireth pardon and forgiveness;" "as he putteth his full trust only in" God's mercy, that He will "impute not unto him his former sins," &c.! The priest in the name of Father, Son, and Holy Spirit absolves him from all his sins, and then immediately entreats that God will not impute to him "his former sins!" If the priest knows that the sick and contrite man putteth his full trust in the mercy of his "most loving Father," why does he not instead of saying (after express absolution) that this sick man "most earnestly desireth pardon and forgiveness," and entreating that his sins may not be imputed to him, give thanks in assurance of pardon bestowed?[6]

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unsightly that some cannot bear to look at it, and nearly all are unwilling to have it noticed." "It is one of the most palpable relics of Romanism left in the pages of our Service Book." He further says, "I respectfully express my conviction that there is not a single prelate in the United Church who accepts in their natural or obvious sense the following words in the Office for the Visitation of the Sick—'By His authority, committed to me, I absolve thee from all thy sins.' It is only as modified, if not neutralised, by the general tenor of the Prayer-book, that these words can be accepted by any rightly instructed mind. The truth is—and it is deplorable as it is true—that every clergyman in our national Church is open to the accusations that have been recently made in tracts by the myriad, and in lectures by the hundred. We are all alike exposed to be charged on undeniably plausible grounds (God forbid that they should be solid grounds!) with falsehood or disintegrity in the use of words. If any one be disposed to deny this, let them well con-consider the question, whether, if there were not plausible grounds for the grave imputation mentioned, it would be possible for intelligent men, some of them distinguished by the highest academical honours, to look upon those self-same grounds as real and substantial and with intensely reluctant hearts relinquish the ministry of the Church of England."

[6] The Rev. C. WHEATLY collects high authorities on the import of this absolution, and then, like others, obscures the plain meaning of the words, saying, "Now, whether the Church designs by this form that the priest shall directly convey God's pardon to the conscience of the sinner for his sins and offences committed against Him, or whether that he shall only remit the censures of the Church, and continue him in the privilege of Church communion, which he may be supposed to have forfeited by the sins he has confessed, is thought by some not to be clearly or determinately expressed. But if we look forward to the Collect immediately after to be used, it looks as if the Church did only intend the remission of ecclesiastical censures and bonds. For in that prayer the penitent is said still most earnestly to desire pardon and forgiveness; which surely there would be no occasion to do, if he had been actually pardoned and forgiven by God, by virtue of the absolution pronounced before. Again, the priest offers a special request that God would preserve and continue him in the unity of the Church, which seems to suppose that the foregoing absolution had been pronounced in order to restore him to its peace. And, therefore, since the form will bear this

e legality of confessing privately and regularly to a priest, after ple of the Church of Rome, there is a diversity of opinion and

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out straining or putting any the words, I hope it will be to interpret them so, as it is istent with the original com- ven by our Lord, and the it in the purest ages of the After referring to the power s, he says, "St. John indeed hat our Saviour after His n, and when He seemed to His final commission, endued s with a power expressed by of *remitting* and *retaining* ; it is now the opinion of Dr. and from him of a later not inferior judgment, that s has much the same signifi- s the former, and that the St. John of *retaining* and re equivalent to those in St. f *binding* and *loosing*. * * * s be the sense of St. John, lain that this commission, the former in St. Matthew, ly a power of excommuni- absolving; and consequently thority can be urged from e applying of God's pardon nscience of a sinner, or g him any otherwise than nsures of the Church. And these words give no power present state of the Church, r remit sins in the name of immediately to restore the olved to his favour and mbly presume to join my h theirs. But yet, with due I cannot forbear thinking power was intended to be hem to the apostles" (*A llustration*, &c., chap. xi., ho can read this "seems to "it is now the opinion of" this be the sense" — "I ume to join my opinion with s yet," &c., without being ! the coating of a nauseous pill, of daubing with untempered mortar, and darkening counsel by words? In the attempt to justify what exists there is a hundred times more reference to primitive or later antiquity than to the Oracles of God.

Archbishop SECKER teaches that it is most probable that the absolution was intended "only to set persons free from any ecclesiastical censures which they might have incurred;" that it "is no more pretended to make a change in their eternal state than a pardon from the king is;" that "it may and ought to be accompanied with such explanations as will prevent any wrong constructions;" and that it "is only a declaration of the Minister's judgment, a fallible one, indeed, but the proper and appointed one, that, if the person's case be truly represented, he is pardoned and absolved by our heavenly Father, who alone can forgive sins." (In NEVILE'S *Analogy*, pp. 53-55). Who but one that cannot have the status and emoluments of a public teacher authorised by the State, would call this absolution a "proper" one to relieve only from church censures which may have been incurred? such explanations are a glaring denial of the plain and obvious meaning of words. Would the Judicial Committee of Privy Council demand that these words be understood in a non-natural sense? Would they not rather acquit those entertaining the most antagonistic sentiments because the Prayer-book in its plain and grammatical sense teaches so and so here, and so and so there? Mr. NEVILE rightly says, "We inherit this form from a Church, who said what they meant, and meant what they said, and in their mouth there was not the smallest doubt about their meaning. The words were intended to mean an absolute forgiveness of sins which they were empowered to grant; and we are

practice. [7] By some it is denied to be required as scriptural. By some it is openly encouraged.

The Church of England recognises discipline in the way of refusing to certain characters access to the Lord's table, or the privilege of communion, in the way of suspending from the performance of official duties, and in the way of excommunication. The withholding of Church privileges is, after the example of the Church of Rome, called the lesser excommunication. In the Preface to the Order of the Administration of the Lord's Supper, or Holy Communion, the Prayer-book says: "So many as intend to be partakers of the Holy Communion shall signify their names to the Curate, at least some time the day before. And if any of those be a notorious evil liver, or have done any wrong to his neighbour by word or deed, so that the congregation be thereby offended; the Curate having knowledge thereof, shall call him and advertise him, that

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chiefly indebted for our Reformation to their monstrous wickedness in selling for money the inestimable benefits they professed to be bestow."

[7] The Rev. J. S. POLLOCK, in his *Plain Guide*, not only commends this confession, but gives for it particular directions, as—"Keep in mind that Jesus Christ has sent him," that is, your priest, "to you. Kneel down, and think that you are at the feet of Jesus on His cross, who is ready to save you and to wash you from your sins in His own most precious blood. When you see that the priest is ready to hear you, you may say, 'Father, give me your blessing, for I have sinned.' When the blessing has been given, you may begin thus: I confess to Almighty God, before all the company of heaven, and to thee, my father, that I have sinned very much in thought, word, and deed, through my fault, through my own fault. (You may smite, each time you say the word 'fault,' upon your breast). Luke xviii. 13; xxiii. 48. Especially I accuse myself that since my last confession, which was ——— I have ———. Then name your sins fully, plainly, and humbly, in a clear voice, and not too fast. Speak to God all that is in your heart, as if it was the last time you were to ask for mercy. After you have done this, you may end with these words: For these and all the other sins of my life, I am heartily sorry; I desire to amend my life; I humbly ask pardon of God, and of you, my father, penance, counsel, and absolution." Such abomination is being taught by the priests of our Church established by law. This is the way to obtain forgiveness of sins committed after baptism. "By holy baptism we are washed from the sin of our birth, and born again of water and of the Spirit." "Absolution cleanses us from sins committed after baptism." Early in this book it is recorded, "You must not choose your own religion, but believe all the truth that God teaches in His Church." Yea, "Common-sense, as well as religion, tells us, that only children that have had Christian baptism can have Christian burial!" The author may well caution his readers against entering any Dissenting place of worship, or sending children to any but a Church school.

At a meeting of clergy, in Southampton, after discussing the Confessional, five are said to have been against it and thirty for it. It was agreed that confession in a "modified form" should "at first" be promoted.

any wise he presume not to come to the Lord's Table until he hath
enly declared himself to have truly repented and amended his former
ughty life, that the Congregation may thereby be satisfied, which before
re offended; and that he hath recompensed the parties to whom he
th done wrong; or at least declare himself to be in full purpose so to
, as soon as he conveniently may. The same order shall the Curate
e with those betwixt whom he perceiveth malice and hatred to reign," &c.
e characters specified for this discipline are notorious evil livers, and
ch as are at variance with their neighbours. The latter part of this
bric specifies that every minister so repelling any, "shall be obliged to
re an account of the same to the Ordinary within fourteen days after at
e farthest. And the Ordinary shall proceed against the offending
rson according to the Canon."

For further information on this lesser and greater excommunication, I
ll extract sentences from Dean Hook's *Church Dictionary* under the Article
ommunication: "Excommunication is of two kinds, the lesser and
e greater: the lesser excommunication is the depriving the offender of
e use of the Sacraments and Divine worship; and this sentence is
ed by judges ecclesiastical, on such persons as are guilty of obstinacy
disobedience, in not appearing upon a citation, or not submitting to
nance, or other injunctions of the court. The greater excommunication
that whereby men are deprived not only of the Sacraments, and the
nefit of Divine offices, but of the society and conversation of the faith-
. If a person be excommunicated, generally, as if the judge say, I
ommunicate such a person, this shall be understood of the greater
ommunication *ipso facto* upon offenders; which nevertheless is not
ended so as to condemn any person without a lawful trial for his
nce: but he must first be found guilty in the proper court; and then
e law gives that judgment. And there are divers provincial consti-
ions, by which it is provided that this sentence shall not be pronounced
ordinary cases) without previous monition or notice to the parties,
ich also is agreeable to the ancient canon law.

By Canon 65, "all Ordinaries shall in their several jurisdictions care-
ly see and give order, that as well those who for obstinate refusing to
quent Divine service, established by public authority within this realm
England, as those also (especially those of the better sort and con-
ion) who for notorious contumacy, or other notable crimes, stand
fully excommunicate (unless, within three months immediately after
e said sentence of excommunication pronounced against them, they
orm themselves, and obtain the benefit of absolution) be every six
nths ensuing, as well in the parish church as in the cathedral church
he diocese in which they remain, by the minister openly in the time of

Divine service upon every Sunday, denounced and declared excommunicate, that others may be thereby both admonished to refrain their company and society, and excited the rather to procure a writ *de excommunicato capiendo*, thereby to bring and reduce them into due order and obedience. Likewise the registrar of every ecclesiastical court shall yearly between Michaelmas and Christmas, duly certify the archbishop of the province of all and singular the premises aforesaid."

Canon CXII. requires the officers of every parish to present to the bishop or his chancellor, within forty days, all who did not communicate at Easter.

Those who assent to the Prayer-book as agreeable to God's Word, appear to me to assent to this discipline as scriptural, that is, to a repelling of the certified characters; to an informing of the Ordinary as mentioned, and to the Ordinary's proceedings against them according to the canon. The Act of Toleration prevents applying these canons to Dissenters; but, so far as I know, they are the acknowledged guide of Episcopalians in connection with the Prayer-book and its rubrics in all disciplinary proceedings. Canon XXVI. says, "Notorious Offenders not to be admitted to the Communion;" and in the latter part, it gives solemn warning to churchwardens and sidesmen, "not to incur so desperately the said horrible sin of perjury." Canon CIX., on "Notorious Crimes and Scandals to be Certified into Ecclesiastical Courts by Presentment," after specifying special iniquities, demands that "the churchwardens, or questmen, and sidesmen, in their next presentments to their Ordinaries, shall faithfully present all and every of the said offenders, to the intent that they and every of them, may be punished by the severity of the laws, according to their deserts." Canon CX. is headed "Schismatics to be Presented." Canon CXI.: "Disturbers of Divine Service to be Presented." Canon CXII.: "Non-communicants at Easter to be Presented." Canon CXIII. appoints that "Ministers may Present." Canon CXIV. is that "Ministers shall present Recusants." Canon CXV. is on "Ministers and Churchwardens not to be sued for presenting." Canon CXVI. is on "Churchwardens not bound to present oftener than twice a year." Other canons follow on "Churchwardens not to be troubled for not presenting oftener than twice a year;" on "the old Churchwardens to make their Presentments before the new be sworn," &c. If these canons are not the law of the Established Church in England along with other canons, so far as none of them has been over-ridden by a parliamentary statute, I know not by what they profess to be guided. And while I denounce not everything in these canons as unjust and inconsiderate, I maintain that the disciplinary proceeding set forth in them has no countenance from the discipline taught in the New Testament. I say

ot these canons are practically regarded by Churchmen. Discipline in
e Church of England is in hopeless chaos; while the only comfort of
me is, that were it revived into living operation, there would be no
provement. The canons are the law; but they are regarded when and
the extent that priests and laity choose, or may be compelled. The
nons have a power latent or partial; while, as a whole, they can be
id neither to be dead nor alive. If canons are nugatory, what is the
ide—the law—of the Church of England in the election and respecting
e duty of churchwardens, questmen, sidesmen, and many others?

In one particular, the canons are more tolerant than the Prayer-book.
non LXVIII. requires that any minister who refuses to bury "in such
anner and form as is prescribed in the said Book of Common Prayer,"
except the party deceased were denounced excommunicated *majori*
communicatione, for some grievous and notorious crime," "shall be
spended by the bishop of the diocese from his ministry by the space of
ree months;" but the parliamentary Prayer-book forbids such burial
t only to the excommunicate, but to self-murderers, and to the unbap-
ed. Notwithstanding some things exceptional, these canons, the only
isting guide of Church discipline except the rubrics in the Book of
mmon Prayer, remain a proof of the bigotry, intolerance, ignorance or
regard of Scripture in those who framed them, and are a scandal to
ose who allow them to remain in their present position of disciplinary
vernment. Many of them alarm none in transgression, and encourage
ne in obedience. The backwardness of courts to pronounce the sen-
nce of condemnation, if a loop-hole slightly plausible in favour of
quittal presents itself, the slow, circuitous, expensive, and often in-
fectual processes required, prevent in most even a disciplinary attempt.
rchbishops, bishops, and associations have at times ventured to embroil
emselves in these disciplinary proceedings, to their no small pecuniary
ss, mental grief, and often final disappointment.

With all acknowledgment of the unscriptural and scandalous dis-
plinary condition of the Church of England, there seems in many to be
tle knowledge of what is scriptural discipline. Almost all that by some
her members, and even eminent dignitaries, is thought of in the way
reformation is the possession of more power by those in "holy orders"
restrain the grossly immoral from communion, and of another Court of
ppeal to try all heretical departures from the standards of the Church
tablished by law.[8] Where is the hint in Holy Writ respecting a Court

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Mr. Isaac Taylor, with others, shes that Spiritual discipline is in the hands of the Church, not of the Bishops or other officials. "The tenor

of appeal for the trial of heresy? And did Apostolic Churches receive and retain as members all but notorious evil livers? Is the distinction

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and the terms of the Apostolic Epistles afford the most satisfactory evidence on the point of the liberal and open constitution of the first Churches. These Epistles, fraught with various and specific advices on questions of discipline and government, are addressed comprehensively and directly to the mass of believers." He inquires, Did the believers at large "constitute an inert mass upon which sacerdotal functions were to be exercised? Common sense is insulted by any such supposition; historic evidence is outraged by affirming it to have been the fact." "We conclude, then, that a cordial and effective admission of the people—meaning the members of congregations—to a participation in the management of Church affairs, and especially in the infliction of chastisements and in the control of pecuniary interests, is an essential and a most important rudiment of Church polity."

Bishop FRASER desires some additional Act that shall make habitual drunkenness, adultery, incontinence, and scandalous neglect of duty, grounds for deprivation or forfeiture by a short and summary process analogous to the course of procedure customary in civil courts. These offences may now be proceeded against: but the process is "so cumbrous, so ruinous in its costs, so unsatisfactory and uncertain in its results, that hardly any bishop will resort to it unless driven by sheer necessity."

Bishop MACKARNESS (1872) says: "It comes to pass that sinners go on unreproved and scandals are permitted to exist, while we annually lament the disuse of the discipline which is not possible for us to restore. At no time,—not even in the most corrupt days of mediæval Rome,—has the traffic in advowsons and presentations been more unscrupulously carried on than amongst ourselves at this hour. Nor can I be content with the answer that these are incidental to every form of religious endowment. It is true that the terms on which an endowment is held must be interpreted by courts of law. It is true, I suppose, of English law that it has protected the mercenary patron from almost every limitation of his personal choice which ancient rule or religious feeling prescribed; and has left the cure of souls—so far as private patrons are concerned—to be the legally-sanctioned possession of the highest bidder at the mart."

An Anglican clergyman, convicted in 1863 of forgery, and sentenced to ten years' penal service, is said to have retained his incumbency and to have officiated as a "ticket-of-leave." Into any society unworthy characters may enter. The New Testament records teach the discipline which should be exerted by every Church of Christ.

The *Churchman* of November 1st, 1866, wrote on discipline in the Church of England much that is correct, although with all its aspirations I do not coincide. It said: "One of the great wants of the day is cheap and ready ecclesiastical law. Our Church law courts are intolerable in their expensiveness as they are intolerable in other respects. It does seem a strange thing that if one man owes another five shillings, it can be recovered readily and inexpensively in the county court; while if a clergyman wishes to restrain a criminous parishioner from the holy Communion, he may ruin both himself and the offending party in the attempt. *Our Church*, which is, we all allow, most scriptural in her doctrine, *is in her discipline the most unscriptural Church on the face of the earth.* The Kirk of Scotland, the Wesleyans, the Quakers, all have their

Christ's Church and the world only the difference between those living in the most immoral and scandalous manner and the rest

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s. We Anglo-Catholics alone
mt to bear the reproach of a
i of discipline, while yet we say
ı the House of God and before
, that its restoration is much
ished for. Our Church dis-
criptural! Imagine the *Epis-*
d *Presbyteri* of Corinth [of
ficers in that Church, by the
s New Testament tells us
writing back to St. Paul that
nd it totally impossible to
with his direction respecting
who had married his step-
ecause their spiritual judica-
so expensive and complicated
ould ruin them all to put it in
We ask those who boast of
turalness of our Church just
ne this. Yet it is what a
n in any parish in England
ow say, if he were directed to
nicate an incestuous person.
e not a few cases as bad as
the incestuous Corinthian in
now. The law of the land
touch them, simply and solely
the law of the land leaves them
alt with by the law of the
and the law of the Church
als with them because it is too
s and too complicated and too
e to put in motion. This is a
ardship on the clergy, as it is
ot on the Church. They may
pelled to communicate men
ey ought rather to be ready to
to admit to participate in the
nt of the Lord's body. Again,
ll the practical anomalies con-
ith our burial service. They
ly from want of discipline. Is
dship for a clergyman to have
with the dead beneath his feet
eavens above his head, and to
e solemnly to the Creator and
f both? It is often a most
ask for a clergyman to read
the burial service over a notoriously evil doer who has died impenitent. Such a man under a proper discipline would not have the burial service read over his body at all. * * * Let us seek to regain a real scriptural discipline—by our existing machinery, if possible—if not, in some other way, without ruinous money expenses and oppressive and unaccustomed legal proceedings;" and then "something like consistency will pervade our Church, and we should not be liable to the charge that her discipline allows toleration of all sin, even of the very worst kind."

The *Guardian* has said "that men taunt the Church with having so sold herself to the State as to have perforce to tolerate teachers whom she herself had officially stigmatised as heretical;" but that, "matters standing as they now do, we must be content to bear such reproaches. Their sting may be good, if it goad us to claim for the Church more freedom of action within her proper sphere. The State, by various enactments, has rendered discipline impracticable, and has also disabled the Church from giving effect to her own decisions of doctrine. These facts are as grave as they are unquestionable; but it is useless to shut our eyes to them."

The Rev. J. SLATER, preaching on the 29th of August, 1870, and goaded by the Communion then recently permitted by Dean Stanley, expresses his grief and shame that "the Catholic Church in this land stands before the eye of God, and before the world, disgraced, disfigured, and defamed. But you ask, What are we to do? Where lies our remedy? I answer, in the severance of the Church from State control; and I exhort you, as you value your Church—as you value your own souls—rest not day or night till you have seen that severance brought

of mankind? Are all but the vilest, "saints" "dead to sin," "washed," "sanctified," "justified," "faithful in Christ Jesus?" I admit that in determining or supposing character, charity should be exercised by those who have not access to the heart, and that it is better erringly to admit a Simon Magus and retain him till his true character is developed, than in a spirit of uncharitableness to reject those that are "weak in the faith." But the Church of England changes, lowers the Scriptural requirement for church-membership, and opens her doors for those whom perhaps not another church in the world would receive and retain. The great Head and Redeemer of the Church, looking forward to the memorable Pentecost and all subsequent time, said, "If thy brother trespass against thee, go and tell him his fault between thee and him alone; if he shall hear thee, thou hast gained thy brother. But if he will not hear thee, then take with thee one or two more, that in the mouth of two or three witnesses every word may be established, and if he shall neglect to hear them, tell it to the church: but if he neglect to hear the church, let him be unto thee as a heathen-man and a publican.[9]" The

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about. In a free church such a sacrilege as this would be simply impossible. Why? Because we should have discipline. As things are now, a man says—'I am an Englishman: the national Church is partly mine. I have a right, therefore, on national grounds, to partake of the national altar.' In a free church a man could only say—'I am a communicant. I have satisfied my church as to my fitness to go to communion; I therefore present myself at the altar.' Our present position makes us the bye-word of our neighbours, as well as of the whole world. The Churches of Rome and of the East allow no one to go to communion without previous confession. I am informed that no sect of Dissenters permits its people to partake of the ordinance without previous preparation and examination. The Church of England gives communion to anybody who wishes it, and this simply because she is the Church by law established. My brethren, these things must not, they cannot be." He recommends "disestablishment—throwing off the golden fetters of the State; renouncing all claim to mere nationality; to abolish the royal supremacy; ceasing to be the Church *of* England; and entering on a new career as the Catholic Church planted *in* England."

[9] The Rev. T. SCOTT, in his *Commentary* on Matthew xviii. 15-18, teaches that these words certainly suppose the existence of governing and discipline among the disciples of Christ, and the exclusion of disorderly persons from those societies to which they immediately belong." The "Church" he explains to mean "the ministers and disciples of Christ." I plead not here for the Congregational, Wesleyan, or any special form of Church government; but I condemn that which glaringly subverts the Divine order.

The Rev. J. C. RYLE, in *Expository Thoughts* on Matthew xviii., says, "Our Lord commands disagreements between Christians, which cannot be otherwise settled, to be referred to the decision of the Church, or the assembly to which they belong. 'Tell it,' he says, 'to the Church.' * * * It is evident that he intends every congregation to have the power of excluding disobedient and

tion of the established Church of England renders the carrying this Divine precept an impossibility. To what congregation of s can any brother believing himself to be injured or God's cause lishonoured, communicate his facts and proofs? And what ation of believers is empowered under such supposed circum- to give a verdict? The apostle Paul, writing to the Church of , and referring to a member whose conduct was grossly immoral, hem, when "gathered together," "to deliver such a one unto or the destruction of the flesh, that the spirit may be saved in the the Lord Jesus." "Know ye not," says he, "that a little leaven h the whole lump? Purge out therefore the old leaven." He t forbid all intercourse with the immoral outside the church, for must needs go out of the world;" but he teaches the church to them that are within," and commands, "put away from among ves that wicked person." The apostle writes similarly "unto the of the Thessalonians," (2 Thes. iii. 6, 14, 15.) What would the , whose severest discipline was exclusion from membership by the to which they belonged, say to a writ of premunire, involving ment of person and confiscation of property? Why should any in a Church which makes obedience to apostolic and Divine as an impossibility? God commands: kings, priests, and ns say, It shall not be. Some good men ignorantly or y assent to a human rejection of what is Divine. Some, assenting, more or less faintly murmur. The Church which akes void God's commandments, all within, with a few ns, unite to glorify. A few specks are admitted by some, but like spots in the sun! The slightest change has been deprecated, marvellous symmetry and unequalled beauty should be at length d! Her framers, in casting away all that was superstitious and y, and retaining all that was scriptural, are believed to have been n inspiration almost equal to that of the apostles! At least next d's Word is our incomparable Book of Common Prayer!

in "our excellent Church" some twice ten thousand "church- " engage year by year, to the best of their "skill and knowledge,"

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r members from participation dinances. * * * He says d about temporal punishment disabilities. Spiritual penal- the only penalties he permits h to inflict, and when rightly they are not to be lightly regarded. * * * It is impossible to deny, with such a passage as this before us, that Church discipline is according to the mind of Christ, and when wisely exercised is calculated to promote a Church's health and weal."

to "present such things and persons as to" their "knowledge are presentable by the law ecclesiastical of this realm," who are generally ignorant of the laws ecclesiastical, or who knowingly break them. Yet these promises are enacted and given year by year—promises which anywhere else than in our excellent Church, would receive just denunciation for immorality and falsehood involved. Moreover, no man can be compelled to remain away from the communion except by a process of law. "With temporal courts, not with spiritual persons, rests the final decision of every man's right to the Lord's Supper" (Rev. W. ROBINSON). "If the head of the Church is appointed without any guarantee for religious character, you cannot make religious character the test of membership to the many: neither can you excommunicate the monarch, be he ever so wicked; for that were to cut off your own head." Our Church—*par excellence* the Church in England—the Church of England—receives in unconsciousness to membership, allows any man to remain in membership who is one of the chief of sinners, and elevates to the highest official position, and to continuance therein for life, irrespective of either godliness or morality. Who can read God's Word without the conviction that not morality only, but piety was the profession and the expected reality of every member of the Churches of Christ?

Dr. HOOKER maintains on Discipline, that "What was used in the apostles' times, the Scripture fully declares not; so that making their times the rule and canon of Church polity, ye make a rule which, being not possible to be fully known, is as impossible to be kept." This seems to be encouraging every Church (at least the Church of England) to do that which is pleasing in its own eyes, from the supposed latitudinarianism or deficiency of Scripture. I do not maintain that Revelation specifically declares what shall be done in every varying instance of error or of sin, and in regard to every varying degree of iniquity; but the words of Christ and of Paul are sufficiently explicit as to the source of discipline, namely, the Church, and as to the severest infliction of discipline by the Church, namely, exclusion, and as to the evident lack of Christianity or discipleship to Jesus demanding this. The intervening reproof and forbearance must rationally vary according to the varying facts of each case, while minute specifications and detailed directions would require a Bible many times more bulky than the one God has wisely and graciously supplied. Having principles of action clearly revealed, we do not need details. We need only the pious use of the reason with which we are endowed, and a faithful adherence to Divine precepts, and to precedents Divinely sanctioned. [19]

[19] Dr. I. BARROW.—"No power ought | to abrogate, destroy, or infringe, or

The reader has perceived that one means of discipline is excommunication—an excommunication which can be repealed only by professed repentance before the persons or courts from which the sentence has proceeded—according to the canon law, an excommunication which, unrepealed, deprives the person of the rites of burial. The dread of this

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violate the main form of discipline, constituted by Divine appointment" (In Wordsworth's *Institutions*, vol. iii., p. 138). Yet Dr. Barrow says on the primitive state of the Church (p. 146): "Each Church, therefore, separately did order its own affairs, without recourse to others, except for charitable advice or relief in cases of extraordinary difficulty or urgent need. Each Church was endowed with a perfect liberty and a full authority, without dependence or subordination to others, to manage its own affairs, to decide controversies and causes incident among themselves, without allowing appeals, or rendering accounts to others." Does each congregation of the faithful have the shadow of this power in the Church established by law? "Every Church," says Dr. Barrow, "in more private matters, touching its own particular state, did retain its liberty and authority, without being subject or accountable to any but their common Lord."

Archbishop TRENCH.—"The sphere in which the Angel of Ephesus had the opportunity of manifesting this holy intolerance of evil-doers was, no doubt, that of Church discipline, separating off from fellowship with the faithful those who named the name of Christ, yet would not depart from iniquity" (*Commentary* on Revelation ii. 2). But the Church of England not only connives at evil members, but at evil clergy. See Article XXVI.

Bishop GOODWIN. — "The annual lamentation which the Church of England makes concerning the decay of discipline, is a testimony to the falling away of our branch of the Church from the Christian ideal."—*Commentary* on Matthew xviii. 18.

Lord KING may be quoted without approving of the terms subsequently fangled, but unknown in apostolic times. He says, "As for the judges which composed the consistory or ecclesiastical court, before whom offending criminals were convened, and by whom censured, they will appear to have been the whole church, both clergy and laity" (*Primitive Christianity*, pp. 112, 113). Again (p. 138), "Thus every church was in this sense independent—it had a sufficient right and power in itself to punish and chastise all its delinquent and offending members." Scriptural discipline would now be regarded as an innovation, although attempts were ineffectually made by Bucer and others to introduce some discipline into a church which, in placing the sovereign almost absolute as its head, had well-night lost all. Members of the Church of England can remain such while living immoral lives or while writing against the Scriptures. "Our Church," says the Rev. G. BIRD, "does indeed afford the sinner a degree of countenance, a certain general encouragement." He may be a member who "may not only serve Satan, but wear the devil's livery in our very streets." While discipline is not "the whole of Christianity," who will deny that "without it there can be no Christianity worth the name?" Speaking of the Church's duty to the fornicator, Mr. Bird says, "The Christian society is bound to exclude him, unless they would degenerate into a promiscuous assemblage of persons thrown together by some accident of place birth, or temporal interest."

is designed to prevent "notorious crimes and scandals," and "wicked errors" or schisms, and to promote "repentance and public revocation" of these where existing. The scripturalness of excommunication or exclusion from the Church, as the last resort and highest discipline of the Church against its members for the evident lack of that piety which on reception by the Church they had professed, and had been presumed to possess, has been admitted. The mode in which it is effected in the Church of England through the exhibiting of presentments before "Ordinaries, Chancellors, Commissaries, Archdeacons," &c., by "every Parson, Vicar, or Curate," is not hinted at in any part of the Oracles of God. I object not to a refusal of the Church's burial service to the excommunicate. The present administration of this service to all but the unbaptised, the excommunicate, and self-murderers, is one of the most scandalous characteristics, one of the most criminal practices and requirements of our Church established by law. Among the required utterances in this service is the following: "Forasmuch as it hath pleased Almighty God of His great mercy to take unto Himself the soul of our dear brother here departed, we commit," &c. The words, "in sure and certain hope of the resurrection unto eternal life," which follow, do not in themselves prove a belief that the departed one has gone to heaven, although from the connection in which they are found there can be little doubt that they so mean what they are adapted to encourage. It is, however, the preceding words that convey the idea of confidence respecting the salvation of the departed, and which are required by our legislators to be uttered in every case of interment by the national clergy in our national and consecrated burying places, excepting the three cases which have been specified, whatever may have been the ungodliness in which the person being interred has lived and died. [11]

The service as a whole, in interring those who have given indubitable evidence of piety, is admirable. But the requiring of expressions so

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[11] The Rev. T. E. PRATT, with a justice, generosity, and courage, which I cannot but admire, recommends (March, 1873) petitions from the clergy and laity on behalf of Mr. Morgan's Burial Bill. But one prefatory expression I notice because of meeting with the same or, what is very similar, to satiety in speeches of senators, Church defenders, and Church reformers. In the preamble to his recommended petition are the words, "While yielding to none in our sincere attachment to the doctrine and discipline of the Church." How can there be approval of discipline in a Church which at least annually deplores its lack, and as often expresses its longing for the restoration of a more primitive discipline? — in a Church wherein discipline even over the morals of its beneficed clergy is next to an impossibility?

confident respecting the salvation of many of whom there can be no reasonable hope, is a glaring sin of the nation. Submission to it by the clergy is to their notorious scandal and iniquity. The belief that this service, excepting in the three specified cases, is agreeable to God's Word, if such belief in any has an existence, would betray the grossest ignorance of Divine revelation; while professed approval and experienced disapproval are inconsistent and hypocritical. Nor do I know of anything that has been said in defence of our law on interring which does not discredit the head or the heart. The substance of the reply given long ago to the urged Presbyterian objections, is what Dr. W. BATES has recently advanced, saying, "As there are different degrees of hope, the lowest of which is but one remove from despair, we are justified in declaring our hope of the salvation of those we bury, if we cannot positively assert that they are damned." I deny the inference deduced, and that it meets the case were it correct. I may have no hope of a person's salvation, even though I cannot positively assert that he is damned. And were the expression of a hope in such a case justifiable, it does not meet the case which does not simply express a hope, but in the language of assurance thanks God that He has taken to Himself the soul of the dear departed one. Talk about a hope is monstrously fallacious—more glaring even than the Church cry for the Bible in State schools when they mean little more than the catechism and the soul-destroying and worst errors of the Established Church, in which these unconscious enemies of national progress and prosperity desire (if it were possible) the children of the whole nation shall be educated. [12]

Our legalised and beautiful burial service, in the almost universality of its required use by priests, encourages immorality, infidelity, and ungodliness. Yet priests and pious Lords and Commoners are awfully afraid of consecrated and national cemeteries being desecrated by Dissenters being allowed to officiate at certain interments within these places. The Venerable Archdeacon of Halifax can say in a Visitation address: "With the facilities of a separate sepulture in other grounds, with their own form of burial, or as we are willing to admit, even in our own grounds, silently and reverently, dispensing with our presence or office, it would, with these concessions, be an intolerable hardship for the Church to be pressed for anything more" (May 18th, 1872). Either the clergy at large have

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[12] The Rev. C. WHEATLY expatiates on the "very different degrees of hope," and concludes that "we must have some, though very faint hopes, of the salvation of all." It does not follow from differences in hope, that we do not necessarily despair of the salvation of some.

no scruple in thanking God for the salvation of Dissenters, or they desire no diminution of their wicked immorality. A pure and enlightened conscience would not only accept an altered law on Burial, a law admitting within certain restrictions that Dissenting ministers may officiate, but would demand other alterations, and would refuse priesthood in this Establishment till the law was altered. My conviction is that if all religious sects in the kingdom, if Jews and infidels, along with Unitarians and Trinitarians of every stamp, were permitted to say just what they might like in every national graveyard in the kingdom, there would not be anything half so scandalous, immoral, and wicked as this solemn thanking of God that He takes every dear brother and sister to Himself who has not died unbaptised, a self murderer, or excommunicate. Yet Mr. Monk in the British Senate can demand that no service in consecrated and national cemeteries shall take place but that of the Book of Common Prayer; and benighted ones within and without the House can echo his sentiment; and Mr. Hope in opposing Mr. Cowper Temple's Bill, allowing within certain restrictions an interchange of pulpits between Conformists and Nonconformists expressed his godly jealousy lest Churchmen should have to listen to Mahometans and Buddhists. Established priests may not by this be complimented. Nor is it very consistent on the part of one that has advocated educational legislation such as if carried out in all British territories will legalise the teaching of Buddhism and Mahometanism and require the support of this by Christians who shall only be allowed by a conscience clause to withdraw their children from such teaching. Why do not our Monks, Hopes, Hardys, Powells, &c., demand that priests shall cease to utter by law words of confidence and thankfulness which they do not experience? Why do the pious in the land present to the legislature an irresistible demand that teachers of religion and morality shall be patterns of glaring immorality? What would be thought of an Act of Parliament which in plain language required the holiest and most exemplary of Her Majesty's subjects most solemnly before God and man, the living and the dead, to utter lies? And what would be thought respecting the obedience of such enlightened and exemplary characters to such a law? Shall we, forsooth, for the comfort of the living utter untruthful words, and encourage deceitful hopes? Must we not only bring into merited contempt those who should be patterns of truthfulness and every virtue, by demanding from them words of cheering confidence respecting the eternal condition equally of the moral or immoral, the pious or the ungodly, but help to people the regions of eternal despair by an implied assurance that if the dead belong not to any but one of these classes the escape from damnation is a certainty? How long will those now enjoying the franchise, to all of whom belongs responsibility in proportion

nce, allow this national reproach and iniquity? It is the almost le use of the Burial Service, and not its threatened absence as a ary measure on the living, which I condemn. Well may we hear ymen saying "It is hard work." "I dare not think about the ' In these circumstances deeds are demanded. As all in mem- can demand the Lord's Supper, and all in affliction, following directions, can also demand it, so on behalf of every one, these xcepted, all can demand and the priest binds himself to thank t He has taken the soul to Himself. [13]

. J. VAUGHAN can encourage on with this service rather ; it "be exchanged for some- ier and more general!" when very fact of the change we s made ourselves responsible, fferent sense from the present, teral accuracy of every word stain!" *(Revision of Liturgy,*). Surely because this service osed three hundred years ago, men cannot innocently say r do not mean. There is more urch's "arrogating to herself : of discerning spirits" in her nfident utterances, than there in the more general and truth- ge which Dr. Vaughan holds tempt. To talk of a "solemn a the hopes and the thanks- ttered over the grave of the hat is far more thrilling stimony against sin, and for than any omission or any ion than the ingenuity of d have devised," (pp. 91, 92), d to fact, and is monstrous. t the Church pronounce con- n on none without pronouncing ion of all? What should we nen who in solemn utterances d called the devil a holy angel, l hypocritical and scandalously nt professors of religion o eminently glorified God? and in order to rebuke sin!

hop of LINCOLN, on a clergy- is diocese having declined to read the Burial Service over one who had lived an immoral life, said that "in dealing with such unhappy persons, it is the clergyman's duty to bring them to repentance, but that, if he conscientiously feels that there are expressions in the Burial Service which he cannot use, he is not to be condemned for leaving them out, seeing that when the rubrics were last settled there were means of enforcing discipline against the laity as well as the clergy." This is only a less dishonest course than uttering according to promise the required words believed in the circumstances to be a falsehood. * * * The only honourable and Christian course in such circumstances is to secede from a Church having such unholy requirements, and to recommend secession. When the Church becomes such that an honest and Christian man can consistently belong to it, that a man supremely valuing the Divine favour and an approving conscience can accept office, then may the subject be re-considered. Yet when Mr. O. Morgan, M.P., introduces his Burials Bill, a Mr. Birley, M.P., can fear Nonconformists overtaken by a thunderstorm seeking admission into the Church; a Mr. Monk can demand that if any religious ceremony be performed in the churchyard, it be that of the Established Church; a Mr. Hope, M.P., will permit no alien service in their churchyards over persons of an alien communion. [I have designedly

Were the Church disestablished, none would be legally prevented from uttering—while none by law would be required to utter—words of comfort in recklessness of truth, and of eternally ruining precious souls. If some in their bewilderment through previous usage and obscuring prepossessions should deprecate any alteration in the direction I have intimated, they would not be naturally required or encouraged to use the now so extensively prescribed words—words which a little more than twenty years ago thousands of clergymen prayed to be altered, because their use was felt to be a heavy burden on their consciences.[14] Yet Dean CORRIE has recently said of the Prayer-book, "It

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used the indefinite article.] These honourable gentlemen, and all others, do not need anything more horrible than the present service in every case with three exceptions. An alteration is sure to be some amendment.

The *English Churchman* nine years ago told us that the clergy had during the recess consulted together on the propriety of altering the Burial Service but that "by overwhelming majorities" they had concluded "that they are not prepared to cast a slur on the memory of the Reformers by whom the service was arranged;" and also told us that "the difficulty is with grossly immoral persons," who "would be cut off from the Church, and the Burial Service would not be used," were it not that "the State has taken away the power of excommunication." *Ergo*, these pretended successors of the apostles, and only authorised public teachers of religion and morality, determine on continuing to thank God for taking to Himself those whom they would have excommunicated from the Church, but the State will not let them! Of a more contemptible position voluntarily chosen, of a greater outrage on religion and morality, it is difficult to conceive. While the laws of the realm remain what they are, can it be expected that citizens in whom a spark of religion or morality exists, will be silent? If every man might choose from every other who should bury his dead, and in what manner, reason and godliness would not be more dishonoured than they too frequently are by the clergy who virtually say that baptism snatches from the devil young and old, that nothing afterwards but excommunication and self-murder can shut out the baptised from the kingdom, and consequently for all but those embraced in the three classes they can thank God that He has taken their souls to Himself.

[14] The Rev. S. MINTON, in 1863, in a *Letter to the Lord Bishop of London* (p. 8), says: "Some years since, four thousand clergymen memorialised the bishops, to the effect that—The almost indiscriminate use of the Order for the Burial of the Dead, as practically enforced by the existing state of the law, imposes a heavy burden upon the consciences of the clergy, and is the occasion of a grievous scandal to many Christian people. The Archbishop of Canterbury replied that—The bishops generally sympathise with the memorialists in the difficulties to which they sometimes find themselves exposed with reference to the terms of that service; but I am sorry to report, further, that the obstacles in the way of remedying these difficulties appear to them, as at present advised, to be insuperable." This is unaltered; and bishops and clergy are undiminished. And even Mr. Minton, who could say to his bishop in another page of his letter—"If you held our views you would feel the baptismal service to be an intolerable burden, and therefore you are

justice and honour to aid in
us from it"—can now regret
Disestablishment Dissenters
ng to relieve him and all his
from the intolerable burden of
; burying, or doing any other
religious service in opposition
adgment and conscience, be-
is enjoined by the law of the

W. C. NEVILE, in a *Letter to Honourable W. E. Gladstone* thus alludes to such replies: cannot assent to the alteration words in the Burial Service, so re the clergy being compelled occasions to utter what one of body has designated 'a lie,' e vain indeed to look to Epis- e redress." He comments on ds, NOT YET—those two fatal and on Bishop KAYE'S sum- "his difficulties in a single 'If you once *begin*, where will '" The thought with me is, with such a conscience— or clergy — fit teachers of nd religion? If our bishops g sentiments cannot "agree r change;" if they cannot satisfy a majority of the if "we have drifted into a which makes a reformation e at the hands of the bishops," any other source, worthy of value "a good conscience od," what is the duty of nd clergy, one and all, but to at" of this Establishment? Burial Service, Mr. Nevile ays, in a *Letter to C. Robert-* : "During the last year we four distinct theories upon l Service, which a very great f the clergy refuse to alter. bishop told the House of should in certain cases break the land, and recommended to do the same. Another p reproved a clergyman for to bury a confirmed drunkard, und that in no case is all hope on excluded. A bishop con- service as frequently involv-

ing the necessity of uttering what the officiating minister and all his parishioners know to be 'a lie.' And an eminent person, who is said to have refused a bishopric, justifies the use of the service in the worst cases, as conveying a great lesson from the contrast between what the poor sinner was, and what he ought to have been!"—p. 12.

Rev. C. SIMEON.—"I know that multitudes of pious men would labour in the Established Church if they could get over these difficulties; and that, consequently, many thousands in the Establishment are deprived of their labours by means of these obstacles. I know that many conscientious ministers have gone heavily all their days because they knew not how to act; whether to use expressions which they did not approve, or to drop the use of them, or to relinquish the sphere of usefulness which they held in the Church, and leave a Church which, with these small exceptions, they loved and admired above any on earth."

The Rev. Sir HENRY THOMPSON, in a letter in the *Record*, August 24th, 1863, said: "As the law now stands, the clergy of the Established Church are required to read the service over all the dead brought to them for interment, with the exception of those cases specified in the Rubric, viz., persons unbaptised, sane suicides, and persons formally excommunicated. They must therefore read the service over a man who has fallen in a duel, an unhappy wretch who staggered into the presence of his Maker under the double guilt of suicide and intended murder—over a man killed in a prize fight, who gambled away his life for the chance of winning a stake of £5, £20, or £100—over men who have been killed in drunken brawls —over any or all the thousands of women of the town, who exist up to the hour of their death upon the wages of habitual prostitution—over men and women in stations of more or less worldly respectability, who have lived and died in habitual adultery or unmarried concubinage—over notorious blasphemers and Sabbath-breakers.

Again, the clergy may be required to read the same service over every kind of believer or misbeliever, or unbeliever; over heretics, schismatics, and infidels; over a Popish priest, or a Socinian minister; over those who believe too much, and those who believe too little; the credulous pervert to Popery; the sneering sceptic; the bold assailant of the genuineness and veracity of the inspired records. This burden cast by the law of the land on every parochial clergyman and cemetery chaplain is, in the declared opinion of the Lord Primate, and of the Lord Bishop of London, intolerable."

Mr. F. J. HAMEL, a churchwarden, writing to the *Daily News*, a few years ago, gave the following extract from the letter of a highly respected vicar, which he had just received: "I was called upon the other day by the surgeon to visit a dying man, well connected, well educated, who had been in good circumstances, but was reduced by extravagance to poverty, and was the master of a billiard table. I told him who I was. He thanked me for my kind intentions, but declined to hear anything I had to say, adding, 'I am a Deist; I have no belief in the son of Mary of Nazareth, nor in the resurrection of the dead;' and died, expressing his contempt for holy Scripture. I wrote to the bishop of the diocese. I applied for advice in Doctors' Commons. I could obtain no relief. The Burial Service I was bound to read over the body of this man. Now surely such cases ought not to be forced upon clergymen, either to violate the law or their consciences, and act a mockery before God."

Dr. FRASER dared to alter the Burial Service in opposition to his solemn vow, and to blister his conscience at every marriage service. At the Bristol Congress he said, "Twice since I have been a priest, I have had cases in which my conscience would have been deeply wounded, if I had used the full Burial Service. But every month, and sometimes for weeks or even days running, I am compelled to profane the clear, pure, holy words of the Marriage Service, standing by the altar; and those words, so holy and devotional, blister my tongue as I use them: I get through that beautiful touching Office somehow, by a strong effort of formality and hypocrisy, and I go back to the vestry, silent, disappointed, and ashamed. Is my experience a singular one?" Yet the highest authority in the Church of England has pronounced on adherence to the Prayer-book, "No omission, and no addition can be permitted."

The *Church Review* recently wrote "The continued use of our sublime Burial Service—evidently intended only for real Christians—over the graves of those who have loved darkness rather than light, and have lived as if determined not to be saved, is one of the most crying scandals in the Establishment. What has conscience hitherto done to remedy this shameful abuse? How is the existence of the evil to so appalling an extent in every place to be accounted for, if confidence is so effectual a substitute for the discipline of excommunication? The consciences of many are wounded, but the abuse remains; and the reason is that "might is right."

The Rev. R. BINGHAM, in a *Lecture* said, "He considered parts of this service most objectionable: where it said that it had pleased God 'to take unto Himself the soul of our dear brother.' There were several occasions when words were very improper." He mentioned that in case of suicide he once "had simply read the Lord's Prayer over the grave."

The Rev. R. COX, on expressions in the Burial Service, says, "Some, when they hear them read over men who were notorious sinners, and of whose repentance no evidence had been given, derive from them encouragement to continue in sin. And others who are more disposed to exercise their reason, consider the use of these expressions as implying a disregard for truth, and holiness in the Church and her ministers." (*Church Reform*, p. 159). Is this the holy Apostolic Church whose

llent ;" but he added that "when he said that, he meant the book, not a part of it neglected and the other parts observed." [15]

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have succeeded by Divine right
lace of the Apostles, and whose
lishment would be a godless

Rev. J. RILAND unites the
tions of this service with other
tions in the following words:
of my parishioners should be
is evening in a drunken quarrel,
be compelled in a few days,
to include my own gratitude
with that of the drunkard's
ad friends, in these words—'We
e hearty thanks for that it hath
Thee to deliver this our brother
ie miseries of this sinful world;
ng Thee that it may please
Thy gracious goodness shortly
mplish the number of Thine
But in point of fact I am
ed at the terrible reality that
was cut off in a moment, in the
of sin; that he was hurried
om the miseries and guilt of a
ife, into miseries still greater;
lied without the possibility of
entance; and I plead on such a
hat God would complete the
of His elect." "It would be
ed a high insult to recommend
, discharged for embezzlement
ables, to a neighbouring gentle-
ressive of a hope that this our
leaves the scene of his fraud an
nd trusty man. And suppose
recommender repeats his re-
ope with a suggestion that the
ht to be received as a reformed
r, in the judgment of charity,
r what facts were against him:
ough four and twenty hours
was selling oats out of his
granary, and boasting of his
to the partner of his crime.
n this man stands as sponsor
aday, I tell him not to doubt,
estly to believe, in terms ex-
applicable to a sound and con-
sistent Christian. The same individual is commanded to communicate thrice a year. If he die, I am to be thankful for his dissolution. In all these cases I am to treat him as though I would treat a veteran in the service of Christ who had shone for a long life as a light of the world, and died at last full of joy and peace in believing." If the clergyman proceeds not as Mr. Riland states, he is liable to find himself for defence in the meshes of an ecclesiastical court. On "the hardship upon the clergy," on their "galling fetters" "in being compelled to read the Burial Service over great numbers to whom, in its present form —and we must not alter a word—it is palpably false, and therefore exquisitely painful," many admissions might be adduced from the *Clerical Journal*, correspondents of the *Guardian*, and other Church papers, which record particulars of the situation in which by painful facts they have been placed. Some of these papers can properly comment on the words of the Burial Service as plainly teaching that the soul of the departed "is pardoned and taken to heaven," on the importance in ministers of religion of using "great plainness of speech, and sound speech which cannot be condemned, so that there may be no just reason for gainsaying;" and yet in too many instances conscience is so weak that rather than have disestablishment it seems to be preferred that the minister of Church religion continue to deceive so far as his words are believed, and utter ineffectual laments that he is *compelled* to speak falsely!

[15] Bishop PHILPOTTS, of Exeter, writing in 1864 to the Primate, when mentioning the difficulty of confining this service to communicants, speaks of "the great difficulty of deciding who are communicants. The Church orders that every parishioner shall communicate three times in the year, of which

I ought not, in discussing Church of England Discipline, to omit a notice of the Commination "to be used on the first day of Lent, and at

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Easter is to be one. It would be difficult to designate legally any one a communicant who does not obey this law of the Church. But few of us would think it right to exclude every one who does not fall within this description from having the office of burial used over him." He deprecates "any alteration in the office in the sense of those who charge it with grave errors; for I deem it far better," says he, "that the clergy should be left under their present difficulties (and I believe that they would in general rather so remain), than that there be any tampering with a service which is so full of consolation to the bereaved." Must conscience be tampered with and defiled in order to the consolation of mourners, if any? I see not the morality or the kindness of words of consolation if they are a lie from the priest's lips, and calculated to deceive and destroy. Is there any resemblance between the spirit of this advice and that of Paul's words, "Herein do I exercise myself, to have always a conscience void of offence toward God and toward men?"

The *Times*, speaking of the recommendation of a Committee of the Lower House of Convocation in favour of Discipline in the Church, in lieu of altering the Burial Service, might well remark that the report "throws us back upon the prior question of communion, which is not to be disposed of with exclusive reference to a few scandalous cases. * * * The 'godly discipline' which the committee proposes to restore is nowhere so emphatically desired as in the 'Commination' read in our churches on Ash Wednesday. But in that service there is a scriptural enunciation of the points to which a godly discipline must go if it is to be honest and real. The congregation there say 'Amen' to 'curses' pronounced not only upon several kinds of 'open and notorious evil livers,' but also upon backbiters and slanderers, upon the unmerciful, upon covetous persons and extortioners. It is clear, then, that our religion will not allow us to do the matter by halves, or to confine our anathemas to 'sins of the flesh,' as they are called. So, when the report before us points to scandalous cases and the practical recognition of them by a reform of our Church law, it would only narrow and degrade the notion of Christian duty and goodness. * * * Here, then, are all sorts of systems of morality even in our own little community. By which of them is a man to be tried, excommunicated, and deprived of Christian burial? We do not wish to say a word in extenuation of the gross and grievous crimes which evidently fill the heads of these revivers of godly discipline; we only wish to observe that they are classed, both in the Prayer-book and in the Bible, with certain bad qualities very prevalent in the respectable classes of this country, not excepting the clergy themselves." Let the State shake off its *Imprimatur* on the inconsistency and immorality of uttering words of the truthfulness of which there is not a fraction of evidence. These who prefer to lie and deceive, to the eternal ruin of themselves and others, while not enjoined, will not be forbidden thus to comfort mourners. But these opponents to the admission of Dissenting ministers to officiate in consecrated ground do themselves set at nought their solemn promise and the law of the land.

The Rev. JOHN MILNER (Primitive Methodist) says, in a *Letter* on a Burial Bill before the House of Commons, in 1873: "I was some months ago attending the funeral of a man who had been a member with the Primitive Methodists for fifty years, and had also occasionally

times as the Ordinary shall appoint." After Morning Prayer, "the t" is required to say, "Brethren, in the Primitive Church there was lly discipline, that, at the beginning of Lent, such persons as stood icted of notorious sin were put to open penance, and punished in this l, that their souls might be saved in the day of the Lord; and that rs, admonished by their example, might be the more afraid to offend. ad whereof (until the said discipline may be restored again, which is a to be wished) it is thought good that at this time (in the presence u all) should be read the general sentences of God's cursing against nitent sinners, gathered out of the seven and twentieth chapter of eronomy, and other places of Scripture, and that ye would answer to sentence, Amen," &c.

his part of public worship in the authorised service of our Church lished by law is variously and lamentably dishonourable. 1.—It usly dishonours Divine revelation. It commands a practice which is ly at variance with inspired records on discipline in the Churches of t. Paul said to the Corinthians, "In the name of the Lord Jesus t, when ye are gathered together," &c. Not a hint about waiting till about the *annual* exercise of discipline. Nor does it appear that line was confined to persons "convicted of notorious sin;" nor it consisted in open penance, and punishment in this world unless the were divinely inflicted. I would not say that God never inflicted on quents bodily pain with a view to spiritual health, or that the les specially enlightened and influenced from on high, never ced God's judgment on hypocrites; but I do say that all dis- e which any Church of Christ is authorised to use, is spiritual, and ever exceed exclusion from membership. I say not that the reading appointed curses is to no intent disciplinary; but I maintain that service is another instance of the Established Church's connecting holy Scriptures and ancient authors" as a guide, to the great dis- ement of the former. The curse on adding to and taking from God's (Deuteronomy iv, 2; Revelation xxii, 18, 19), is not among the s enjoined to be read. The discipline required by law to be desired, thful words are requisite, is a discipline which had no existence in hurches of Christ either during the Apostolic or the immediately quent period. Yet every priest is bound once a year, and oftener if

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ed the parish church, when the of Hovingham, who read the service, omitted the words 'Sure rtain hope of the resurrection to eternal life,' merely because the man had been a Dissenter. This, I am told, is his usual practice when interring Dissenters."

his Ordinary so appoint, to utter his lamentations and desires as above given. 2.—This dishonouring of God's Word is inconsistent with the honour to Divine Revelation at other times required from priests. They have assented to the Prayer-book as agreeable to the Word of God. This implies that if it were not believed to be agreeable to God's Word, it would not be accepted. At the solemn season of Ordering, the bishop asks, "Will you then give your faithful diligence so to minister the doctrine and sacraments and the discipline of Christ, as the Lord hath commanded, and as this Church and realm hath received the same, according to the commandments of God?" And the priest answers, "I will do so, by the help of God." In Ordering, the priest promises faithful diligence to administer discipline as the Lord hath commanded and as the Established Church hath received; but once every year, by law commanded, he deplores the departure of godly discipline, by which he does not mean what is scriptural, but what is post-apostolic, and expresses his desire, not for what is scriptural, but for what was brought into existence centuries after the beginning of the Christian era.[16] I do not see the possibility of an enlightened and approving conscience in any priest of our Established Church. In the honour the Established Church puts on the Fathers, God's Word is dishonoured; in the honour it puts on God's Word, it dishonours itself. Scripture says as much respecting its own imperfection and insufficiency as respecting discipline by Ordinaries, Canons, Chancellors, Deans of Arches, and Committees of Privy Council. How can priests and bishops—high, low, or broad—remain in this Establishment? Can this state of things, existing by the statutes of the realm, be without national sin? Can they be the enemies of national well-being,

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[16] The Rev. R. JOHNSON, author of the *Clergyman's Vade Mecum*, speaks (p. cxv.) of "all that love our Established Church and, which is the same thing, true Christian antiquity." The Established Church has got something from the Church of the twelfth century—as the giving of the Holy Ghost, and the power to forgive or retain sin, and something from the Church of previous centuries—as to crave for discipline at Lent on open and notorious sinners, to administer an ordinance requiring repentance and faith through a sponsorial arrangement to any child.

Dr. C. J. VAUGHAN.—"We continue to express, Lent after Lent, a wish for the restoration of Church discipline: but every year makes us feel more and more strongly that the thing is impossible" (*Revision of Liturgy*, p. 72). He teaches that some "look upon this cessation of all ecclesiastical discipline, for such indeed it is, as not only a great loss, but a great crime." He says, however: "But may it not be worthy of a moment's reflection, whether indeed the restoration of a (so-called) Church discipline is thus obviously and necessarily desirable" (p. 75)? It may not be unnatural to look about for a justification of what is unalterable, but the same mouth should not pronounce both the condemnation and the acquittal.

ality, or religion, who, seeing the impossibility of a needed reforma-
nd believing all civil establishments of religion to be unjust and
ptural, desire, and are resolved to seek after, disestablishment?
the principal courts of discipline—that of Arches, and that of the
l Committee of Privy Council—it may be proper to make some
remarks, and adduce some concessions. The Archbishop of York
Convocation, in 1865: "The mode of proceeding in the Ecclesi-
Courts in dealing with cases led to endless and countless delays,
nstant miscarriages of justice; and he knew that if there should be
ing brother causing a scandal to Christ's flock out of the many who
oing their duty faithfully, it was not in the power of the bishops to
uch offender to justice without very long delays and very consider-
pense, which had to be borne by himself. First, as to delays, he
like to see the Ecclesiastical Courts, in their rules and proceedings,
ated to our Common Law Courts; and then it would not be
e for a man to dodge and put off his trial by dilatory pleas, which
be answered by tedious replications, but upon a certain day he
be brought to his trial, and the public mind would then be satisfied,
of his innocence or of his punishment – the thing would be brought
lose, and the scandal removed." Lord Shaftesbury, in 1871,
this in moving the second reading of a Bill for assimilating these
astical Courts to Common Law Courts, and diminishing their
iveness. The Archbishop had also said that a bishop had been
to punish one of the greatest offenders, but having already spent
on another case in the same year, he was unable to bear the
e of another process; and the Lord Chancellor knew of a case in
it had cost between £12,000 and £13,000 to eject a clergyman.
Shaftesbury entered into particulars (which I shall not adduce)
ing the receipts of registrars, apparitors, bishops' surrogates, and
fficials. One thing is evident, and is acknowledged,[17] that the dis-

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r. C. P. McCarthy.—"It is
y a code of ecclesiastical laws
cious as on the one hand to
he injustice of which I com-
d on the other so useless as to
piscopal authority when exer-
inst immoral beneficed clergy-
rly nugatory, and only capable
put in motion at a ruinous

ev. D. Nihil, among others,
s of the restrictions on zeal
and usefulness by disciplinary arrange-
ments. He refers to the Rev. Leigh
Richmond, and says, "He instituted
a variety of pastoral plans; but I think
it would be difficult to reconcile many
of them to the canons of our Church, or
to the received notions on the subject
of canonical zeal." "I am satisfied
that there are many clergymen who are
reduced to this distressing predicament;
that they are restrained by conscien-
tious feelings from adopting extra-

cipline even of the clergy is in the Church of England next to an impossibility. A worthless clergyman may for ten, thirty, or forty years be a fixture in the parish, there being no means of removing him. A clergyman has been convicted of stealing thousands of pounds from a savings bank, and has been sentenced to two years imprisonment, at the end of which time he was again incumbent, independently of restitution, or even of professed repentance. According to our ecclesiastical law, unless it has been recently altered, this iniquity is but a misdemeanour. Were the Church *free*, there is reason to believe that the idle and the immoral would soon withdraw or be removed from the ministry.[16] The

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ecclesiastical methods of awakening and organising their flocks; and they have no vent for their zeal in the discipline of their Church." This charge against clergymen in the former half of the present century, I admit, is not made against present clergymen. It is connected by the author with the results of discipline, which has undergone little or no change. "It is impossible to vindicate our Church from the charge of unreproved scandal in the lives of many of the clergy. The consequences to the religious interests of the people are most appalling." "The extra-ecclesiastical societies and proceedings, which furnish so much popular excitement, are honoured as the chief means of raising the tone of our doctrine, and the zeal of our ministry." "The body of the people present a picture of unrestrained demoralisation. 'Every man doeth that which is right in his own eyes.' Fornication, adultery, perjury, theft, blasphemy, Sabbath-breaking, and other offences—however atrocious in the sight of God—however offensive to the Church—may, as far as her discipline is concerned, be committed with perfect impunity. If you desire any practical exhibition of the communion of saints, you must seek it elsewhere than in the congregations of the Establishment." "I know not how others may feel this neglect of discipline; but I confess, I never read the warnings addressed to the seven Churches of Asia by 'Him who hath the two-edged sword,' without trembling for our own candlestick."

[16] The Rev. — PURCHAS, though suspended by the Judicial Committee of Privy Council for his glaring breach of ecclesiastical laws, instead of obeying, preached on the Sunday after, and said: "It has been said that this church will probably be eventually closed. It will not be closed under any circumstances. I am aware the Judicial Committee of the Privy Council can fine or imprison me. In the latter contingency the services will be carried on precisely as now by my friends, and when I am liberated, I will myself deliberately repeat every criminal offence in every minute detail, just as I have done this evening. I will never recognise the authority of a secular court in matters ecclesiastical—whether in abrogating the provisions of the Prayer-book, or in assuming episcopal powers by suspending a priest *ab officio*." And twenty from among the clergymen of Brighton memorialised the Bishop of Chichester on the assumption of ecclesiastical authority by a secular court as "a scandal to the faithful," and encouraging the enemies of the Church of England to regard her "as a department of the earthly state," and they assured the bishop that they would be disobedient if in any case "they might be individually concerned."

The *Guardian*, on insubordination to the Judicial Committee of Privy Coun-

Word of God says no more about such courts as that of Arches, or the Committee of Privy Council for determining morality or orthodoxy, than about the colour, material, and shape of robes to be worn by Christian priests. Every Christian man, and especially every Christian pastor, should be prepared rather to die than to act or to profess in opposition to his convictions; but to such unconscious leanings, which almost necessarily warp the judgment of any, are the Dean of Arches and the Judicial Committee liable, that every clergyman with difficulty knows what he professes to believe, and is utterly unable to know what authorised interpretation may be put on that to which he has given his assent. Supposing the perfect honesty of these judges, who by death or other causes are continually changing, who may have a bias, consciously or unconsciously to themselves, known or unknown to the Prime Minister of the day who brings them into their responsible position, their judgment and decision may be so warped by this bias, that the judges of one day will decide as those of another day would not have decided. Do the evangelical clergy assent to the acquittal of Mr. Bennett, even admitting that he is well nigh heterodox, and has expressed himself most injudiciously? Will they remain in the Establishment with this understanding of what the Catechism by authority allows on the real, objective presence of Christ in the Sacrament? Mr. J. Wood, a correspondent of the *Times*, says, "Our true remedy is to set the Church free from the shackles which now bind her, and allow her unhampered to provide for her own discipline, and for the development of her own system." "Let the Church have what she ought to have—what every other church upon earth has—what the Canadian and American branches of the Church of England have, namely, a legislature of her own, to make her own laws, and maintain her own discipline." "When we have a similar state of things in England, the Church will soon begin to do her work for the people with efficiency and success."[19] The judges in ecclesiastical courts

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cil, June, 1872, says, "Say what we will of the Court, it is still a part of that legal order by which Mr. Bennett is vicar of Frome Selwood, and exercises all kinds of rights accordingly."

[19] Sir G. Provost, in Convocation, June 15th, 1869, says, "He must, however, observe that there should be pastors leading their flock astray, denying future punishment, and even throwing doubts upon the atonement made by 'the Lord who bought them;' pastors who, though guilty of drunkenness and profligacy, could not be reached by the Bishop from some peculiar difficulty of the law."

The *Church News* of May 26th, 1869, says, "The smallest and most insignificant of the sects of this country is better off than the Anglican Church in this respect, for we are sure that every one of them has intelligible, practical rules, for defining who are and who are not members of that particular body;

give no decision on the scriptural or unscriptural character of sentiments held or conduct pursued, but only on its accordance with documents drawn up mostly three hundred years ago, by men just emerging from the darkness of popery.

Patronage, as a hinderer of discipline, has been already noticed. Can Churchmen justly complain of us who wish them to be "free to repel heresy and exercise discipline" on the heretical and immoral? Is it unkind on our part to remind Churchmen of the difference between England now and England when our ecclesiastical establishment rose into legal existence with a view to uniformity in religion? Are not we and they convicted of disgrace and sin—unless using our utmost endeavours to effect a change—in having an Established Church which, according to the testimony of the Bishop of LICHFIELD, in 1862, admitted a clergyman's robbing of a savings bank to the amount of thousands of pounds to be but "a misdemeanour," and that in the discipline of the Established

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and we are quite sure that none of them would be content to allow persons to make themselves members by merely declaring themselves to be such, and yet we were amazed and scandalized to see that it was proposed to a Colonial Synod lately that such a declaration as this should be received by the Church as evidence that the person making it belonged to her Communion."

Mr. JOSEPH HOARE, Chairman of the Church Association at Hull (1871) having alluded to costs in the Purchas case said, "And was it possible that any Bishop on the bench, if he had half-a-dozen or more offending clergy in his diocese, could risk such a sum in bringing them before the courts?"

The *Churchman* (1871) may well say, "We slumber on with the Court of Final Appeal which future ages will never believe could have existed for Christian men, without the slightest protection from the absolute appointment of our bishops by a Jew or a Quaker, without any diocesan organisation which might gradually introduce a better state of things."

The *Guardian* in 1865 wrote. "There are not a few among us who think that the Court of Arches, though in name a purely ecclesiastical tribunal, has shown itself as little able to deal with great theological questions as the unpopular Court above. And as for clergy discipline in general, the failure of justice, and the frequent impunity of offenders, are too notorious to be denied. We wish that the remedy were as clear as the existence of the defect."

The *Clerical Journal* said, "It is unbearable that, while Methodists can re-organise, and alter, and strengthen their discipline, we can neither repel an improper character from the steps of the altar, nor refrain from using the language of hope over the dead which our judgment cannot sanction; we cannot do it, we mean, freely, and as a duty, but at the risk of penal inflictions." "The want of discipline," "the want of elasticity in our discipline," or with some "the Augean Stable of the Ecclesiastical Courts," have been current topics in Church organs, and Church congresses; and are likely to be until there is disestablishment. I can read of the sentence of a clergyman to ten years' penal servitude; but it is remarked that he is still an incumbent, and that his property in the living was more sacred in the eye of the law than the character of the clergy.

Church "a misdemeanour is not in itself a cause of deprivation or of suspension." The civil law could inflict two years' imprisonment; the ecclesiastical law could not suspend from preaching. I am not sure that by a recent law forfeiture of benefice does not now take place. This is, or recently was, the ignoble predicament of a professedly "holy apostolical Church," of lordly men who pretend to "succeed those upon whom the Holy Ghost came down, and had the power of the keys committed to them for the administration of doctrine and discipline" (Bishop NICHOLSON). Have they disreputably used the keys, or do they disreputably use them? Is the claim to possession consistent with their annual lamentation on Ash Wednesday, and other days that may be fixed by Ordinaries? Is it godlessness to entreat the State to remove its sanction from such inconsistency and immorality as makes the Church which should be elected from the world, and distinguished from it by vast superiority, less regardful of immorality than the world? Have we need to blush or to tremble because we desire the State to leave all its subjects to carry out their own ideas of Church government and discipline so far as they invade not civil prerogatives? Let any that choose it, within or without the asylums of lunacy, jump into a state of things, as nearly as a disestablished Church is able, the same as that which now exists in our Church established by law.

I have been accustomed to think that every member of a Christian Church ought to give credible evidence of piety, should belong to "a peculiar people, zealous of good works;" and that every official person, every one in "holy orders," should give special evidence of piety. Absolute perfection is not in any Church on earth to be expected; but is the Church of England by its government and discipline adapted to secure or promote expected and required holiness either in her priests or her members? This Church boasts of being *primitive* as well as apostolic, and only too frequently conducts us to the Fathers instead of the Oracles of God; but Lord King—whose testimony is corroborated by the earliest historians—teaches that in the primitive Church "all the people were present at Church censures, and concurred at the excommunication of offenders."

CHAPTER VIII.

SUPPORT OF THE CHURCH.

SCRIPTURAL SUPPORT OF THE CHURCH.—VOLUNTARYISM AS OPPOSED TO COERCION.—CHURCH PROPERTY.—THE TITLE EXAMINED.—THEORY OF ABSOLUTE OWNERSHIP DISPROVED.—TITHES NOT JUSTIFIABLE UNDER THE CHRISTIAN DISPENSATION.—COMPULSORY SUPPORT OF CHRISTIANITY INEFFICIENT, AS WELL AS UNSCRIPTURAL AND UNJUST.—CONCESSIONS.

ON the compulsory support of Christianity, whether by Church rates or Vicars' rates, by rent tithes or any other tithes, whether from the Consolidated or any other national fund, I design not to speak at length, although my own views are more widely divergent from those of the Established Church than those of some of my Dissenting brethren, inasmuch as I deem even the *solicitation* of support from those known to be ungodly as destitute of sanction from inspired precept or precedent, and disreputable to the disciples of Him "who, being in the form of God, thought it not robbery to be equal with God, but made Himself of no reputation, and took upon Him the form of a servant, and was made in the likeness of men; and being found in fashion as a man, He humbled Himself, and became obedient unto death, even the death of the cross." Thus Christ, humbled, denied, and sacrificed Himself for enemies; and shall professed Christians spare themselves, and ask the known enemies of Christ to aid in supporting His cause? Can we thus say that we "seek not yours, but you?" Every appeal in God's Word for the support of Christian ministers or Christ's cause, is to professed disciples of Christ. The apostle John says to Gaius, "Thou doest faithfully whatsoever thou doest to the brethren and to strangers, which have borne witness of thy charity before the church, whom if thou bring forward on their journey after a godly sort, thou shalt do well: because that for His

name's sake they went forth, taking nothing of the Gentiles." That armies in conflict should ask the aid of each other is altogether irrational. But the ignorance and recklessness of some are such, that, were it possible, they would ask Satan himself for a subscription to promote the emancipation of his slaves from their willing subjection to his usurped and tyrannical dominion. Christ has not committed His cause on earth to the Church and the world any more than to the Church and the god of this world. Not the world's friendship, but, in the spirit of fervent affection and melting pity, the world's subjugation should be sought. "What concord hath Christ with Belial? or what part hath he that believeth with an infidel?"

In speaking previously of Christ's kingdom as not of this world, some reference has been made to the voluntary character of Christianity in its support as well as reception, in opposition to all coercion. Our Divine Head has taught that "the workman is worthy of his meat;" that "the labourer is worthy of his hire." On the relieving of poor saints, the apostle of the Gentiles has taught that "if there be first a willing mind it is accepted according to that a man hath, and not according to that he hath not," and that he meant not that some be "eased" and others "burdened," but that the "abundance" of one should supply the "want" of another; and among other motives he said, "He which soweth sparingly shall reap also sparingly, and he which soweth bountifully shall reap also bountifully;" adding, "Every man, according as he purposeth in his heart, so let him give, not grudgingly or of necessity; for God loveth a cheerful giver." On the supporting of himself, an apostle, and his fellow-labourer, Barnabas, he has written (1 Cor. ix., 6-14): "Have not we power to forbear working? Who goeth a warfare any time at his own charges? who planteth a vineyard, and eateth not of the fruit thereof? or who feedeth a flock and eateth not of the milk of the flock? Say I these things as a man? or saith not the law of the same also? For it is written in the law of Moses, Thou shalt not muzzle the mouth of the ox that treadeth out the corn. Doth God take care for oxen? Or saith He it altogether for our sakes? For our sakes, no doubt, this is written; that he that ploweth should plow in hope, and that he that thresheth should be partaker of his hope. If we have sown unto you spiritual things, is it a great thing that we should reap your carnal things? If others be partakers of this power over you, are not we rather? Nevertheless we have not used this power; but suffer all things, lest we should hinder the gospel of Christ. Do ye not know that they which minister about holy things live of the things of the temple? and they which wait at the altar are partakers of the altar? Even so hath the Lord ordained that they which preach the gospel should live of the gospel." I need not affirm that these

inspired words have no exclusive application to Paul and Barnabas, that duty to apostles and evangelists is here expressed; nor need I explain how far beyond these they can be legitimately applied. The genuine import and primary application of inspired words are never overlooked but to disadvantage by Conformists or Nonconformists.

The same apostle, writing to the Church at Thessalonica, when referring to their bishops or pastors, says, "We beseech you, brethren, to know them which labour among you, and are over you in the Lord, and admonish you; and to esteem them very highly in love for their work's sake." In his first epistle to the evangelist Timothy, he says, "Let the elders that rule well be counted worthy of double honour, especially they who labour in the word and doctrine. For the Scripture hath said, Thou shalt not muzzle the ox that treadeth out the corn. And, The labourer is worthy of his reward." The worthiness of double honour appears to me, in connection with what follows, necessarily to include worthiness of generous support. In addressing the elders or bishops of the Church at Ephesus, the same apostle says, "Ye yourselves know that these hands have ministered to my necessities and to them that were with me. I have shewed you all things, how that so labouring ye ought to support the weak, and to remember the words of the Lord Jesus, how He said, It is more blessed to give than to receive." These words cannot imply less than that some of these bishops did have or ought to have some secular occupation, not only for the maintenance of themselves, but for the support of the needy. The apostle Peter, in his first epistle (v., 1, 2), says, "The elders which are among you I exhort. * * * Feed the flock of God which is among you, taking the oversight thereof, not by constraint, but willingly; not for filthy lucre, but of a ready mind." The last clause implies the reception of official remuneration. I conclude from the whole, that inspired precept and precedent allow no man to say that it is unscriptural for a bishop of a Christian Church to be a farmer or manufacturer, a tradesman or schoolmaster, or a tent-maker—either to have a secular occupation, or to be wholly and generously maintained by the Church to which he ministers. Scripture gives latitude when latitude is needed, and requires for right action only that we have a single eye to the glory of God and the welfare of man. When churches desire their pastors or bishops to be wholly free from secular occupation, and to give themselves wholly to the oversight of their respective churches, there is an obligation of the clearest equity to see that their need and that of those dependent on them be generously met. I also believe it to be the duty of Christian Churches to send forth pious and gifted men throughout heathendom, to make known God's existence, character, and will, to preach the

infinite "love of God," "the unsearchable riches of Christ," and to sustain these till the fruits of their ministry change the subjects of obligation.

I do not interpret Scripture recently quoted on voluntary contributing to Christ's poor or Christ's cause, to forbid our provoking of one another to love and good works, our endeavour to increase in each other the grace of liberality, as well as other graces. I interpret no Scripture so as to to destroy the obligation of those who hear the gospel to receive it, and support its preachers. The voluntariness which I maintain is not one in opposition to obligation but to human coercion. The kind, voluntary, and practical sympathy with Paul on the part of the Philippians, when he was absent from them, who ministered once and again to his necessity, receives his grateful commendation; and he gives the beloved brethren the cheering and glorious assurance that his God would supply all their "need according to His riches in glory by Christ Jesus." He never said to any who were his work in the Lord," the "seal" of his apostleship, I demand your support, and were it in my power your refusal should be followed by distraint or imprisonment; nor does he leave a hint that this course would ever be commendable or justifiable. The obligation of one to give and to labour in connection with Christ's cause—an obligation which can never be evaded—is perfectly distinct from the right of another to coerce any known delinquent. A ministry thoroughly enlightened and conscientious would not only disdain perforce to live on Cæsar's bounty, and be clothed from Cæsar's wardrobe; but also, I think, to solicit support indiscriminately from the pious or irreligious, the orthodox, heretic, or infidel. Rather than the Apostle Paul would either ask for or accept support even from some professed Christians, though an apostle, and not having every facility for earning bread which pastors being settled at a place possessed, he would by tent-making earn his livelihood, But in this nation those who approve and those who disapprove of the Established Church, those who are religious and those who are irreligious, are not merely solicited, but are compelled to render their support. It does not necessarily follow, because many things are our certain duty, that we are not under Divine obligation to do one before another irrespective of any order. I might exhort the ungodly to repent of sin, to believe in Christ, to be baptised, to be united in fellowship with Christians, to commemorate the death of Christ in the appointed emblems of His body and blood, and in all things to adorn the doctrine of God our Saviour. It does not follow from this that I have scriptural authority to invite a man in his known ungodliness to baptism and the Lord's Supper. Nor does it follow from its being the duty of all to be Christians, and according to their means with cheerful liberality to support the cause of Christ,

that I have Scriptural authority to solicit those known to be ungodly to sustain the cause of Jesus. Whether or not in this I am mistaken, I believe Holy Scripture in its precepts and precedents to be a perfect rule and sufficient guide in all things; and that when Churchmen are sufficiently enlightened and conscientious, they will scorn to have a rubric in their Prayer-book which says that "the bread and wine for the Communion shall be provided by the Church and churchwardens at the charges of the parish."

It is the voluntary in opposition to the coerced support of Christianity which I am defending. Does the God of all grace, when his servants have delivered their message of truth and love from Him, approve of their practically adding, But whether you think I have spoken faithfully or erringly, whether you believe and accept it or not, yea whether you will hear or refuse to hear, you shall pay for the expense attendant on bringing to your ears or your neighbourhood this message; and if you will live in the neglect of the truths we proclaim, or in the disbelief of them as Divine truths you shall pay for their proclamation. Whether you give to Christ your hearts or not, you shall give to us some part of your cash, or we will take what we demand, and be further paid for the trouble and expense of getting it. Can aught given compulsorily or grudgingly be acceptable to Him who is a Spirit, and requires to be worshipped in spirit and in truth? When Churches and pastors rightly think and feel, rather than extort money from the ungodly and the unwilling, the highest officials will deem themselves to be acting more scripturally and honourably in earning their own living wholly or in part by tent-making or any secular and worldly avocation. I am not opposing the liberal support of Christian ministers, while I am maintaining that their position would be one of more real honour, did they either abandon a people that could support them and would not, or did they become farmers, tradesmen, or artizans, rather than live upon coerced support. That the tithe-rent, for instance, is a compulsory tax, none can deny. If the farmer does not pay this with other rental he is liable to the distraint of his goods. If the Church of England were poor like Lazarus, instead of being rich, she ought to be ashamed of sending bailiffs into the houses of those resolved not to support her, and who have the same right as themselves to judge what is scriptural and what is heterodox.

It is not, moreover, to the amount of the support demanded, be that much or little; it is to the demand of support, a demand enforced by the State,[1] to which I am objecting. This compulsory support I believe to

[1] Archbishop WHATELY says "In proportion as any man has a right

be altogether unauthorised by any part of God's Word, to involve bondage to the State, and to be variously injurious to saints and sinners,

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understanding of the gospel, and a deep veneration for his great Master, and a full confidence in his promise, in the same degree he will perceive that the employment of secular coercion in the cause of the gospel is at variance with the true spirit of the gospel, and that Christ's declarations have to be interpreted as He Himself knew them to be understood then, and are to be the guide of His followers now. Such a man will be convinced that it implies a sinful distrust—a want of faith in Christ's wisdom, and goodness and power—to call in the aid of the arm of flesh—of military or civil force—in the cause of Him who declared that He could have called in the aid of more than twelve legions of angels, but would not, and who when all power was given to Him in heaven and on earth, sent forth His disciples—not to subjugate nor to rule, but to teach all nations."

Lord LYTTON has well asked, "Do we imitate the Saviour or the Impostor, when we carry the Bible in one hand and a sword in the other?" Nor is the authority of the constable in religion greater than that of the soldier.

Mr. GOLDWIN SMITH has said, "that Christianity cannot be propagated through unchristian institutions." Is that a part of Christianity which admits civil coercion?

Bishop HINDS, speaking of the early but post-apostolic Church, says, "The revenue for the support of the clergy in this season of the Church's poverty, appears to have arisen from the continual contributions of the laity in each Church; aided in some instances by the accumulation of a fund, the probable origin of which in the apostolic days, has been already suggested."—*History, &c.*, p. 382.

Mr. ISAAC TAYLOR. — "The first Christian teachers could be supported in no other way than by the undefined gratuities of their converts; nor, during the spring-time of zeal and affection was this revenue likely either to be insufficient or injurious by its redundancy" *(Spiritual Despotism*, p. 140). Some, because Christ has not laid down specific rules on giving, believe legal tithing to be equitable and reasonable, overlooking the fact that in all coercion a scriptural principle is violated; and also that the sentiments of the tithe-receiver might be very much opposed to those of the tithe-payer. Mr. Taylor remarks—"To demand payment for so many square inches of a bench or pew is a practice as little apostolic as to demand a tithe." But in the former case, with which I do not sympathise, there is the option of refusing. I admit that in matters of unrevealed detail we are left to reason and common sense, but never to the violation of principles divinely recorded. It is therefore rash and unjustifiable to say that "any method is lawful which is found to be expedient" (p. 145). Mr. Taylor, remarking on the evidence of remuneration received by primitive elders, from Peter's warning, "not to assume the episcopal office for filthy lucre's sake," says (p. 432), "If not, what pertinence was there in the admonition? St. Peter acknowledges a governing class, or order, supported by the contributions of the society." Why should it not be so now? On Gal. vi., 6, he says (p. 440), "It enjoins the maintenance of the teachers by the taught." Yet, notwithstanding all that is written in Scripture on giving voluntarily and cheerfully, and according to individual purpose in the heart, and a command that every one be fully persuaded in his own mind, the *Rock* can quote a writer who says, "Never since the day that he entered into the serpent, did Satan make choice of a more subtle or more audacious agent than when he selected Voluntaryism."

hardening the latter in sin, depriving the former of a privilege, freezing their generosity and stunting their growth. Unless the Deity has undergone a change, He does not love robbery for an offering. The legalising of the demanded support by a British Parliament may be regarded as an objection to the designation "robbery;" but God has not appointed British senators His deputies to make new laws for the maintenance of His cause, new ordinances for the support of his Church. The system of coercion in spiritual matters is God-dishonouring and soul-injuring. Had bishops and priests in the Church of England for the last two to three hundred years been dependent on voluntary contributions from their dioceses and parishes, we should have had during this period a far greater number of burning and shining lights. Such an arrangement I am convinced would effect a speedy change for the better in this respect; while I do not deny that there are excellent men, faithful ministers, and devoted pastors in the Established Church.

But among our venerable and reverend brethren, as well as among our unofficial brethren in the Establishment, before the abolition of compulsory Church Rates, and before the law directing that tithes should be paid to the owner of the land instead of to the parson, there were those who charged us with aiming to deprive the Church of her rights, and that therefore they were engaged "not in an aggressive but a defensive warfare" against us. They wailed piteously, and they still wail that we will not let them alone. They are willing to let us alone, if we would be quiet, instead of being so grievously meddlesome and unjustly aggressive! These complainers belong to a Church whose creed, right or wrong, has national sanction, whose ministers, orthodox and pious, and otherwise, are receiving support from national property, by legislative enactment. They say they tolerate Dissent, and with all their denunciations of heterodoxy among themselves, they deem that they are persecuted when we seek disestablishment and disendowment. Do unchristian aggression and unjust coercion cease to be such, if not of recent origin? Because this, instead of being a new thing, has been borne by Dissenters for hundreds of years. the persecutor becomes the complainer when release from the unjust yoke is sought! When Episcopalians in England cease to have State patronage, and occupy the same relation to the State with other denominations of Christians, we shall cease to advocate disestablishment. They trample on our toes—certainly much better than imprisoning, beheading, or burning us—yet they coolly or angrily complain that we will not be

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Mr. T. HUGHES's water-works, supposed for the sake of illustration, contain most polluted water, and do not supply the poor for nothing.

quiet! When some of us denounced the Education Bill as it was introduced by Mr. Forster, because it allowed the majority in a School Board to tax the minority for the support of any religious teaching, with liberty to parents to withdraw their own children from disapproved teaching, and when we said that the carrying out of their principle throughout the British dominions would involve support in Ireland from Protestants to Papal education, and in India and Ceylon from Christians to educating in Mohammedan and Buddhist delusions, in Pagan superstition and idolatry, it was deemed enough to reply that such a preposterous thing could never be. But do we not represent correctly the nature of a principle when we point out to what it *legitimately* conducts? I have never expected the principle to be thus carried out; but I have thus seen its rottenness. And is it less just that we be required to support Mohammedans and Pagans than that they be required, as by taxation they now are, to support Christianity? And is it better, except in degree, that we Evangelical Dissenters be required to support that system which enables the Catholic M. CAPEL to say, as he did in May, 1872, that out of two hundred and sixty-four priests, forty-six had been members of the Church of England, had "been brought up under the influence of Anglicanism;" and that every week numbers "of the ritualistic party" were attaching themselves to his Church? It is no folly in Cardinal Cullen and others to attach more importance to an Education Act such as the Government proposed, than to Church Establishment, or even to the civil disabilities under which this Church Establishment places any who dissent from it.

But to return from this digression. Were we to grant that the warfare of our opponents is defensive, we should maintain that it is in defence of what is unscriptural and unjust. We demur most strongly to the idea of some that the Church is not supported by the State, and consequently not by ourselves who are Dissenters. We deny that our efforts on behalf of disestablishment and disendowment, were they successful, are "sacrilege," "spoliation," "injustice," or "unkindness." Towards the present holders of livings, and possessors of Church edifices, we contemplate not justice but generosity—a generosity which some will regard as misplaced; for it is impossible for any man to retain with real profit to himself that which is not his own, but the property of another. Honesty is ever the best policy. Though it be under the authority of law, no Churchman can in accordance with the golden rule, legally demand any portion of my property for the teaching of what I believe and maintain to be erroneous and soul-destroying.

But as to the fact of support from the State. Are there not parishes and districts where Church rates and tithes remain very much as they formerly were? Was it not said in a recent document that Church rates

are still paid in 460 parishes; and is not tithe-rent still demanded in many of our towns? In the parish of Halifax, a small Vicar's rate, by a compromise or composition adopted years ago, is paid annually. On such taxes as Vicars' rates I will not dwell, neither will I enter fully into the rightful or wrongful possession of most of the landed property that is held by the Church. If in settlement of Church claims on such property differences of opinion should exist, assuredly the nation, which by arbitration has settled the Alabama claims, can honourably effect this settlement. We Dissenters desire nothing for ourselves. Let every fraction of what is really the Church's property be retained by the Church. But I will speak of tithes generally, which constitute a great portion of the property held by the Church; objecting to them not so much for their amount as for the fact that they are paid by compulsion of law, and for such purposes. The "Tithe Commutation, Act, 1836," while it altered the mode of assessing, collecting, and paying tithes, in no way affected their tenure from the land by the Church of England.

I dwell on tithes, because some boldly maintain that these are the rightful inheritance of the Established Church, descending by gift or bequest from ancient proprietors of the soil; and even a bishop, in a Church Defence Association, can teach that the working man must be shown that the Church is not supported out of the funds of the State, but from the endowments of the dead. An offer of £20 can be boastingly made by Dr. Massingham to any one who will prove that the clergy are paid wholly or in part by annual parliamentary grants, as if the conversion of tithes into rent and the appropriation of other property by the State to the Church required to be re-enacted in parliament year by year. In opposition to such mean and iniquitous deceiving of the people, many Churchmen, bishops and others have spoken candidly and correctly, some of whom will subsequently be quoted. It has also been pleaded by Dr. MASSINGHAM that, as the peaceable enjoyment of ecclesiastical property by Dissenters for twenty-five years gives them a legal title to its continued possession, so tithes, &c., given by the State, and enjoyed for a far longer period, should be peacefully possessed. He asks, Why do not the Dissenters give us fair play? So far as I know, we do. The property held under legal enactments from the State, is not the same as other property. The *Regium Donum* given by the State to Dissenters, was not absurdly pleaded for as a right because it had been held for more than twenty-five years, nor was any endowment from the State, in the disendowment and disestablishment of the Irish Church, pleaded for as a right in consequence of peaceable possession for twenty-five years. In further reply to the audacious assertion that every penny possessed by the Church has been the gift or bequest of her

sons and daughters, let the following advertisement of January, on the sale of an advowson and next presentation be read. nwall.—Advowson and next presentation to the important and lingly valuable rectory of Falmouth.—Messrs. Edwin Fox and ield have been honoured with instructions to sell by auction, at [art, London, on Wednesday, February 26th, the advowson and presentation to the highly important rectory of Falmouth, one of ost valuable Church preferments in the kingdom. The age of resent incumbent is seventy-eight, and the income is about £1800 nnum, which is yearly increasing from the harbour dues and the ion of the town. By Act of Parliament in the reign of Charles rate of sixteen-pence in the pound is directed to be made and levied e endowment of this rectory, and during the last seven years this as increased 25 per cent, and is continually increasing. The rector entitled to 2s.6d. on every foreign ship and 2s. on every coaster ng the coast of Falmouth, and for the last forty years these dues been let to the Trinity Board at an annual rent, thus greatly fying the collection. Detailed particulars will shortly be published." the Statute of Charles II., a part of the will of a pious ancestor? e dues of two shillings and sixpence on foreign vessels, and of two gs on coasters the bequests of pious ancestors? And is the rate of a pence in the pound levied on all houses, shops, warehouses, cellars, thouses, now or hereafter to be built in the parish of Falmouth, for dowment of the parson and his successors for ever, traceable to the source? Is this the Church, to the support of whose priests Church se Lecturers tell their audiences that Dissenters are not compelled tribute one penny? Is this our holy, Apostolic Church whose s and priests have all received the Divine Spirit from Peter (or some apostle) and power to remit and retain sins which Peter (or some apostle) first gave to bishops along with the power to do likewise? ster (or some other apostle) expressly or by undoubted implication in inspired record that the cure of souls or the disposal of advowsons r them or was thereafter to be thus managed?[2]

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op WILBERFORCE in his charge, er, 1866, acknowledged that the ives "to the officers of the l body" their "worldly rank, and precedence." "All this," , "the people of England have rgely to their Church, and all ich they have given, they can take away or modify." Who is ignorant that the salaries of our chief ecclesiastical dignitaries are fixed by Act or Acts of Parliament as to their sum and source? It is the State which as Sir H. INGLIS and others have said, "converted the Bishops from being great proprietors into mere stipendiaries."

It may be questioned whether the title of the Church of England to Episcopal and Capitular estates rests on a much better foundation than its right to tithes.[2] To this figment of Church property, especially in tithes, having descended by bequest from pious ancestors, I make the following objections: I.—Of the hypothesis there is no evidence. No

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Whether the State honourably or dishonourably gained possession of some of its property, the relation of Bishops and other dignitaries to the State, and their support from it are as just stated. In 1864 the Bishop of Oxford said—"They ought not by force, or by giving temporal advantage to converts, or by any such miserable means attempt to spread Christianity." Is it then right at home by such miserable means as temporal advantage to entice into the cure of souls, into the order of Bishops, or into the National Churches or Schools?

The late Earl of DERBY in 1836 declared that tithes were "a tax upon the industry and capital of the occupying tenant."

Lord CAMPBELL (then Sir John Campbell) said, "All who had studied history knew that tithes were originally in the nature of a property tax."

The *Edinburgh Review* for January, 1854, says, "With regard to the parochial tithe and glebe, which form the bulk of the property in question * * * the best information now accessible on this subject is contained in the Annual Clergy List * * * We have ascertained from this List that the estimated net annual value of 12,270 benefices in England and Wales is £3,472,460."

Sir ROBERT PEEL, speaking at Tamworth, said, "He objected in the strongest manner to every attempt to make Dissenters or Roman Catholics contribute to a rate for the maintenance of the Established Church." A Church rate and a tithe rent are the same in principle and injustice, and from our Senators demand the same condemnation and abolition.

Mr. W. E. GLADSTONE, at a meeting of the Society for the Propagation of the Gospel, May, 1867, said, that nothing was more disparaging to the Church of England as a system of religion than the belief that its existence depended entirely or even mainly, upon its temporal support. Let others in the Houses of Commons and Lords give proof that temporal and coerced support is not the dearest bond, to be last and most reluctantly severed.

The Bishop of Ripon has taught that it is the duty of Christian men to support their own branch of the Christian faith. True, and not to be compelled to support another.

Colonel AKROYD, M.P. for Halifax, has expressed approval of all denominations being supported by themselves. So say we, adding only that they may also voluntarily help one another, the strong aiding the weak.

A Nonconformist has written: "If it were possible for the Great Northern to obtain an Act of Parliament by which it could force all travellers to pay its demands whether they availed themselves of its services or not, the circumstance would be regarded as a huge oppression, and every effort would be employed to abolish the absurd and odious monopoly. So with any religious body by law established." The Mahomedans and idolaters of our Indian Empire loudly and justly complain of being taxed for our ecclesiastical expenditure there.

[2] Bishop FRASER has encouraged the idea that he is not supported by the State, which however is utterly inconsistent with the terms of every bishop's acknowledgment on his knees to the Sovereign, at whose instance he has become possessed of his see with all its immunities and profits.

vidence of the required Deeds of Gift, or Bequest has yet been produced. n the support of Christian ministers from tithes in apostolic times, no ne believes. Nor does any one believe that the Christian ministry as supported by tithes when TERTULLIAN wrote: "Whatsoever we have n the treasury of our Church, is not raised by taxation, as though we ut men to ransom their religion; but every man, once a month, or when t pleaseth himself, bestows what he thinks good, and not without he listeth, or no man is compelled, but left free to his own discretion." Tithes nterior to the existence of the Church of England cannot have been given o her by her sons. Tithes since her formation, given her by Act of arliament, are not possessed through the bequest of her children.

II.—Probabilities from extant historic facts are all opposed to this hypothesis; since not a word of ancient reference to such tithes appears and since olaw for their establishment and for the punishment of recusants is grounded on such a consideration. We maintain the entire silence of the New Testament respecting such a mode of sustaining the cause of Christ. We admit hat in the latter part of the fourth century and afterwards some of the athers spoke of a Christian's obligation to pay tithes, or to devote a tenth f his gains to pious uses. We admit that in course of time in the Western, never in the Eastern Church, laws were made in accordance ith this. A council at Macon, in France, A.D. 586, is said to have dvanced as agreeable to the "Divine law," that the people should pay ithes to the priests, who "might devote what is required for the use of he poor, or the redemption of captives, and by their prayers obtain peace nd salvation for the people." But no general law ordaining the payment f tithes appears until the ninth century. We have no evidence that the rst Churches of Christ in England were supported otherwise than by oluntary contributions; at least there is no evidence of the existence of tithes, ither voluntary, or enjoined by Church or any other authority. The ission of Augustine, by which the early Christians of Britain were driven nto Wales, displaced the earliest Church in the land by a Papal Church. In ne eighth century a canon on this subject is attributed to Egbert, Archbishop f York, also a decree of a national synod at Calchuth. Offa, king of Iercia, in imitation of Charlemagne, and at the instigation of Pope Iadrian I., and Aelfwold, king of Northumberland, are said to have consened councils which ordained tithes to the people. Under king Ethelulf, a parliament assembled at Winchester in 855, passed a law in favour f tithes, the first part of which is thus given by Dean PRIDEAUX: "1. ur Lord Jesus Christ reigning for ever. Whereas in our time we have en the burnings of war, the ravagings of our wealth, and also the cruel predations of enemies wasting our land, and many tribulations from rbarous nations inflicted upon us, for the punishing of our sins, even to

our utter destruction, and also very perilous times hanging over our heads:— 2. In this cause, I, Ethelwulf, king of the West Saxons, by the advice of my bishops and other chief men of my kingdom, have resolved on a wholesome and uniform remedy—that is that I grant, as an offering unto God, and the Blessed Virgin, and all the Saints, a certain portion of my kingdom to be held by perpetual right, that is to say, the tenth part thereof; and that this tenth part be privileged from temporal duties, and free from all secular services and royal tributes, as well the greater as the lesser, or those taxes which we call *Witerden;* and that it be free from all things else, for the health of my soul, and the pardon of my sins, to be applied only to the service of God alone, without being charged to any expedition, or to the repair of bridges, or the fortifying of castles, to the end that the clergy may with the more diligence pour out their prayers to God for us without ceasing, in which we do in some part receive their service. 3. These things were enacted at Winchester in the Church of St. Peter, before the great altar, in the year of the incarnation of our Lord 855, in the third indiction, on the nones of November, for the honour of the glorious Virgin and Mother of God, St. Mary, and of St. Michael the Archangel, and of the blessed Peter, Prince of the Apostles, and also of our blessed Father, Pope Gregory, and of all the Saints." The next part of Prideaux's extract refers to the persons present and subscribing, &c. There is not a word about the wickedness of any of the people in having withheld from God's priests the tithes given or bequeathed by the pious departed; not one word on legalising the duty of paying tithes in accordance with the bequests of all or of some. Here is the foundation of civil right to tithes in England.

King Alfred, in better ordering the laws of his realm, and in his league with Guthrun, did not forget tithes. The law of Athelstan, in the tenth century, enjoining tithes, says, "If we will not pay our tithes, the tenth part only shall be left us, and the other nine shall be taken from us." Also, it enacts "that the Church-scot be paid to that place to which it doth belong." A law of his brother Edmund included Tithe, Church-scot, and Plough-alms, or Peter's pence. His son Edgar's law enacted that "if any one shall refuse to pay his tithes in such manner as we have prescribed, then let the King's Sheriff, and the Bishop of the diocese, and the minister of the parish come together, and let them *by force* cause the tenth part to be paid to the Church to which it was due, leaving only the ninth part to the owner. And for the other eight parts, the lord of the manor shall have one four parts, and the bishop of the diocese the other four." These laws refer as much to chapter and verse in the New Testament (not then so divided) as to pious bequests of predecessors. Nor is there any reference to such an origin of tithes in this realm, in Ethelred's

law on tithes and dues "to the Mother Church to which every man belongs for the love of God," when it is added, "And let no man take from God what belongs to God, and which our predecessors have consecrated to Him." I need not affirm that no pious person previous to the legal enforcement of tithes gave a tenth of his income to the priest for his use and distribution; nor need I affirm that no individual ever willed this proportion of his property to be so appropriated after his death. There is no record, so far as I know, of a single such case. And it is evident that tithes had another origin. Indeed, so recent is the idea of justifying tithes and maintaining that they are the Church's property from such an hypothesis, that it looks much as if the desire was father to the thought. Notwithstanding the antipathy that is felt by many Churchmen to the leader of the Liberation Society, I would recommend that with the piercing eye of a critic and the candour that becomes a Christian, Mr. Miall's *Title Deeds of the Church of England to her Parochial Endowments* be read on what I have written, and on the enactments of subsequent sovereigns and parliaments on tithes, and the variety of things tithed. In his *second* edition he remarks on some objections to what he had advanced.

Previous remarks are not opposed to the idea that in the first instance ecclesiastics commended tithes, maintained them as the Church's duty in regard to a consecration of their substance, that this became an ecclesiastical law, the neglect of which was enforced by Church censure, the payment of which was finally compelled by legal statute and penal consequences of neglect.[4] "When Athelstan had promulgated his law, he

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[4] DEAN MILMAN, in his *History of Latin Christianity*, on the origin of Tithes in the Western Empire, says, "On the whole body of the clergy Charlemagne bestowed their even more vast dowry—the legal claim to tithes. Already, under the Merovingians, the clergy had given significant hints, that the law of Leviticus was the perpetual and unrepealed law of God. Pepin had commanded the payment of tithes for the celebration of peculiar litanies during a period of famine. Charlemagne made it a law of the empire; he enacted it in its most strict and comprehensive form, as investing the clergy with a right to the tenth of all the substance, and of the labour alike of freeman and of serf. The collection of tithes was regulated by compulsory statutes; the clergy took note of all who refused to pay; four, eight, or more jurymen were summoned from each parish, as witnesses for the claims disputed; the contumacious were three times summoned; if still obstinate, excluded from the Church; if they still refused to pay, they were fined over and above the whole tithe, six solidi; if further contumacious, the recusant's house was shut up; if he attempted to enter it, he was cast into prison to await the judgment of the next plea of the Crown The tithe was by no means a spontaneous votive offering of the whole Christian people—it was a tax imposed by imperial authority, enforced by im-

received an address of thanks from Kent, in which bishops, thanes, knights, and common people, confessed there was 'great need of it

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perial power. It had caused one, if not more than one, sanguinary insurrection among the Saxons. It was submitted to in other parts of the empire not without strong resistance." In a *Note*, Dean Milman says, "Even Alcuin ventures to suggest, that if the apostles of Christ had demanded tithes they would not have been so successful in the propagation of the Gospel."

Dr. LINGARD, a Roman Catholic, in his *Antiquities of the Anglo-Saxon Church* (vol. i., p. 125), says, "When a legal provision was called for by the rapid increase of the clergy, the establishment of tithes was adopted, as the least oppressive mode by which it could be raised. In the sixth and seventh centuries, this offering which had been voluntary, began to be exacted as a debt, in almost every Christian country."

Dean PRIDEAUX, speaking of the close of the eighth century, says that "until this period the setting out of tithes, as the payment of them, was solely left to the consciences of men, and if they despised the doctrines of their religion, and the laws of the Church, there was nothing else to oblige them hereto. For hitherto, how much soever tithes were taught to be due to the Church, the Church had no civil property in them. * * * And therefore till then the Church no otherwise claimed them as offerings, which were voluntarily to be set apart, and voluntarily given by the people." *(Right of Tithes*, p. 95). But, says he "About the year 794 Offa made a law by which he gave unto the Church the tithes of all his kingdom, which the historians tell us, was done to expiate for the death of Ethelbert, King of the East Angles, whom in the year preceding he had caused basely to be murdered on his coming to his court to marry his daughter. * * * This law of Offa was that which first gave the Church a civil right to them in this land, by way of property and inheritance, and enabled the clergy to gather and recover them, as their legal due, by the coercion of the civil power. But this establishment reached no further than the kingdom of Mercia, over which Offa reigned, till Ethelwulf, about sixty years after, enlarged it for the whole realm of England." Selden accords with Prideaux that this grant of Ethelwulf embraced the whole country.

A NONCONFORMIST writes: "I derive my support from the voluntary contributions of my church, of which there are many members who give a tenth of their income for religious purposes. But any member of my congregation is at liberty to diminish his contributions or to withdraw them altogether. But suppose the State were to step in and Parliament were to pass an Act compelling each one to contribute a tenth of his income towards my salary and the charities of my Church, the contribution would then become a tax. He would have no choice whether he should give or not give."

Dr. CORRIE, in a paper presented to the Cambridge Church Congress, 1861, on the origin of endowments, says: "This question can, I conceive, be answered only by an examination of the history of our Church from the earliest times. But in the carrying out of such an examination it will not be necessary to commence our researches at an earlier period of our Church's history than when the Ancient British Church was supplanted by that which derived its origin from the mission of Augustine." "Practically, therefore, the history of our present parochial endowments may be traced in the annals of the Anglo-Saxon Church."

Lord BACON says, "As the realm gave tithes to the Church, so the realm hath given tithes away from the Church to the King."

both for rich and poor.' And even so late as the reign of Edward I. we find a preamble of one of the chief English canon laws in support of tithes running thus: 'Whereas, on account of the different customs of tithing prevalent in different churches, strifes, contentions, and the most abominable scandals are constantly arising between rectors of churches and their parishioners, we ordain,' &c. So it is noted among the laws attributed to Edward the Confessor, that payment of tithes was much diminished. 'But since then' (these are the words), 'by the instigation of the devil, many have withheld their tithes; and priests, enriched from other sources, do not care to undergo the trouble of collecting them.' Coming down to the time of Edward III. and Richard II., we may cite CHAUCER (in the *Ploughman's Tale*) as illustrating the spirit of the age:

'Their tithing and their offering both,
They clemeth it by possession;
Thereof nil they none forego,
But robben men by ransome.'

"And of rectors of parishes he writes thus:

'For the tithing of a ducke,
Or an apple, or an aye [egg]
They make men swere upon a boke,
Thus they foulen Christ's fay [faith].'

"But we have still more cogent proof of indisposition on the part of the laity to obey the laws relating to tithes, in the steadily increasing severity of the penalties imposed on the disobedient. In the laws of Offa, Aelfwold, and Ethelwulf, we have a mere recognition of the ecclesiastical claim by the civil power. In Ethelwulf's case we have greater solemnity given to this recognition—this commutation of the demand of the Church into a law of the State—by offering the document by which it was carried into effect upon the altar, and so, as it were, consecrating the act by religious sanctions. In the laws of Alfred we meet with the first instance of civil penalty adjudged for withholding tithe—viz., a fine of twenty shillings, if the offender were a Dane, and of thirty shillings, if he were an Englishman." Edgar's more stringent measure assigned four of the ten parts of the recusant's profits to the lord of the manor, four to the bishop, one to the priest, and one to the recusant himself. This was re-imposed by Canute and Henry I., but without wholly subduing the recalcitrant laity. Hence a decree of the Church, 'Whoever is unwilling to pay tithes of his yearly increase, let sentence of anathema be passed upon him.' Hence the decision of a Provincial Synod for Canterbury held at Westminster: 'Inasmuch as many are now found unwilling to pay tithe, we

ordain that according to the precepts of the Lord the Pope, they be admonished a first, second, and third time—and if, being so admonished they shall not amend, let them know that they put themselves under anathema.' " Why is there no reference to the bequests of our pious forefathers either in the statutes enacting tithes, or in those describing the punishment of recusants? The knowledge of such a fact must surely have had no existence. The hypothesis is the invention of a later period. Because some in our own day erect churches and endow them, it is wished by some of our opponents that we believe, without a fraction of evidence, and in opposition to all existing evidence, and it is circulated in tracts for Church Defence, " that the property of the Established Church is strictly and literally voluntary, may be seen from the manner in which additions are being made to it by the willing contributions of individuals." " All Church property is voluntary in its origin." They who utter and circulate such glaring falsehoods deserve the severest censure. Has not the legislature of this country voted as much as a million pounds at once during this century for the erection of churches? And is not tithe-rent now paid by legislative enactment? And may not landlords now seize by legal bailiffs and sell by public auction the property of shortcomers and the recreant, for the support of our holy, apostolic Church established by law? When a man has refused to pay his parish tithes, before what court of law has he ever been confronted with the will of the donor? Who is the judge that has ever referred to such a figment?

III.—The supposition of our opponents is confuted by facts, some of which are of recent date, in regard to a great proportion of the land now tithed. History records, in regard to much land, its coming into cultivation, its first payment of tithes, the law of enactment, and the authority and mode of enforcement. It is not favourable to the idea that tithes are due to priests from their being the bequests of our pious forefathers—that the legal tithing extended to many things in fruit, garden herbs, roots, and vegetables, of which our supposed pious ancestors by bequests making tithes obligatory, knew nothing at all. The catalogue of titheable things according to the decree of this synod, that council, and the other law, I shall not go through. There is nothing in the whole nomenclature and in the " multiplicity of personal interests concerned," in the approach to identity in every parish in the kingdom, in all legal utterances and omissions, favourable to the idea that " tithes were originally bestowed on parish churches by private endowment." Can any man believe that personal piety or superstition bequeathed the claim made by ecclesiastical law to a tenth of the wages of artificers, or of the fish caught in the sea, or of the spoils of all hawking, hunting, fishing, and fowling? But as to the land and its produce. CAIRD's *Agriculture*

(p. 522) estimates the arable land of England in 1850-1 at 13,817,000 acres, and M'CULLOCH's *Commercial Dictionary* estimates it in 1858 at 12,700,000 acres. The amount of grass land is somewhat but not much less. An estimate for Great Britain, in the *Times* of January 4th, 1860, leaves for England and Wales about 24,000,000 of arable and grass land. The first Enclosure Bill was passed in 1710. "Most of the modern enclosures have been made under the authority of the General Enclosure Act of 41 Geo. III., cap. 109." From 1760 to 1849 "there were passed by the Imperial Parliament no fewer than 3,867 Enclosure Bills, bringing under cultivation 7,350,577 acres. This is nearly one third of the whole. Again, "The Act 2 and 3 Edward VI., cap. 13, s. 5, has this provision, 'All such barren or waste ground (other than such as be discharged from the payment of tithes by Act of Parliament) which before this time have lain barren and paid no tithes by reason of the same barrenness, and now be or hereafter shall be, improved and converted into arable or meadow, shall, after the end and term of seven years next after such improvement fully ended and determined, pay tithe for the corn and hay growing upon the same'" (Mr. MIALL is here, and in some other places, quoted). The estimate of land then under the plough, or pastured, has been computed at 6,000,000 acres, These six millions compared with the present twenty-four millions would make three-fourths of the land now paying tithe to be traceable for this payment directly to Acts of Parliament. Alter the figures in any allowable manner, and yet respecting the major part of the land paying tithes, it can be proved that this payment originated not in the bequests of the pious or superstitious, but in the enactments of Parliament. Go back nearer to the time when the first legislative Acts enforced the payment of tithe, and when much less land was under cultivation, and you have a still greater proportion of land whose tithing is traceable only to parliamentary enactments. Were the invented figment of private bequest a reality, it would apply to little more than a tenth—not to two-tenths—of the land now tithed.

No doubt it is easy to say that they piously bequeathed the common or waste land, on its being cultivated, and the sea on its being made productive land; as also to say that they bequeathed a tithe of fish and fowls, and of artificers' wages, or to say without a fraction of evidence that they made any bequest at all. But the title to the tithes of forest lands, and of lands not included within a parish, as I read, "belonged to the Crown." "The Crown, as representative of the State, that is, of the people in their civil capacity, held the fee-simple of the tithes which might at any time be derived from the lands not as yet parcelled out by parochial boundaries." This claim of the Crown over waste lands has been

exercised. Its operation enables us to trace present tithing of all land now in cultivation, excepting a small fraction, directly to its source in public law.[5] How many suggestions from the father of lies have there been more confounded and audacious than the idea that exactly one-tenth of the produce of every parish in the kingdom is due to the priests of the Church of England established by law, because pious ancestors owning this property have unanimously so bequeathed the same?

I believe that in England, with regard to private right, there was a struggle between the people and the government, both in Church and State, during the period intervening between the Heptarchy and the obtaining of our Great Charter (not to mention a subsequent period), and that sometimes right, but more frequently and extensively authority prevailed, and that eventually "private rights succumbed beneath the double pressure of Church censures and the penalties of civil law;" and that during this and some subsequent period the landowner could elect the church or religious house, or parish or diocese to which he gave his tithes.[6] The power of landowners during this period to "retain their tithes in fee and give them to another church or monastery" (Lindwood), a special and arbitrary consecration of tithes, may have aided to "deceive some on supposed endowments of monasteries and parish churches by voluntary and pious liberality. The monastic orders, who affected greater piety than parish priests, came thus into possession of large revenues, and with it

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[5] Mr. SEYMOUR TREMENHEERE writing to the *Times* (1873) reports instances of half an acre reclaimed from the sea, and made to produce broccoli and asparagus,; a smaller quantity of land formerly rough furze, from which a labourer, after much toil, produces potatoes and broccoli; a larger portion converted from granite road into a market garden; and a portion of ground at an expense of £40 per acre brought into cultivation, into all of which the tithe-owners have speedily pitched their legal demands.

[6] Pope INNOCENT III., in a Decretal Epistle to the Archbishop of Canterbury, says, "Many persons in your diocese distribute their tithes according to their own pleasure."

WYCLIFFE says, "Within few years men paid their tithes and offerings at their own will free to good men, and able to great worship of God, in profit and fairness of Holy Church, fighting in earth."

PARNING, Lord Chancellor of Edward III., says, "In olden time, before a constitution recently made by the Pope, the patron of a church could grant tithes within his parish to another parish."

Judge LUDLOW, in the same reign, says, "In former times every man could grant the tithes of his land to what church he would."

SELDEN says, "For two hundred years at least before the time of the Council of Lateran," "arbitrary consecrations of tithes with us were frequent." He also tells us that this took place as well *of positive right* as *of fact*. Judges BROOKE and DYER are quoted by MIALL in confirmation of this.

through an existing law on advowsons, extensive power in the appointment of priests. This permitted consecration and conveyance of tithes (by law demanded), to other parishes or to religious houses, as monasteries, abbacies, convents, priories, cells, hospitals, collegiate churches, and capitular establishments, greatly enriched some of them. The object of these grants was various, as the relief of the poor, and of the souls of the donors and departed relatives, &c. The possession of these tithes by religious houses, if disputed by the priest of the parish in which the property was situated, required a production of the conveyance. The parish priest was supposed to be entitled to the tithes of his parish without a deed of possession, having for perhaps forty years enjoyed the same, and no proof being adduceable of their having been otherwise devoted or alienated.[7] In conveying these tithes to approved objects, some devoted one kind and one portion, and some another. Some devoted the tithes not only of the land in cultivation, but of that which might come into cultivation. But the character of many may be learnt from that of one, which says, "I, Robert Waste, have granted to God, and to Holy Mary of Bec and St. Neots the Confessor, and to his Church of Ernelesbury, and to the monks who serve therein, two parts of my tithe over my estate in Weresley, of corn and animals on which tithes should be paid—and this is done especially for the soul of Sœnus of Essessa, and for the salvation of my Lord Robert, son of the aforesaid Sœnus, who gave me this land, and for the salvation of Gonnor his wife, and for my own salvation and that of my wife, and of William son of Gereus, her father, and for the soul of my father, and my mother, and my brother, and all my friends, and all my ancestors," &c. [Do present possessors of any portion of these tithes pray for the souls of these departed ones ?]

If the preceding be correct, should some of these landowners have conveyed more than tithes or a portion of their tithes, even certain lands wholly to religious houses, which I deny not to have been the case, there

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[7] PRIDEAUX remarks, "Had the right of tithes grown up from such arbitrary considerations as Mr. Selden asserts, why among all his instances does he not bring as much as *one* of such a consecration of tithes in the parish, made to the parish Church? Is it likely that those who had such tithes in their power should grant all from their parish Church and none to it?" "We may be assured that there was a certain right to these tithes settled by law in the parochial Churches, before either greedy monk or sacrilegious laymen would desire to have them from them, for without such a certain right whereon they could demand, sue for, and recover them by law, they would have been of no use or benefit to them. * * * For no more was then given than what was in parochial churches before."

is no evidence that a single person ever conveyed the tithes of his parish to the priest of that parish. To such a purpose it was devoted *by law*, unless the proprietor, as then the law permitted, appropriated it or a part thereof, to some other religious or benevolent use. Nor need I remark on the altered possession of these properties when the legislature under Henry VIII. enacted that "the King shall have and enjoy, to him and his heirs for ever, all and singular such monasteries and tithes, in as large and ample a manner as the abbots held them;" and that "they who take them from the King shall have, and hold, and enjoy the same, and have all such actions, suits, entries, and the like, in like manner, form, and condition as before." Nor need I maintain that nothing on a smaller scale similarly transpired before the time of Henry III., by papal or parliamentary appointment, or by connivance. The endowment of Eton and of King's College, Cambridge, might be adduced. Tithes, however taught primarily to be due to God and His Church for holy and benevolent use, however their appropriation has been permitted or legalised, have had and do have their binding force —their coercive character—not from the voluntary bequests of pious ancestors, but from legal enactments. The property in *tithes* held by the State and given by the State to God and the Church when the Pope as head of the Church was acknowleged, was still held by the State when the changes under Henry VIII., and Edward VI., made the sovereign of this realm head of the Church in the Pope's place, and when the Prayer-book, with its Articles, &c., became ecclesiastical law, and was given to this Church, as to the *use* of it, subject to all regulations, appropriations, and changes, which in its sovereign right the State might and has been pleased to make. Nor is it different in regard to some other property of which the Church as now existing has the use, but of which the State has ever claimed the sovereign right. I do not place the whole of other property in exactly the same category. In the words of an intelligent and careful writer already quoted, "it appears that from the institution of the tithe system in England, the civil power, by declaring what was not titheable, by taking the rights of patrons under its prospective jurisdiction, by claiming and receiving homage from the higher Church dignitaries for their temporalities, by regulating from time to time the uses to which tithes should be appropriated, and by asserting and maintaining the supremacy of its own Courts over every Ecclesiastical Court in the Kingdom, especially in all questions relating to title to tithe property, never ceased to assert its determination to withhold from ecclesiastics that which they were even stirring to maintain

ts right in the endowments created for them by the State." [8]
The Acts of Parliament that have been passed in our own day,
comparatively recent period, demonstrate that Parliament does
ler tithes (and some other property) as the absolute property of
h, but only regards the Church as enjoying its use for certain
not that it is the gift of pious ancestors to be held by the
'right to the end of time, but that it is given by the power which
ıe, at its pleasure can take away the same. The Tithe Commu-
, by one or two clauses enabled incumbents to demand tithes for
. having been worthless, is brought into profitable cultivation.
t Plumstead, the change having been effected at a great outlay,
bent lays a claim of thirty shillings an acre. Is the "pious
in this case any other than the Parliament of the country?
aware that Parliament may claim what is not its own, and that
, in itself, is not proof on my behalf. It is however corrobo-
hat against which nothing can be placed. I shall enter into no
specting the Act for Church Disestablishment in Ireland, the
ımutation Act, or any other. The right of which I am speaking
wn that the State maintained since the Reformation, as
efore. Nor do any knotty points respecting the distinction
'hurch and State in the matter of law or fact, affect this question.
ʏment in tithes, and some other endowments from the State,
; to the Church of England as Protestant or Popish, as Episco-

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ead, "It was decided in the
y the house of Lords on an
ı the Court of Exchequer
hes on mills were personal
ʏ was this tithe the gift of
ancestors?" The same
, "Did our pious ancestors
fourpence in the pound of
odsworth's wages should be
ıncis Lundy, Vicar of Lock-
He further says, that in
there are several villages
ıhermen—both masters and
still to pay tithes of the fish
ught in the open sea. In
es a fixed sum is demanded
ʏners of the fishing boats,
ıer sum of a twelfth of the
ɜ of the fish caught. In
ıes a fixed sum of 7s.7d. a
emanded from each of the
fishermen; in other parishes one tenth
of the hook fish is demanded." The
incumbent of Mevagissey, Rev. H. A.
Baumgartner, he says, "claims and
enforces his claim of £1 13s. 4d. from
the owners of every seine put to sea,
whether they catch fish or not." Mr.
Miller (Nonconformist), whom I have
quoted, dilates on the injustice to a
man who might buy thousands of acres
of waste land, expend tens of thousands
in making it largely productive, and
then have to pay tithe according to
its productiveness, as well as on the
absurdity of supposing that this accords
with the bequest of a pious ancestor a
thousand years ago. He similarly
instances a change in productive land
from a kind of produce at a considerable
expense to another kind of produce.

palian or Presbyterian, but as State-approved. They existed when pure papacy was the religion of State and people before Henry VIII.; when under this king of holy zeal, the Pope was ousted, but every popish sentiment remained except the one on headship; when under Edward VI., and his advisers and parliaments, improvement was effected to some considerable extent in accordance with knowledge and power. These endowments were continued under the popery of Queen Mary, under the again altered religion of Elizabeth's reign, under the Presbyterianism of the Commonwealth, and under the re-installed Episcopacy of Charles II. Whatever has been the professed, legal, and national religion, to that the powers that be have given these endowments, never surrendering their claims of right to any Church of any ism or doxy. The only exception of such appropriation is in disestablishment, as in the case with the Irish Church, when Parliament as to tithes and glebe lands did what it would with its own Parliamentary enactments, and those recent saying to us from our senators, We have the same right to enact that we will appoint no more parsons, as to enact that we will appoint no more colonels. We do not, as Dr. Massingham says, dispute the right of the Church to what she has held for 1500 years. We deny that she has thus held her property.[9]

If even bishops are supported out of Church funds, as is maintained by the Bishop of Manchester, why was there not a cry of "spoliation," why not the establishment of Church Defence Associations throughout the country, when Parliament took out of the hands of the Archbishop of Canterbury property that was realising £22,000 per annum, out of the hands of the bishop of Durham property that was realising nearly £22,000 per annum, and put the same into the hands of Ecclesiastical Commissioners, enacting also that archbishops of Canterbury should receive only £15,000 per annum, and bishops of Durham only £8,000 per annum? Moreover, was it the Church or the State that converted the Collegiate Church of Manchester into a cathedral, and that enacted that the Bishop of Manchester should receive £4,200 from the Ecclesiastical Commissioners?

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[9] Sir JOHN COLERIDGE wrote in *Macmillan's Magazine* for March 1870, "An Established Church may be other things as well; but at least it is certainly a political institution. As an Establishment it is created and protected by the law; the terms as to religious opinion on which it holds its position and retains its property have been defined by law, and have been more than once changed by law. In England, from early times, amidst the rudiments of Parliaments in the beginning of the reign of Henry III., "the State has asserted its right of control over ecclesiastical property."

V.—The hypothesis of our opponents, were it true, convicts them of "spoliation." If these tithes, (and also some other property) were the bequests of "pious ancestors," they are not bequests to the present Church of England, having its thirty-nine Articles of faith, its Book of Common Prayer, and the reigning sovereign as its supreme earthly head. No one pretends to believe in the pious bequest of tithes since the Reformation. I allow here, but not to the aid of my opponents, the difficulty of distinguishing between the Church and the State; that, "the Church of England" may be called a "politico-ecclesiastical expression;" that Hooker teaches, that "there is not any man of the Church of England but the same man is also a member of the Commonwealth, nor any member of the Commonwealth which is not also of the Church of England," though "properties and actions of one do cause the name of a Commonwealth, qualities and functions of another sort the name of a Church," that "no person appertaining to the one can be denied also to be of the other;" and that Lord Eldon "knew no difference as to the persons of whom they are composed, between the Church and the State —the Church is the State and the State is the Church." I admit this to be a legal view of the British Constitution, and that the law knows nothing whatever of "a common ecclesiastical fund, claimable by an organised and corporate ecclesiastical body," but Dissent being tolerated, there is a system of religion sanctioned by the governing body of the nation, and supported more or less exclusively by the State according to its statutes and from its resources. Those who in the State occupy the ecclesiastical position originated by the work, assent to ecclesiastical belief and doings as approved and conditionally required by the State; and all who attach themselves to this politico-ecclesiastical arrangement are in matter of fact the Church of England as distinguished from Nonconformists, while practically amongst themselves the dignitaries may be the Church. In this ecclesiastical Establishment, the officers doing "duty" as directed by the State are, I believe, as certainly receiving pay from the State as officers of the army and navy are receiving pay from the same source. There is a difference in the mode, but not (except partially) in the source of payment. The Church as a Church, has no resources belonging to it as *proprietor*.[10] Of "the property of the parson," Lord

[10] The *Edinburgh Review* (1835) said, "The term 'Church' includes the laity as well as the clergy; and it is plain that in this sense it cannot be a corporate body. But neither is it a corporate body if it is understood to comprise only the clergy. The clergy collectively is not a corporation, any more than the laity are a corporation. If they are distinct, so are the laity—

BROUGHAM has observed, "He can neither sell it nor transfer it, nor leave it to whom he pleases." "The clergy are officers of the State, and like other officers of the State, may be got rid of in proportion as they are no further wanted." Sir James Mackintosh compared the folly of a claim by clergymen of the authority of proprietors with the folly of seamen in claiming the property of the fleet they man, and of soldiers in claiming that of a fortress they garrison. Legally the Church has no property and can be despoiled of none. [11]

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if they are privileged so are the nobility; but they have, like them, no collective corporate existence."

Lord BROUGHAM (1833) in the House of Lords, said, "He had yet to learn that this Church was in any sense of the word to be regarded as a corporation. The Church had not the least similitude to a corporation—it had not a single one of the incidents of a corporation annexed to it; in fact the idea of a Church was utterly incompatible with the idea of a corporation." If clergymen live and die, feeling that they are Christ's servants, and unconscious that their services are due to, demanded from, and regulated by the State, it alters not the fact of their position."

[11] Sir JAMES MACINTOSH, in his *Vindiciæ Gallicæ* (pp. 85-96), proposes and thus answers the question, "are the lands occupied by the Church the *property* of its members? Various considerations present themselves which may elucidate the subject. 1.—It has not hitherto been supposed that any class of public servants are proprietors. They are salaried by the State for the performance of certain duties. Judges are paid for the distribution of justice; kings for the execution of the laws; soldiers, where there is a mercenary army, for public defence; and priests, where there is established religion, for public instruction. The mode of their payment is indifferent to the question. It is generally in rude ages by land, and *in cultivated* ages by money; but a *territorial* pension is no more property than a pecuniary one. The right of the State to regulate the salaries of those servants whom it pays in money, has not been disputed. But if it have chosen to provide the revenue of a certain portion of land for the salary of another class of persons, wherefore is its right more disputable to resume that land, and to establish a new mode of payment? 2.—The lands of the Church possess not the most simple and indispensable requisites of property. They are not even pretended to be held for the benefit of those who enjoy them. This is the obvious criterion between private property and a pension for public service. The destination of the first is avowedly the comfort and happiness of the individual who enjoys it; as he is conceived to be the sole judge of this happiness, he possesses the most unlimited rights of enjoyment, alienation, and even abuse. But the lands of the Church destined for the support of public servants, exhibit none of the characteristics of property. They are inalienable; for it would be no less absurd for the priesthood to exercise such authority over these lands than it would for seamen to claim the property of a fleet they manned, or soldiers that of a fortress they garrisoned. 3.—It is confessed that no individual priest is a proprietor, and it is not denied that his utmost claim was limited to a possession for life of his stipend. If all the priests, taken individually, are not proprietors, the priesthood, as a body, cannot claim any such right; for what is a body but an

t the supposition that the clergy and bishops, or Ecclesiastical issioners, instead of having the usufruct, or being distributors by

te of individuals, and what new n be conveyed by a mere change e? Nothing can so forcibly e this argument as the case of orporations. They are volun- ociations of men for their own Every member of them is an sharer in their property. It is e alienated and inherited. Cor- roperty is here as sacred as in- l, because in the ultimate it is the same. But the priest- a corporation endowed by the , and destined for the benefit of en. It is hence that the mem- ve no separate right, and the collective right of property. e only entrusted with the ad- tion of the lands from which alaries are paid. "4.—It is his circumstance that their mblance of property arises. rters, bonds, and all other ings of law, they are treat- the same formalities as real r. The argument of *prescrip-* ill appear to be altogether le, for prescription implies a period during which the rights of r have been exercised, but in e before us they never were d, because they never could be d to exist. It must be proved ese possessions were of the f property before it can follow y are protected by prescription, plead it is to take for granted tion in dispute. If they never perty, no length of time can heir nature. 5.—The clamour ege, by which at the Reforma- Church attempted to protect nded property, seems to have to early contempt. The Treaty phalia secularised many of the ulent benefices in Germany. In island, on the abolition of acy *in Scotland*, the revenues of the Church peaceably devolved on the sovereign. When at a later period, the Jesuits were suppressed in most Catholic countries the wealth of that formidable and opulent body was everywhere seized by the sovereign. In all these memorable examples no traces are to be discovered of the pretended property of the Church. The salaries of a class of public servants are, in all these cases, resumed by the State when it ceases to deem their service, or the mode of it, useful. 6.—The whole subject is, indeed so evident that little diversity of opinion could have arisen if the question of Church property had not been confounded with the claims of present incumbents. The distinction is extremely simple: the State is the proprietor of the Church revenues, but its faith, it may be said, is pledged to those who have entered into the Church for the continuance of their incomes, for which they abandoned all other pursuits. The right of the State to arrange at its pleasure the revenues of any future priests may be confessed, while a doubt may be entertained whether it is competent to change the future of those to whom it has solemnly promised a certain income for life."

The Rev. J. C. ROBERTSON, in his *History of the Christian Church* (vol. ii., pp. 141, 204), says: "Although the policy of Charlemagne did much to spread the profession of Christianity, the means which he employed were open to serious objection. The enforcement of tithe naturally raised a prejudice against the faith of which this payment was made a condition, and in 793 it produced a revolt of the Saxons. Alcuin often remonstrated against the unwise exaction. He acknowledged the lawfulness of tithes, but how, he asked, would an impost which was ill borne even by persons who had been brought

appointment, and under sanction of the State, are the proprietors, or in any sense the trustees of ecclesiastical or bequeathed property, leads

up in the catholic church, be endured by a rude and barbarous race of new proselytes? Would the apostles have enforced it in such circumstances? When confirmed in the faith, the converts might properly be subjected to such burdens, but until then it would be a grievous error to risk the faith itself for the sake of tithes." "The first canon that required it [the payment of tithes] was passed by the Council of Macon, in 585. But it would seem that this canon had little effect, and no attempt to re-enforce it was made by the Frankish Councils during the remainder of the Merovingian period. Pepin for the first time added the authority of the secular power to that of the Church for the exaction of tithes; but little was done until the reign of Charlemagne, who by a capitulary canon of 779 enacted that they should be paid. The payment was enforced not only by excommunication, but by heavy civil penalties, graduated according to the obstinacy of the delinquent; and the obligation was extended to the newly-acquired territories beyond the Rhine, where, as we have already seen, it had the effect of exciting a strong prejudice against the Christian faith. * * * The tithe had at first been enacted only for corn. It was then extended to other productions of the soil, such as flax and wine, and in some places to the increase of animals. The enactments of Charlemagne's time usually speak of it as payable on the 'whole property.' But it was long before the clergy succeeded in establishing a general compliance with their claims in this respect."

Lord MELBOURNE, in 1837, in a debate on the Ecclesiastical Commission, said, "The tithes and landed property in the hands of clergymen, do not belong to them, but are a portion of the national property, which has been set aside, either by the institution of the country, or by the superstitions of former ages, for the maintenance of the established religion of this country; and, being a portion of that national property, it is in the power of the State from time to time to increase it, should it be too small, or to diminish it, if too large, and apply the surplus to whatever purposes might be considered the fittest to promote the great end and object in view. These are the only safe principles upon which the legislature or government can proceed."

Lord ALTHORP, in the debate in the House of Commons, May 6th, 1833, on the Irish Church Temporalities Bill, "would not admit that there was any analogy between Church property and that of corporations, and still less was there any between it and the property of private individuals."

Earl RUSSELL, on Church property, in 1855 said, "I do not hold the opinion that this is private property, and that we can no more interfere with the revenues of a bishop than with the estate of an earl." Referring to the idea that Parliament may distribute property if they keep it within the Church, he says, "Does that doctrine, I ask, bear any resemblance whatever to the law which recognises private property? Does Parliament ever proceed on that principle in the latter case, and say, 'There are one hundred or two hundred great proprietors in this country, and it is expedient that wealth should be more equally distributed?' If Church property be private property, we cannot for a moment stop to enquire whether the Bishop of Durham has too much. We are satisfied it is private, and we cannot touch it. On what principle, then, do we proceed, and to what conclusion does our principle necessarily lead? Lord STANLEY proposed a Bill which was passed into law, and which

ly to the inquiry, Who bequeathed it? the answer to which is, We ıot; but to the question, To whom was it bequeathed? And if to

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ıed the number of bishops in
The number was too great, funds were to be distributed— ; manner? To those next in ;o deans and chapters. But ıg there was enough for them, l a surplus, what then? Why, to be applied to rectors, to s, and to glebe houses. But it ıso happen that the bishops had ıt a revenue still, so that there ɔe a surplus after all these had been accomplished. How ssible to say that we can re- te this property and yet not t the principle to its legitimate and distribute the surplus in a in which it may be most useful? I confess that, to my mind, t honourable gentleman and his es have no ground to stand ɔn the one hand they may stand ıotion of private property, and ı the ecclesiastical revenues nd inviolate to their original ion; or, on the other hand, ıg the right of Parliament to ı, they may hold that for the f the subjects of the realm, for igious instruction, for the well- ıd harmony of the State, it may fere. But there is no resting the two propositions; to say hould be partly distributed and ept sacred, partly interfered public objects and partly con- rivate property, does seem to ɔuple in one proposition the absurdity with the utmost in- y."

Duke of ARGYLL, though not g to the Church of England, ı quoted as saying in the House ı, in 1867, on Church property, ure to maintain, against the y of the noble and learned though I am not sure that he ed his authority upon that question—that tithes are a fund, not strictly a tax, but rather a reserve in rent, charged upon the land of the country, and entirely at the disposal of the supreme legislature of the country. They are not private property —not even corporate property—not, as Sir James Graham argued in 1835, trust property—but revenue at the disposal of the State, to be disposed of with those considerations of prudence and of respect for existing rights which Parliament ought always to follow. * * * I maintain that tithes are the property of no one, but they are at the absolute and free disposal of the State for any purposes to which the State may think fit to devote them."

Lord PALMERSTON, on May 27th, 1856, on the debate on the Irish Church, said, "I do not go along with those who maintain that the property of the Church strictly belongs to the ministers of religion, and that Parliament cannot deal with it. No doubt the property of the Church belongs to the State; and the State, represented by its proper organ, the legislature, has the power and the right to deal with that property according to the circumstances of the times."

Lord MACAULAY.—"His own opinion of Church property was, that it was a sort of mixed property—that it was something more than a salary, and something less than an estate; and no man could deny, after the cases he had quoted, that the legislature had a right to deal with it. Parliament had the same power to alter and remand as to frame; and the Church of England had no rights except under the Act of the legislature."

The Edinburgh Review, probably by the same high authority, July, 1837, thus writes: "There is in reality no possibility of avoiding the position that Church property is, to all intents

this no positive answer is given, one that is negative can be so given. If bequeathed at all, it was bequeathed (as to the principal part of it) long

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and perpetual public property—a portion of the funds belonging to the State, and over which the Legislature has the undoubted right of distribution and division; and has the duty of applying it so as best to answer the ends for which all public property is placed under the control of the legislature, namely, to promote the civil and religious interests of the community. But no distinction can be drawn between this and all the other funds of the State; and the Church is no more a corporation within the State, having a right to the exclusive possession and management of the funds hitherto destined for its support, than the army or the revenue departments of the public service are corporate bodies, entitled to their portion of the public income hitherto appropriated to their sustentation."

Dr. T. FULLER, in his *Church History* (vol. i., pp. 289, 290), says, "Before his time (Ethelwulf's) many Acts for tithes are produced, which, when pressed, will prove of no great validity. Such are the imperial edicts in civil law, never possessed of full power in England: as also the canons of some councils and popes, never admitted into plenary obedience by the consent of prince and people. Add to these, first, such laws as were made by Kings Ina and Offa, monarchs indeed of England in these times, as I may say, but not devising the same to the issues of their bodies: so that their acts, as personal, may, by some froward spirits, be cavilled at as determining with their own lives. Join to these, if producible, any provincial constitutions of an English archbishop (perchance, Egbertus of York): those might obey them who would obey, being otherwise not subject to any civil penalty. But now this of Ethelwulf's appears entire in all the proportions of a law, made in his great Council, equivalent to after-parliaments, not only *cum consilio episcoporum*, with the advice of his bishops, who easily may be presumed willingly to concur in such a matter of church-advancement, but also *principum meorum*, of my princes, saith he, the consent of inferior persons not being required in that age." "True it is that this law did not presently find an universal obedience in all the land, and the wonder is not great if at the first making thereof it met with many recusants; since, corroborated by eight hundred years' prescription and many confirmations, it finds obstacles and oppositions at this day."

Bishop STILLINGFLEET, in his *Duties and Rights of the Parochial Clergy* (p. 128), says: "In the times of Edgar and Canutus we read of the Mother Churches which had the original settlement of tithes (after they were given to the churches by several laws)." Again, on the maintenance of the parochial clergy (p. 254), he writes, "As to the foundation they [the tithes] stand upon in point of law, my Lord COKE not only saith that the parochial right of tithes is established by divers Acts of Parliament, but he mentions the Saxon laws before the Conquest for the payment of tithes, of Edward and Guthrun, Ethelstan, Edmund, Canute, and King Edward's, confirmed by William I." In summing up (p. 276), he says, "The settlement of tithes among us has been by ancient and unquestionable laws of the land."

AYLIFFE, a high authority among Churchmen, in his *Parergon*, says, "I shall not here enter into a controversy about the Divine Right of Tithes due to the clergy, but consider them as given to the Church by human laws for the maintenance of such as serve at the altar." "Doubtless the laws

he conglomeration now called the Church of England had any
e—long before sane or insane man is believed to have dreamed of
n Establishment. It has not been bequeathed most certainly
ing Henry VIII. made himself and his successors the supreme
head and governor of this Church. I am speaking in this section
exclusively of tithes. We have seen that the law has claimed these
Church. It may be said that whole estates have not been claimed
roprietors for the Church, and that some of these, not given or
riated in lieu of other tithes, have been a bequest to the Church
oprietors. I do not deny this to have been the case with many of
ates possessed by the Church before the Reformation, and now
ed by the Church of England; but what is the right of the
of England to these estates? what is the nature of that bequest?
at body of people, and for what purpose is the bequest made? is
ly of people one then non-existent, but by a spirit of prophecy
n and described? is the object one to which it is now appro-
, or one to which it is now even lawful that it should be
riated? Let the precise difference between the character of these be-
and the first laws on tithes be clearly defined. Ought not property
thed benevolently that cannot without sin be appropriated according
rring superstition of the testator to revert to the State for benevolent
riation according to its discretion and sense of justice? Are those
aintain the bequest of some landed estates, and the figment of pious
; of all tithes, indifferent to the charge of "spoliation?" Are they
nscientiously and transparently honest? Would they not retain
value of a shoe-latchet that which by the clearest title is not

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ave them tithes may give them
er portion or substance in lieu
s."

p WATSON, in a Charge, on
property, says, "The true
i is, whether the uses to which
propriated are such as an en-
d government can approve of;
y no means contend that every
iation once made, whether
al to the community, must be
ated."

p WARBURTON, in a Note on
on's *History of the Rebellion*,
says, "The State may resume
e State originally gave."

v. ISAAC TAYLOR, in a pamphlet —*The Liturgy and the Dissenters*— says of the Church's property: "Her revenues, for the most part, are not private foundations like the endowments of Dissenters, but are national property, and are and have been controlled by Parliament in a manner which would be utterly inappropriate and unjustifiable in the case of the revenues of any body of Dissenters whatever." Yet so grossly ignorant was a Member of Parliament in A.D. 1872, who shall now be nameless, that he sought to justify the endowments of the Church of England because Dissenters had endowments!

demonstrably their own? I do not deny that since the Reformation there has been *any* bequest of estates to the Church of England. I have no desire to convict any member of the Established Church, or any other man, of dishonesty. I charge no man with it. But I do not see the validity of arguments by which any have attempted to prove the moral—I admit the legal—right of our opponents to what they possess. They might to us add "insult to injury" by bidding us to assent as they assent, to enter the churches and cathedrals of the land and avail ourselves of the privileges which are open to us as to them; but none excepting the grossly ignorant or immoral will thus address persons having our convictions. The Church of England is not adapted, and by the Act of Toleration is not intended, for us. One argument for the validity of these real and supposed endowments is that the equity of possessing endowments is admitted by the Nonconformists both in theory and practice. True, but the cases would be more analogous if Nonconformists admitted that what was bequeathed to Presbyterians might be morally seized and used by Wesleyans, or what was bequeathed to Episcopalians might be rightly enjoyed by Congregationalists. I do not know any who thus think.

Yet it is tauntingly said Nonconformists are enjoying property because it has been bequeathed to them, consequently their opposition to the Church of England's endowments is inconsistent and dishonourable. Where, however, is the analogy between endowments by Papists to the papal religion under the see of Rome, which the Church of England is now enjoying, and endowments which Protestant Dissenting denominations, bequeathed by those belonging to the same denominations, are, with advantage or disadvantage, enjoying? The endowments among these denominations are used by those to whom they have been bequeathed, and for the purposes to which testators assigned them. This I doubt not, is the rule. If there be a difference, I shall not defend it. Though some among us deem endowments generally injurious rather than beneficial—indiscreet—not sinful. The principle of endowments we admit. If indeed among us endowments were perverted and misused, it would be no justification of the same in the established Church, and no proof of right in them to the possession of their present endowments. Besides, the great endowments of the Church of England (if I may so use the word endowments) are a public tax, a legal exaction from rent, between which and an individual gift or bequest there is the widest difference. It may be thought singular that when tithes were paid by farmers direct to the clergy, scarcely a man in the kingdom denied that Dissenters were required to support the Church of *England*, but now that they are paid by law to the landlord and by law *from* the proprietor to the parson, it can be coolly maintained that

rs do not contribute a penny to the support of the Established
that the Church has its endowments and so also have Dissenters
It is the endowment of any religion *by the State* to which we
"He that talks of tithes," says Selden, "without reference to
itive law, makes the object of his discourse rather what he
ve it to be, that anything that indeed is at all. For what State
n all Christendom wherein tithes are paid *de facto*, otherwise than
to human law positive?" Some seem scarcely to perceive that,
hes may be an endowment, an endowment is not necessarily

her argument for the validity of retaining the property possessed
Church of England is, that the present Church is the same
ne before the Reformation, that it is like the same person
had his face washed. This is one of the strangest assertions
n men of intelligence.[13] I should much like to know what men
reason regard as the essence or essential qualities of a church,
they regard as essential sameness in any two or more institutions
em themselves churches. Is not the Church of England as now
ed by law essentially Protestant, and was it not before the Reforma-
ntially Papal? Can a church which by every acknowledgment
rt of the Church of Rome, which separated from Rome, whose
denounced by Rome, which denies the authority of the Bishop
, which openly renounces some of the leading doctrines of the
f Rome be the same church now as before? Are Protestantism
ry essentially the same? Is there naught distinguishing in either
ame, except that to-day one is washed and the other is unwashed?
certainly in too many things a similarity between the Church of
and that of Rome, but either status and benefice must give a sur-
glare that obscures the vision, or must raise to an elevation that

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HOOK says "The Church re-
ter it was reformed as it was
t as a man remains the same
as washed his face as before;"
"maintains those peculiar
and that peculiar discipline,
e always marked, and do still
to mark, the distinction
he Church of Christ, adminis-
r the superintendence of chief
bishops who have regularly
to the apostles, from those
hristianity which exist under
ited teachers;" and thus "it
possesses its original endowments,
which were never, as ignorant persons
foolishly suppose, taken from one
Church and given to another." Does a
belief in the absurd figment of apostolic
succession constitute sameness, what-
ever other differences exist? Does a
regular succession of "chief pastors or
bishops" exist, making one of the twain
Churches in which the chief pastor or
bishop of one is denied any authority
over the other, and in which the head
and supreme earthly governor of one is
denied even membership in the other?

causes dizziness, or something else must have a blinding effect, or I myself am in darkness. Can we rightly and commendably say that Bishops Fraser and Colenso are of the same faith, simply because they both believe in Episcopacy? that Deans Miller and Hook are one in religious sentiment, although we admit that all these are members of the same Church? Members of the same Church may in some things widely differ; and in the Church of England may contradict the creeds to which they have solemnly sworn assent. But can distinct churches, with opposing creeds—one denouncing the other, each having a distinct and opposing head, as well as some distinct and opposing limbs, be one and the same church? The Thirty-fifth Article of the Church of England contains a commendation of two Books of Homilies. One of these Homilies is "Against Peril of Idolatry, and superfluous Decking of Churches." The Church of Rome in this homily is charged with occasioning "most horrible idolatry" (p. 106), and her members are said to "drink in idolatry almost with their mothers' milk" (p. 118). Another Article teaches that "the Bishop of Rome hath no jurisdiction in this realm of England." The same Article teaches that the Sovereigns of England "should rule all Estates and Degrees committed to their charge by God, whether they be ecclesiastical or temporal, and restrain with the civil sword the stubborn and evil doers." Another Article teaches that transubstantiation "is repugnant to the plain words of Scripture, overthroweth the nature of a Sacrament, and hath given occasion to many superstitions." Another Article teaches that "the sacrifices of masses, in the which it was commonly said that the priest did offer Christ for the quick and the dead, to have remission of pain or guilt, were blasphemous fables and dangerous deceits." Can the Church which withdraws and differs from, and thus denounces the Church of Rome, be the same Church? Can the Church be the same, which at its separation from Rome beheaded Romanists and burnt other Dissenters, and which, in its canons yet unrepealed, sentences each to be "excommunicated *ipso facto*, and not restored, but only by the Archbishop, after his repentance, and public revocation of this his wicked error." I am aware that union with Rome can be recommended by an *eirenicon*, and that Anglican priests by lectures on the "union of Christendom," under the auspices of the "English Church Union," are advocating this Union: with what consistency I will leave the reader to judge. If the Church of England is the same Church as that which existed in England before the Reformation, then, as none can doubt that this was essentially Roman Catholic, it must follow that such is the Church of England now. It is the same Church, which, though it denounced the *Church* of Rome as corrupt, has separated from it, has protested against *it!* There has been simply a removal of some external, adhering dirt!

in head, and limbs, there is sameness! Would that their Graces ishops, their Lordships the Evangelical or Ritualistic Bishops, y Reverends the Evangelical or the Sacramentarian Deans, or rs of the Evangelical or un-Evangelical priests, would in their l wisdom enlighten us on the essentials of sameness between rches! Can a church which believes in transubstantiation, cepts the Bishop of Rome as supreme earthly head, be the that which denies, rejects, and denounces both? Is the of England, because it is a mongrel Church, in some things Papal and in other things decidedly Protestant, for this reason the urch as that Roman Catholic one that existed in England before nation? Are a horse, a mule, and an ass, one and the same animal? inciple that the Church of England since the Reformation is the urch as before the Reformation, only purified, as a man having a is the same man when his face is washed, the Presbyterians r renunciation of "black prelacy" and some other dark things, eyans with their adoption of a plurality of pastors or bishops, perintendent or angel to each Church, the Congregationalists r independence of each Church, and the Baptists with their of repentance of sin and faith in Christ as "required of o be baptised," might all and each say that they are the of England, that in these matters, as in a renunciation of premacy in the Church, in the possession of a purer discipline, r are more thoroughly cleansed from popery, and consequently ms not possessed by the Episcopal Establishment! But is easoning an invention blindly caught to retain property and

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ATHORNE HARDY, M.P., at at Bradford, in 1870, advo- n and organised resistance establishment and the sever- ligious from secular instruc- ht that the English Church, related to her belief and her the Roman Catholic Church, rom her corruptions. Yet a the Establishmentarians, with ngelical sentiments I confess the greatest sympathy, main- it is Protestant in opposition apal, and that only thus is it of adherence. Is it either for f endowments and establish- ment? Might it not in another kingdom succeed Mohammedanism, and be the same thing, only purified from its grosser corruptions? Mohammed believed in one God, in opposition to every heathen idol. Such reasoning would not be much more marvellous or less forcible than the almost universally admitted fact than when tithes before A.D. 1836 were paid by farmers to priests, Dissenters along with Nonconformists paid them, but that now Dissenters and Churchmen paying the tithes to the landlord, and the landlord (Churchman or Dissenter) paying them to the priests, the Church now [illegible]

The Church of England as established by law assuredly did not exist before Henry VIII. occupied the throne of this realm. At the commencement of his reign there was indeed a so called Church in England. What property could a non-existent Church possess? When afterwards the Church of England did come into existence, and have property, whence did that property come. By bequests of pious ancestors? There were none. By private and individual donations? Where is the record? Was not every portion of this property in the first instance from royal donation—thus, of course, the country's gift, sustained by Parliamentary enactments? Yet peripatetic lecturers are never weary of asserting that the Church is not supported by the State; and even Bishops like Dr. Magee of Peterborough, and Dr. Fraser of Manchester trace their more ancient emoluments, and those more recently conferred, to the gifts of "pious ancestors." Was the property which has come into the possession of Dr. Fraser the gift of a "pious ancestor," whose will contained a proviso that if the State in its wisdom saw fit to institute

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receive a fraction from Dissenters.

In a correspondence on this subject, between a Mr. INGLE and the Rev. C. NEVILE, which was published early in the year 1866, Mr. Ingle had maintained that "the State never took away the property from the Roman Catholics, except some monastic revenues seized by Henry VIII., a fragment of which was afterwards given back to the Church in another form;" and also, "that the Church of England never separated from the Church of Rome, much less from Roman Catholics, who, in fact, did not secede from the Church of England and form a separate communion till the year 1570;" so that there are not, and never were, in fact, two churches. Mr. Nevile replied: "All I can do is to leave the question to intelligent readers of English history. Mr. Ingle supports his protest by declaring that this property belonged to the Church of England before the Reformation, and does so now; but he ignores the notorious fact that the Church itself was essentially changed in doctrine and government. The Roman Church remained what she *had* been for centuries; the State set up *such* a Church in this country as had never before been seen on earth. The royal supremacy, and the Thirty-nine Articles were a new foundation altogether. This 'royal supremacy' is now vested in Baron Rothschild and others. *They* appoint bishops absolutely. *They* enforce subscriptions and articles and formularies, and interpret them as they think good. • • • How any rational person can trace such a Church as this up to the time of the apostles, or find the smallest justification for it in the New Testament, is to me inconceivable. We have little space for authorities; but Herbert Marsh, the acute and learned Bishop of Peterborough, in his View of the Churches of England and Rome, tells us that the Reformers "discarded *tradition* as a rule of faith, and interpreted Scripture by reason and learning. Since then, we judged for ourselves when we seceded from the Church of England." If the Scotch Express were to go over the embankment at Hitchin into the valley below, most people would say the train had 'separated' from the line of rails by taking a new course. Mr. Ingle might consider that the line of rails 'separated' from the train."

another bishopric it might take that property and make another appropriation of it? Surely the State did not steal, and bishops and clergy cannot receive stolen property; but if the emoluments they enjoy were not the property of the State, there must have been giving without the right to give, and receiving what ought not on any account to be accepted. How any one who knows the history of the Church of England can deny that she received her tithes and much other property directly from the State is scarcely conceivable. Are historic records respecting Henry VIII. and his Parliament a myth; and has not Parliament in this century voted millions towards the erection of Churches and Church of England Schools? If Parliament would be guilty of spoliation in taking tithes and some other endowments from the Church of England, Parliament was thus guilty in taking the same from the Papal Church and giving it to the Church of England. "If," as *The Orb* of September 5th, 1857, reasoned, "the Church of England is to do the work of Rome, she has no title to her endowments or position as the Established Church; for it is a Protestant Church which is the Church of the British Constitution."

If tithes could be traced to pious bequests a thousand years ago, was the will or codicil of such a character that the parish priest receiving tithes might this year be a rejecter of the Pope and an accepter and teacher of popery, next year one that preached evangelical truth; this year in baptising, preparing children for confirmation, and in assenting to ordination, and visitation of the sick, gave utterance to popish tenets, and last year to blasphemous tenets; the year following to one who would not teach his parishioners what is God's word or will, and the next year to one that cared almost for none of these things?

VI.—Bequests to a Church under the entire control of the State are virtually bequests to the State." [14] In point of law, unless I am

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[14] Sir J. COLERIDGE, in *Macmillan's Magazine* for March, 1870, says that the State "has, with undeviating and inflexible pertinacity, constantly given notice by statutes of mortmain to all its subjects, that if men give property to the Church, and the Church takes it, the property is given and taken subject to State-control, on State terms, upon conditions laid down from time to time by the State, and liable to be altered by the power which has laid them down. It is a fact that this has been done; it is very plain to my mind that this should be done; and the question at any given point of time will be, What are the opinions, and the limits of opinion, holding which and within which it is politically wise, and just, and safe that a religious body should be allowed to hold public property and enjoy public privileges? It seems to me, to speak frankly, mere nonsense to dispute this; and that those who do so, are ignorant of the great principles of politics, and forget the

mistaken, every fraction that has been given to the Church of England by any of her wealthy, pious, and loving members, or any others, in the way of endowments or erection of churches, since the Reformation which made the reigning sovereign its head and supreme earthly governor, has been given to the State. It is the State's legal property as fully as are the houses in which our legislators assemble to make laws. I speak not now respecting what use of the same would be inequitable or immoral in

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objects for which States exist. The Church cannot take what a donor has not to give; a donor can have no right to give at all except by law. Right and law are correlative; a donor has a right limited strictly by law, and a receiver —whether an individual or a corporation—has a right similarly limited. Bishop BUTLER puts this with his accustomed sense and strength in his 'Letter to a Lady on the possession of Abbey Lands;' and if men dispute or deny it, and talk—not in rhetoric, but in what they call argument—of the sacredness of Church property and of the sacrilege of State interference with the conditions on which it is held, I do not understand the construction of such minds, and I do not address such men."

The *Record* of October 16th, 1867, could say, "Suppose the dream could ever be realised, and the entire Church of England, that is, all her members without exception, secede at once, would it even then be possible to retain her endowments? We reply, No! The Church enjoys them by virtue of her connection with the State, and in breaking the connection would forfeit them. It is true that a large proportion of her wealth is derived from the voluntary gifts of private founders; but these gifts were made to the Church 'as by law established,' and if she ceases to be by law established, the condition of the gifts would fail. In short, the notion that the Church of England could throw off the trammels of an Establishment, is but an idle *dream*, which the slightest consideration dissipates." Is the property of the Church of England, so far as it consists of "the voluntary gifts of private founders," used in accordance with "the condition of the gifts?" Is not the above quotation an admission that the property given to the Church of England since its establishment by the State is virtually given to the State? Otherwise would not the Episcopal Church of England be entitled to it on every account, whether established or disestablished?

Mr. C. ROUNDELL, Fellow of Merton College, in an Address on Ecclesiastical Tests in Universities and Grammar Schools, on March 10th, 1867, said: "By the law of nature and of England, indeed, a man was incapable of making a perpetual distribution of his property; and, in order to secure the interests of future generations, it was necessary for the State to retain the power, to modify the dispositions of the founder, in order to suit the requirements of different times."

The *Spectator*, on a Middle Class Education Meeting, said, "It seems that there are trusts in the City [of London] which are not applied at all; one in particular, of £1,200 a year, which was left to assist in the burning of heretics, and which, strange to say, has not been handed over to the modern successors of Torquemada, the conductors of the *Record!*" Upon this the *Record* remarks: "The *Spectator* need be under no alarm, either on its own account or on account of its allies. The price of faggots would not rise if this fund were entrusted to the conductors of the *Record*. Their principles are opposed to persecution."

consideration of the specific purpose to which the testator or donor applied it. Nor will I deny that certain acts under Henry VIII. and Edward VI.—much more under the former—by which religious houses, with all their property, were given to the sovereign, were acts of "spoliation;" and that varied property enjoyed by the Church of England is possessed through robbery, rather than by right. The State acknowledges no spiritual corporation as proprietor of property, either as existing or as having existed. It recognises no transfer of property from one spiritual corporation to another. It gives under the conviction or bias of reigning sovereigns and their parliaments this way or the opposite way, saying in effect, Have I not a right to do what I will with my own? It gives to spiritual offices rather than to persons, and for the discharge of specified functions, reserving to itself the right of diversion, deposition, &c. In our own day there are those who have built churches; but having virtually given them to the State, they are driven out of them by the heterodox sentiments of the priests whom now they have no power to remove, and whose sentiments they never intended to have a promulgation therein. If the religion of the State should become that of Papists, these bequests will be *legally* appropriated to the support and spread of such sentiments, just as much property was changed by King Henry VIII., and again (not including what was secularised) was rechanged by Mary, and restored by Elizabeth, priests and property all the while, with few exceptions, keeping together. A church built this year by a pious and wealthy Episcopalian, endowed and given to the Church of England, if disestablishment next year took place, would then be wholly the State's *legal* property. I do not assert that the State is under no *moral* obligation to consider the expressed designs of testators, and may not be morally bound in many instances to act in accordance with these expressed designs; but I maintain also that, while these are considered, the State may be morally bound to an appropriation entirely different from the expressed will of testators, and that disestablishment and an entirely altered appropriation of the great bulk of State property now enjoyed by the Church, are the present moral obligation of the State. I believe however that no one among Dissenters desires that Churches and Endowments given to the Church of England as established by law should in event of disestablishment be enjoyed by any others than a Free Episcopalian Church. [15]

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[15] A CHURCHMAN, in the *Autobiography of a Curate*, admits that "spoliation," in comparison of present inequality and abuse of Church endowments, would be a spiritual gain. He says, "I fervently believe that any amount of spoliation or alienation of revenues so enormously abused and

Further, if the priests of the Church of England receive tithes through the bequests "of pious ancestors," and the first laws on tithes only com-

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inequitably distributed, though at the cost of the Church's disestablishment and separation from the State, would be an exceeding gain, on the whole, to the spiritual vitality of the Church's ministrations." I admit that no agent would then advertise the sale of between three and four hundred livings, from which intending purchasers could make their choice; but while unable to recommend our doing evil that good may come, I maintain that the cessation of spoliation and other evils righteously demands disestablishment.

Sir SAMUEL TOLLER (quoted along with the following from "*Biblicus* on Tithes") says "By the ancient canons, the portion of the bishop seems reserved to him in trust, to be employed in general purposes of benevolence. In an ordinance of the Emperor Lewis, the priests are solemnly admonished to make a faithful partition of tithes received, especially among the poor, and not to sell them, nor treasure them up in barns. Richard II. d[illegible]ected the bishop of each diocese to ordain a convenient sum of money to be distributed out of the fruits of every living among the poor parishioners annually."

Sir SIMON DEGGE.—"Nor is there any doubt that, by the canon law, the poor ought to have a share in the revenues of the Church." When did a thundering appeal against spoliation go forth from Churchmen because tithes originally—one-third or one-fourth—belonged to the poor?

Lord LYTTON, in reply to those who cry "spoliation," and that Parliament "though they had the legal," "had not the equitable right to appropriate Church property," says, "Could any Protestant use this argument? How, then, did the Protestant Establishment exist? We stood upon the gigantic ruins of the Catholic Church property." "*Was it* at that time of day they were *to be told* that what the legislature of one age had established, the legislature of another age could not amend? Talk of adhering to the legislation of the past! You might as well talk of adhering to the Heptarchy."

Earl GRANVILLE, on the Irish Church well said, "All *similar* attempts, founded on exaggerated notions of the power of human government over conscience, would inevitably fall."

Dr. ARNOLD.—"The only possible way in which there can be a robbery of public property is to transfer it to private uses. In varying the particular object to which it is applied, there may be great folly, but not the especial crime of robbery or spoliation."

S. T. COLERIDGE says, "I do not assert that proceeds from the nationalty cannot be rightfully vested, except in what we now mean by clergymen." As to the mode of vesting what he here means by the nationalty I may not perfectly agree with Mr. Coleridge; but he adds, "During the dark times when the incubus of superstition lay heavy across the breasts of the living and the dying; and when all the familiar 'tricksy spirits' in the service of an alien, self-expatriated, and anti-national priesthood were at work in all forms and in all directions, to aggrandise and enrich a 'kingdom of this world,' large masses were alienated from the heritable properties of the realm and confounded with the nationalty under the common name of Church property. Had every rood, every pepper-corn, every stone, brick, and beam, been re-transferred, and made heritable at the Reformation, no right would have been invaded, no principle of justice violated. What the State by law—that is, by the collective will of its functionaries at any one time assembled—can do or suffer to be done, that the State by law can undo or inhibit."—*On the Consolidation of the Church and State*, pp. 59—61.

pelled the payment of what was due to them by bequests, they are guilty of "spoliation," through a selfish misappropriation. These laws but apportioned one tenth to the Church. The apportionment of this had been for the ministering priest, the bishop, the poor, and repairs of the Church. It is law—subsequent law—not bequest, that made other arrangements for the repair of churches, and the wants of the poor. In the earliest laws on tithes—which some are daring enough to maintain to be the Church's property by bequests of the pious—the payment of which kind and pious legislators made compulsory where there was refractoriness and disobedience, the poor, and the repair of churches, received each one third, or, where the bishop was included with them, each received one fourth. But the bishops appear early to have been otherwise provided for; and on their being omitted the division was tripartite. Not only has the ancient four-fold and three-fold division of tithes, for the repairs of the church, for the ministering priest, for the bishop, and for the poor, been changed into a monopolising of the whole by the priests, but the original tithe, which was a tenth of the earth's fruits, soon widened to include milk and honey, cheese, fowl, and fish, the earnings of merchants, tradesmen, and labourers of every description. Its breadth and length have been as priests and senators could agree and together manage the matter. A law of Edward III., on the tithing of timber or underwood, was that it be done "as it hath been done up to this time." Under Henry VIII. one enactment is that every one, "according to the ecclesiastical laws and ordinance of this Church of England, and after the laudable usages and customs of the parish or other place where he dwelleth or occupieth, shall yield and pay his tithes." Another enjoins every man "fully, truly, and effectually to divide, set out, yield or pay all and singular tithes and offerings, according to the lawful customs and usages of the parishes and places where such tithes or duties shall grow, arise, come, or be due." [16]

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[16] Sir W. BLACKSTONE says: "At the first establishment of the parochial clergy, the tithes of the parish were distributed in a four-fold division; one for the use of the Bishop, one for maintaining the fabric of the Church, a third for the poor, and a fourth to provide for the incumbent. When the sees of the Bishops become otherwise amply endowed, they were prohibited from demanding the usual share of these tithes, and the division was into three parts only; *and hence it* was inferred by the monasteries, that a small part was sufficient for the officiating priest, and that the remainder might well be applied for the use of their own fraternities, subject to the burden of repairing the church, and providing for its constant supply; and therefore they begged for masses and obits, all the advowsons within their reach, and appropriated the benefices to the use of their own corporation" *(Commentaries,* b. i., c. xi., § v.) He notes that the parish were frequently sufferers by the

Further, the idea that the legal enactment of tithes is justifiable under the present dispensation because tithes were Divinely enjoined under the old dispensation, is a fallacy. We read of the existence of tithes, or of the consecration of a tenth, hundreds of years before we read of their being Divinely enjoined. I admit that Abraham, "after his return from the slaughter of Chedorlaomer and of the kings that were with him," having been blessed by Melchizedec, "gave him tithes of all." I am aware that a part of Jacob's vow to God was, "Of all that Thou shalt give me, I will surely give a tenth to Thee." Also, it was a part of Divine law among the children of Israel: "All the tithe of the land, whether of the seed of the land, or of the fruit of the tree, is the Lord's: it is holy unto the Lord. And if a man will at all redeem aught of his

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withholding those alms for which, among other purposes, the payment of tithes was originally granted.

Lord CAMPBELL, in his speech on the Irish Church Bill of 1836, said: "When the Christian religion was first planted in this land, it was supported by the voluntary oblations of the faithful; by and by, all were expected to contribute one tenth of their substance, and to these it became a legal obligation, but by law, there was a four-fold division; and an alteration, which could only have been made by law, was made, by which the Bishops were amply endowed with lands, the clergy got the tithes for their own use, the repairs of the Church were left to the parish, and the poor were thrown on charity. The vested rights of individuals are not to be disturbed by resumption or new distribution. These being protected, the appropriation of the property remains with the State by which it was granted. All was subject to the implied condition that the public good required a change in its destinies; and I hold that as the grant was made by the State, the State should superintend its application; it is in the power of the State, without sacrilege or injustice, to receive any part of this property, and apply it to other purposes when such might tend *to the* good of religion, and for the *public* welfare."

BURNS has thus spoken in the article on Appropriation: "The benevolence of a diocese was at first entirely at the bishop's receipt and disposal; but that there might be a just application of it, a rule obtained for dividing the fund into four parts: one to the fabric and ornaments of the church; another to the officiating priest; a third to the poor, and necessitous travellers; and a fourth reserved to the more immediate service of the bishop and his college." He goes on to say that after the bishops became otherwise provided for, the tithes were divided into three parts, "and every priest was the receiver and distributor as the bishop had been before, standing obliged to expend one part on the raising, supporting, and adorning his church and manse, another part upon entertaining strangers and relieving the poor, and to have a third reserved for his own immediate occasions."—4th ed., vol. i., pp. 63-64.

SOUTHEY (as quoted by the Rev. M. Miller.) "In the 6th chapter of his 'Book of the Church,' which is entitled 'The Anglo-Saxon Church,' he says as follows: The whole tithes were 'received into a common fund for the four-fold purpose of supporting the clergy, repairing the church, relieving the poor, and entertaining the pilgrim and the stranger.'"

tithes, he shall add thereto the fifth part thereof. And concerning the tithe of the herd, or of the flock, even of whatsoever passeth under the rod, the tenth shall be holy unto the Lord." God gave not a portion of Canaan to the Levites as to the other tribes. His decree was, "Among the children of Israel they shall have no inheritance." He said, "I have given the children of Levi the tenth in Israel for an inheritance for their service which they serve." "The tithes of the children of Israel, which they offer as an heave-offering unto the Lord, I have given to the Levites to inherit." The Divine Being in demanding also firstlings and first-fruits, &c., demanded more than a tithe from the children of Israel for His worship and service. But this was the Divine regulation only among the Jews. Such a state had no existence among other nations, and has nowhere a present existence. Piety and liberality in connection with God's worship and service were a duty, and might have an existence among other nations from Moses to Christ, also previously and subsequently; but the dispensation with which tithes were Divinely connected has passed away. There are no people in the world who, by natural descent, or by the laying on of hands, or by any other means, occupy the position held by Jewish priests. Their sacrifices were typical. The antitype has appeared to put away sin by the sacrifice of Himself. His one suitable, sufficient, perfect, infinitely meritorious, and final sacrifice, renders every other sacrifice for sin not only nugatory but sinful. Of a class of priests among the Churches of Christ, the New Testament has not a syllable. Every utterance is against the idea. The word presbytery occurs, but if we substitute another word for presbyter, unless we be deceived, or wish to deceive, it must be the word elder. The whole body of Christians may be and are called a priesthood. Every Christian—one as much as another—receives the designation of priest. Sacrifices of praise, the sacrifice of our living bodies, from every Christian are expected and demanded. Our gifts to the needy and deserving are "a sacrifice, acceptable, well-pleasing, to God." But the idea of an "order" of priests and their sacrifices among Christians is altogether foreign and opposed to Christianity.

Though an order of priests was Divinely arranged in Israel, it does not follow that by heads of families, and probably others, sacrifices had not been previously offered, even from the time of sin entering into the world. But when Canaan was divided among the children of Israel, God chose from among them the descendants of Levi as priests, and gave them tithes "in lieu of territory." But no penal actions are enjoined, or recorded as having taken place on the disobedient, as against Sabbath-breakers, blasphemers, &c. When the ark, tabernacle, and appurtenances were made, and when the temple was erected, no contribution was made

on the understanding of coercion and penalty. "The Lord spake unto Moses, saying, Speak unto the children of Israel that they bring Me an offering: of every man that giveth it willingly ye shall take My offering." Subsequently, "Moses spake unto all the congregation of the children of Israel, saying, this is the thing which the Lord commanded, saying, Take ye from among you an offering unto the Lord: whosoever is of a willing heart, let him bring it." So the record testifies that it took place. "They came, both men and women, as many as were willing-hearted, and brought," &c. Yea, the testimony is, "The people bring much more than enough for the service of the work which the Lord commanded to make." As in erecting the tabernacle and providing its furniture, so it was in erecting the temple. In connection with the preparation, David respecting himself could say, "Because I have set my affection to the house of my God, I have of mine own proper good, of gold and silver, which I have given to the house of my God, over and above all that I have prepared for the holy house," &c. His appeal to his people was, "And who then is willing to consecrate his service this day unto the Lord?" He bears testimony respecting the chief men, that they "offered willingly;" and he mentions the amount of gold and silver. He bears testimony respecting the people, that they "rejoiced, for that they offered willingly, because with perfect heart they offered willingly to the Lord." For repairs in the house in the days of Jehoash, the king "said to the priests, All the money of the dedicated things, that is brought into the house of the Lord, even the money of every one that passeth the account, the money that every man is set at, and all the money that cometh into any man's heart to bring into the house of the Lord, let the priests take it to them, every man of his acquaintance: and let them repair the breaches of the house." This record of "the money that every one is set at" may remind us of the half-shekel, of which "the Lord spake unto Moses, saying, When thou takest the sum of the children of Israel after their number, then shall they give every man a ransom for his soul unto the Lord, when thou numberest them. * * * The rich shall not give more, and the poor shall not give less than half a shekel, when they give an offering unto the Lord, to make an atonement for your souls." Disobedience to this, to tithes, to any contribution to priests, to God's worship and service, is not Divinely associated with or followed by seizure, or imprisonment. God, not man, would penally deal with the disobedient. Pious kings, as Josiah and others, may have enjoined upon their subjects an observance of God's statutes; but with the refractory and disobedient in no case could they penally deal, except in specified *instances*, of which tithes and contributions to God's worship and service

formed no part. Hence in the days of Malachi the people "robbed" God "in tithes and offerings," and as a result were "cursed with a curse;" and God said, "Bring ye all the tithes into the store-house, that there may be meat in mine house, and prove me now herewith, saith the Lord of Hosts, if I will not open you the windows of heaven, and pour you out a blessing, that there shall not be room enough to receive it." [17]

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[17] The Rev. T. H. HORNE, in his *Introduction*, remarks: "The payment and appropriation of the tithes Moses left to the consciences of the people, without subjecting them to judicial or sacerdotal visitations."

The Rev. W. LINCOLN, in a farewell address, when for conscience' sake leaving the Church of England, says: "As to the union of Church and State, I was wont to appeal to the Jewish Theocracy, in proof of its lawfulness. But I have since learned by more mature consideration, that Christianity is not any expansion of Judaism, but a perfect contrast, and that the cross was designed by God to sever His people from, and not to join them unto, that world which, as St. John declares, 'lieth in the wicked one.'"

WILLIAM RUSSELL, even in A.D. 1425, being at the head of a Franciscan convent in London, denied the Divine right of tithes, and taught that, while these might rest on human law or long custom, according to the Scriptures, the contributions of the laity should be applied to pious or charitable uses, according to the will of the donors.

A CARMELITE FRIAR, about forty years later, taught that the only reverence of the clergy from the people should consist of their voluntary offerings, that Christ and his apostles sought no other.

WYCLIFFE, on tithes, says, "For the first eight hundred years of the Christian Church, they were given purely as alms, and were voluntary."

Sir W. BLACKSTONE says, "I will not put the title of the clergy to tithes upon Divine right, though such a right certainly commenced, and as certainly ceased, with the Jewish theocracy."

Dr. INGLIS, in his *Vindication of Ecclesiastical Establishment*, says, "There is nothing in the ordinances of Moses that can be regarded as a positive and direct example of an ecclesiastical establishment, maintained at the expense of a community, inclusive of Dissenters."

Mr. ISAAC TAYLOR says that "from the days of Irenæus, the clergy had been making frequent references to the Levitical institution" (*Spiritual Despotism*, p. 265). He does not say, from the days of the apostles. Every departure from the principles of apostolic Christians is a virtual declaration, however unconsciously, of being wiser than the inspired apostles.

The Rev. W. PRESTON, writing to Mr. Spurgeon, says, in regard to what was approved of old, "What was right then can hardly be wrong or 'adulterous' now;" as if any nation on earth was or could be in a position like that of the Jews under their Politico-Theocratic Institution; and in reference to support he says, "I want distinct proof that a solitary Dissenter is taxed a solitary farthing for the support of a solitary beneficed clergyman." In reply to Mr. Spurgeon's being willing to forward his next receipt for the payment of tithe to the minister of his parish, he pleads "that tithes are no tax"—that "if you did not pay to the parson, you would to the landlord"—that "tithe never belonged to the landlord or tenant;" yea, that "it is no more unjust for the Dissenter to have to pay rent charge to the parson, than for a Churchman to have

This voluntariness before man and obligation before God, which characterised offerings and sacrifices before Christ, characterises every part of God's worship and service under the Christian dispensation. We are required to give ourselves, our substance, our all to the Lord, using everything we possess as the Lord's servants, bought with the precious blood of Christ—as the Lord's stewards, desiring to give an account with joy and not with grief. Amid the splendour of Divine love, shining forth in the full revelation of Christ's redeeming, finished, and perfect work, tithes are a human impertinence rather than a Divine injunction; as a proportion of giving, good in their way—better than being without rule—for those very partially enlightened as to, or very triflingly affected by, the curse of sin, and the glory and value of redemption infinitely enhanced by its infinite cost. For those and such like, the threat of Christ, that He would spue them out of His mouth, may apply. A tenth, if adopted by all professors of Christianity, would vastly augment the finances of Christian Churches, in comparison of the present beggarly niggardliness which characterises many professors of Christianity. But what is there in opposition to voluntariness and enlarged liberality to the poor and the cause of Christ in any part of the New Testament? Are not our Saviour's words accordant with voluntariness, when He says, "Render therefore unto Cæsar the things which are Cæsar's; and unto God the things that are God's?" Nor is there aught inconsistent with voluntariness in religion when He said to Peter, "Notwithstanding, lest we should offend them, go thou to the sea, and cast an hook, and take up the fish that first

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to pay rent to a Nonconforming minister." "If tithes," says he, "were abolished to-morrow, who would be the better off?" Does Mr. Preston know that no landlords are Dissenters, and that if tithes were still demanded (their present mis-appropriation ceasing), and were appropriated to State funds, so much less of taxation would be required by the country, in the benefit of which all would share?

The Rev. T. T. BERGER, in a Church Defence Lecture, at Skipton, February, 1873, said that "no Nonconformist was under any disability on account of his dissent from the Church"—that "Dissenters were not compelled, except by their free will, to contribute to the revenues of the Church"—that "the *basis of* religious equality was essentially wrong. It went upon the assumption that all religions were alike acceptable in the sight of God. There might be abuses in the Church, but he held that it was not the business of Mr. Miall, Mr. Williams, or Mr. Gordon, to trouble themselves about those things. They ought to keep their own place, and allow Churchmen to manage their own business." That Nonconformity means or implies that all religions are alike acceptable to God, is a gross falsehood. If the Church of England were not established by the statutes of the realm, we might be asked to stand aside; but since it is, we are in our measure as responsible for its anomalies, absurdities, and injustice, as are Episcopalians themselves.

cometh up; and when thou hast opened his mouth, thou shalt find a piece of money: that take, and give unto them for Me and thee." Paul says, "Every man according as he purposeth in his heart so let him give; not grudgingly or of necessity; for God loveth a cheerful giver" (2 Cor. ix., 7). "Every one of us shall give an account of himself to God" (Rom. xiv., 12). "Let every man prove his own work; and then shall he have rejoicing in himself alone, and not in another. For every man shall bear his own burden" (Gal. vi., 4, 5). Other words of Christ and His apostles have been already considered. It is easy to adduce edicts of kings, priests, and councils, in favour of tithes—and at least some of these in favour of Peter's pence; but God's word, which contains not one expression, nor affords one implication in favour of the existence of an order of Christian priests, contains no more in favour either of compulsory Christian tithes or Peter's pence. [18]

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[18] Dr. JACOB, speaking of the support of pastors in apostolic times says "The source from whence such funds were supplied was at first the liberal contributions of Christians, such as those mentioned at the beginning of the Apostolic history. These were afterwards reduced to a more systematic liberality. Oblations were given every week for clerical and ecclesiastical purposes; and sometimes, as mentioned by Tertullian, certain *monthly* contributions were collected."—*Ecclesiastical Polity*, p. 127. "The words in 1 Tim. v. 17, 'Let the elders that rule well be counted worthy of double honour,' when taken with the context, can scarcely refer to anything but a salary,—a money payment or its equivalent,—which might be increased when special care or labour had been bestowed. And further, it would possibly not be too much to infer from the text that Church officers at that time partly supported themselves by their own means, and that when they gave up to the Church in godly ministrations the time and labour which they might have employed for themselves, it was thought that they should be remunerated by an additional income from the Church treasury.

Dr. POTTER, notwithstanding all the facts of holy writ in sole vindication of the voluntary support of Christianity, and in reprobation of coercion (like other Church Defence lecturers) can announce the double deception that "the State has a right to tax the whole country for the propagation of religion," and that "the Established Church is not supported by taxes at all." The former he presumes to be satisfactorily proved from the Divine institution of tithes under a former economy; and from the hypothesis that kings are "God's viceroys" and "responsible for teaching God's truth." Equally fallacious are his statements on facts as well as principles. He assured his audience "that not a single farthing of the people's taxes was taken for the support of the Church, and that if the Church was disestablished to-morrow the tax-payer would not receive a single penny of advantage, because if the tithes were remitted, as they were a charge upon the land, they would go into the landlords' pockets." How is it that tithes can go into a landlord's pocket without his getting a single penny or farthing? Are our landlords all Churchmen who in the benevolence and godliness of their hearts would

The alleged insufficiency of the voluntary principle I may subsequently notice; but I will here say that, as compared with coercion, history records the falsehood of this idea, whether we examine the entire Church during the whole of the Christian era, or whether we confine our examination to the Church of England from its first establishment to the present time throughout the parishes of England. Let any one acquainted with England throughout the reigns of the sovereign heads of this Church bear his testimony, if he can, to the efficiency of the Established Church. The greatest good accomplished by the Church of England can be traced to voluntaryism without and within itself. I admit not only the shortcomings of voluntaryism, but of everything in man's hands. This shortcoming is not traceable to the Divine principle, but to the human agency. This I have already endeavoured to prove. And though it may be said by Churchmen that their advocacy is not of coercion alone, but of this in conjunction with voluntaryism, I maintain that the former is both unauthorised and injurious. That which has been effected by voluntaryism in England during the last three hundred years has been in opposition to surrounding and retarding compulsion. The voluntary Churches have not only been hindered by being compelled to support an Established Church in addition to their own Churches, but by the status, wealth, and influence of Established priests; and during a portion of this time by direct and horrible persecution; and even now in many parishes by every available hindrance being thrown in their way. The Dissenters of England are now annually and voluntarily raising more than three millions of pounds for the support and extension of Christianity. Although this falls short of their capabilities and obligations, it is vastly above the contributions of Churchmen in proportion to their ability, their voluntary and coerced support of Christianity being united. I deplore

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voluntarily and immediately surrender these tithes to the priests? Or are they all aliens, and is there not an English citizen among them? Dr. Potter allowed that the Church had received money from the State since the Reformation, which, said he, "The Liberationists said they would allow them to retain, although he did not believe them." He was nearer to truth when he said that "they had the best right to the Church property because they had possession," if he *meant* that this was the best claim they *could* put forth.

The Rev. G. BIRD, having spoken of the want of Scriptural authority for Christian tithes, and of the right of those who devoted themselves to the propagation of the Gospel, to support from their converts, as "a right which reason itself would indicate, had tithes never been instituted among the Jews," adds, "unless therefore we are greater than Christ, or wiser than the apostles, we must be content to lay aside any pretensions to a Divine authority for collecting tithes."

that we who profess Christianity have not more vital religion. I consider this to be the great need both of Dissenters and Conformists; but it is something to say of the former that while not a church existed in England at the time of the Reformation, there are now more than twenty thousand. Compare this with the Established Church. And is it to be wondered at that Churchmen have joyous hopes of evangelising the heathen without State support, that they can speak cheeringly of the withdrawal of Queen's letters of authority in regard to our colonies, and can glorify self-reliance? But is it not wonderful that some of these very persons dare not honour God and trust man by this freedom in England, that for three hundred years has been under the enlightening and sanctifying influence of an Established Church! The degradation of England, blessed by its Established Church for three hundred years, is such, that what will exalt and save the heathen nations, will let England go to rack and ruin! To prevent what will bless and save all the world, but the sinners at home, the aid of Churchmen and the formation of Church Defence Associations throughout the length and breadth of the land for the prevention of disestablishment and especially disendowment, must be most earnestly invoked. The compulsory demand of tithe-rent from Nonconformists for the support of parish priests is as unjust as was the demand for Church rates. And how forcibly did many of our senators express themselves of so demanding and seizing the property of Dissenters! Some defenders of Church rates then maintained, as now, that theirs was not an aggressive, but a defensive warfare, as if it were impossible to war in defence of what is unjust and unscriptural. Were the voluntary system not more efficient than coercion, the unrighteousness of the latter in regard to Dissenters, and its unscripturalness in regard to conformists, would be its condemnation. [19]

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[19] Mr. W. E. GLADSTONE, at Manchester, in 1865, spoke of those who would uphold the Church "by miserable legal contrivances that are available for no purpose but that of placing an offensive badge on certain members of the community."

Mr. H. F. BEAUMONT has said: "Warmly attached to the Church of England, I believe that her true prosperity lies in the affections of the people, and not in a too rigid adherence to ancient privileges. If allowed to depend for support on the devotion of her adherents, her efficiency would be extended."

Lord F. C. CAVENDISH.—"I am in favour of complete religious liberty; and, as a member of the Established Church, I believe that its true interests lie in the adoption of a just and generous policy towards those who do not belong to it." Is there "complete religious liberty" in connection with tithe-rents or any exactions from dissenters? Does not "a just and generous policy" demand disestablishment?

Lord MILTON also, in 1865, said: "I belong to the Established Church, and I wish to see it prosperous and strong. The strength of the Church does not depend on maintaining its encroach-

Tithes from the land, and rates are not the only compulsory means of support to the Church of England, there are also "mortuaries," a

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ments upon the civil liberty of those who do not belong to it." Is there no encroachment on civil liberty in demanded payment of tithe-rent, and on refusal, the endurance of distraint?

Lord SANDON, at a meeting of the Church Missionary Society, referring to churches too long kept under a system of patronage, said, "It was better for men to have to fight their own way; for as long as they depended on others for support, they were sure to be wanting in energy and devotion; and in matters concerning religion this should always be borne in mind."

The Rev. J. H. TITCOMB, the incumbent of an unendowed parish, at the Nottingham Church Congress, 1871, said: "I have a parish of about 4000 souls, by no means wealthy, about half of which are poor. The Church holds 1200 sittings, of which one-third are free. There is no endowment; and the gross pew-rents yield about £800, out of which Church expenses are paid and the clergy supported. Now, besides this £800 of pew-rents, we raised last year, without a single paid collector, £1400 of free-will offerings, of which sum £400 was for special benevolent purposes, £500 for the parish schools and poor, £60 for the assistance of neighbouring parishes, £210 for home mission purposes, and £180 for foreign missions." And is disestablishment impotence, and disendowment beggary to the Church of England? Are those who advocate disestablishment and disendowment fanatics and enemies equally of Church and State?

Dean MILMAN, in his *History of Latin Christianity*, rightly says, "If the apostles of Christ had demanded tithes, they would not have been so successful in the propagation of the gospel."

The Bishop of BRISBANE has said, "If they had a free Church, a weekly *offertory*, and a faithful pastor, there would be no difficulty in obtaining congregations and support for the minister."

The Rev. J. CRAIG, Vicar of Leamington, in 1867, said, "For more than twenty years he had expressed his disapproval of the system by which the National Church is supported, and his opinions remained unchanged on that point. If they believed in the religion of the Church, then it would be their duty to support it by their contributions; but on the other hand, if they did not believe its teachings, then he would say, Don't support it. Many persons who now objected to the abolition of Church rates would be astonished to see the good which would assuredly follow their removal."

Professor E. H. PLUMPTRE, in a Letter (1866), admitted that "the worship of God, and the place devoted to it, are the last things that any true Churchman would wish to see associated in men's minds with unwilling payments, and hot contests, and the victory of a majority. 'God loveth a cheerful giver.' Are gifts acceptable to Him which are snatched from unwilling hands? Shall we take the fruits of a distraint, with a '*non olet*,' and put them into the treasury of the sanctuary? If compulsory Church rates are defensible, it must be on the same grounds as poor rates, or an education rate, not because they minister to God's glory." * * * Further, "If we change places with the Dissenter, and suppose ourselves living under a constitution which allowed a local majority to tax the minority for the maintenance of Baptist chapels, I imagine that many who wonder at his morbid sensitiveness would not prove much more callous themselves." But is not tithe-rent on the same footing as Church rates were? Are not all gifts from the State to the Church of England—is not the Church

ɾ of the dead. Dean Hook says that "mortuaries are a sort of iastical heriots, being a customary gift claimed by, and due to, the

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s established by law "the victory ajority?" Is this either Chris- equitable?

LEE, of the Scotch Establishment, parently so thoroughly ashamed injustice of compulsion, and so id that it is inefficient or un- ary, that he said at a meeting of linburgh Presbytery: "On his art he would not ask assistance the legislature, nor would he it if offered. He considered y far the best system was to ace the system of pew-rents over ole Church." We accept in this andonment of compulsion.

Rector of NEATH, at a meeting moted the erection of a new , said: "The Church of Eng- nd, in his opinion, erred much r practice. She had, in ex- g her sphere of usefulness, too ignored the willingness and ity of the people. The condition country, in times past, differed rom its present condition. For ans of erecting a new church at he intended to look, not to a few at to the many also. He had the rich and would continue to m, and would be disappointed if id not respond liberally to the made to them, but he did not to exclude others from the ge of giving. He would ask the generally, and he would do so, nply for the purpose of getting oney, but also of securing their t in the building when completed ped his parishioners would have t at their building as their own he result of their own combined s, encouraged and aided by others ted in their welfare. He wished st the most ancient—he might add ostolic—method of meeting the es of public worship. Every y—the first day of the week—he would ask the contributions of his people. Good would indirectly be the result of adopting this system. The Church penny would become the most interesting of all the pennies of week. The provision, week after week, would help to keep the Church and its object continually before them, and soon would the habit, though perhaps strange at the first, become familiar, easy, and pleasant to his flock."

The Rev. Mr. MACKONOCHIE, writing to the *Daily Telegraph* on Church property, says, among other things, "First, the Churches built and the endowments given or bequeathed by private persons up to the reign of William and Mary were almost invariably left for spiritual purposes, and therefore ought to belong to the Church. Secondly, the same classes of property for the next 140 years were mostly given to the Church as to a spiritual police force, and therefore might rightly be claimed by the State. Thirdly, modern gifts and bequests have been mostly of the first kind, and ought, therefore, to follow the first class. Fourthly, tithes are a gift to God, made by the State at one period, which the State at another may, if it think fit, reclaim. But, be that as it may, I for one say: Let the State send forth the Church roofless and penniless, but free, and I will say, 'Thank you.'"

Sir CHARLES DOUGLAS, at one time M.P. for Banbury, having gone from the Church of England to that of Rome, says, "My study of the opinions of Dissenters, and my personal communications with them, whether as friends or with reference to questions of public interest and importance, have impressed me with a conviction that, in consequence of their dependence on the voluntary principle, they are more earnest, more zealous, and I had almost said more honest, whatever their

Incumbent in very many parishes on the death of his parishioners."[29]

Dr. Percy, years ago—perhaps he is wiser now—in an address to the Clergy pitifully said. "Should the government and the country so far forget their God as to cast off the Church, to deprive it of its temporal honours and substance, on what will you rest the claim of respect and affection which you make on your flocks? Hitherto you have been upheld by your birth, your education, your wealth; should these secular advantages cease, on what must Christ's ministers depend? Is not this a serious practical question?" I have thought that support could be rightfully claimed only on the ground of piety and ministering approvedly in spiritual matters. Whether the Church is the tool of the State in the matter of pay from the State, and is befooled and enslaved by the league,

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denomination, than any section of the Establishment. I do not mean to question the zeal or honesty of individuals; but I do say that, in this country, under the influence of that principle, earnestness, zeal, and honesty increase and flourish with reference to religious matters; while under the cold protection of forced contributions to a religion established by law they all three diminish and wither away in proportion as the law is enforced."

[29] *The Carlisle Journal* in 1871 recorded the fact of Mr. W. Peile's death, and that the Rev. G. Tandy, Incumbent of Loweswater and Mosser, had made a claim on Mr. Peile of ten shillings as a mortuary fee. The said Journal states that the statute under which the claim was made is an old Act of Parliament passed in the reign of Henry VIII., before the Reformation, empowering a clergyman to claim ten shillings as a mortuary fee—or a fee for prayers said for the dead, and that the penalty of refusing to pay is imprisonment. Mr. Tandy maintained that mortuary is either "a gift left by a man at his death to his parish church in recompense of personal tithes omitted to be paid in his life time, or it is that beasts or other cattle of the owner, by the custom of the place, are due to the parson or vicar in lieu of tithes, or *offerings* forgot, or not well and truly *paid* by him that is dead." He also says that these mortuaries "were by the 21st Henry VIII., c. 6, commuted into money payments;" and that "for any person dying or dead, having at the time of his death of the value in movable goods of £40, or above to any sum whatsoever it be, clearly above his debts paid, there shall be no more taken, paid, or demanded for a mortuary than ten shillings on the whole." He further states that "the Incumbent of Mosser for the time being is entitled to demand on the death of each male householder a mortuary of ten shillings." A neighbour steps in to say that Mr. Peile, who belonged to the Society of Friends, "was yearly distrained for tithe rent-charge during the whole time that he lived in Mosser," so that there is no likelihood of any part of this being intentionally or unintentionally left unpaid. Mr. Tandy expresses his wish not to "deal harshly or unreasonably with any one;" but he considers whether he would "be justified in neglecting the interests of his successor, to whom, if he were a poor man, ten shillings might be of some importance." What he has done to the widowed Friend I know not; but the case affords a glimpse of law on Church support, and of fact on the glaring falsehood of assertions that the Church is receiving no coerced support from Dissenters.

State is the tool of the Church and is robbed by the union, they in the guilt, degradation, and injury of the present arrangement. ıat a claim for respect and affection to Christian ministers are birth, ion, wealth, secular advantages! Bishop ALFORD, of Victoria, defines the respective spheres of Church and State when he says, Church is a spiritual power, having relationship to man's welfare nity as well as time; the State a temporal power, having relation hat affects the moral, social, and political well-being of every one of bjects." The one that has only a civil jurisdiction has no right to support to what is spiritual or to legislate in any way for the al beyond that of securing for it, and for all, free course and fair play; being allowed to dominate over and persecute another. [21]

ıhbishop WHATELY, in reply to ns to disendowment in Ireland ground that the Church was a te body like colleges or hospitals, I freely confess that the State ight to take away the property : any of those corporations (in- ring, of course, those endow- actually enjoying the revenues) er the manifest inutility or ness of the institutions renders olition important to the public ."—*Letters on the Church*, (p. n his *Essay on the kingdom of* he says (p.29) that "Pilate must ken the declaration that Christ's om is not of the world,' as ing to a renunciation of all coercion—all forcible measures lf of his religion. And we can- thout imputing to our blessed fraudulent evasion, suppose have meant anything different he sense which He knew His onveyed." He says that "the ty" which has been "wasted in to explain our Lord's words in ther way, has been called forth eire to escape some of the con- ses which follow from taking their simple and obvious sense. who are seeking not really to he true sense of our Lord's tions, but to reconcile them with nduct of some Christian states justify the employment of secular force in behalf of religion, are driven to some ingenious special-pleading on the words employed, in order to draw from them such a sense as may suit their own purpose" (pp. 29, 30). "He declared not merely that His kingdom is of the next world; but that it is not of this world." The Archbishop further maintains that "mere assertion of spiritual dominion would have been irrelevant;" that a "mere disclaimer of *present personal* claims would have been frivolous;" that to "claim temporal power for His followers would have been to plead guilty;" that when Jesus "said, My kingdom is not of this world," He "could not have meant to be *understood* as implying that it *should* be so hereafter," (pp. 31—35). He denied a supposed hidden meaning of our Lord's declaration," and maintains the "dishonesty of a double meaning," and at length says, "If I could believe Jesus to have been guilty of such subterfuges as I have been speaking of, I not only could not acknowledge Him as sent from God, but should reject Him with *the deepest moral indignation* (pp. 35—39). "The employment of secular coercion," he rightly maintains (pp. 47, 48), "implies a sinful distrust,—a want of faith in Christ's wisdom and goodness and power,—to call in the aid of the arm of flesh,—of military or civil forces,—in

The waking dream of the Baptist SPURGEON might be pondered over with advantage by not a few. He says, "Have I been dreaming or not? If I have not, I have a serious case of moral obliquity among Baptists which I wish to bring before the brethren comprising the Baptist Union of Great Britain and Ireland. Be it understood that I am a Baptist myself, but shall be almost ashamed to confess it, unless my present statement should turn out to be mere imagination. I have been, either really or in fancy, to a country very much like our own—a bright and happy land—as like to England as one rose is to another. I thought I was in my own native country, till a strange discovery undeceived me. Having occasion to do business with a worthy tradesman of the Episcopalian denomination, who was withal a very intelligent man, I very naturally enquired as to the position and prospects of the Baptists in the district. He answered me with a degree of warmth and severity which somewhat surprised me, for he was a man of very gentle mould and genial disposition. 'Why, sir,' said he, 'I suppose they must be prospering, for I have this morning paid £7 14s. 6d. for tithe to their preacher in

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the cause of Him who declared that He could have called in the aid of more than twelve legions of angels, and who when all power was given unto Him in heaven and in earth sent forth His disciples—not to *subjugate* or to rule, but to '*teach* all nations;' and 'sent them forth as sheep among wolves,' forewarned of persecutions, and instructed to 'bless them that cursed them.'"

Macmillan's Magazine for April, 1873, contains a contribution from Mr. ALFRED R. WALLACE, F.R.S., in a preface to which the Editor says, "It is certainly most desirable that the doctrine that 'Church property of every kind is national property'—to be 'secured,' as Arnold expressed it, 'for ever for public use; something saved out of the scramble, which no covetousness can appropriate, and no folly waste'—should be put forward in strong and uncompromising terms." "Mr. Wallace lays down the principle that existing Church property of every kind is national property, and that no portion of it must, under any circumstances, be alienated, either for the compensation of supposed or real vested interests, or to the uses of any sectarian body; and further, that the parish churches and other ecclesiastical buildings must on no account be given up, but be permanently retained, with the Church property, for analogous purposes to those for which they were primarily established — the moral and social advancement of the whole community." That which is advocated by Mr. Wallace may be designated national; but it should not be called a Church.

The Rev. Mr. PRATT, Rector of Crofton, in a letter on the "Burials Bill," says, "My persuasion is, that the Church of England cannot now be logically considered the National Church; and that all ancient endowments, tithes, and the like, became, by the legislation of Henry VIII., national property, for the purposes of the Christian religion as then understood. If this be so, they are still national property for the purposes as now understood. If, therefore, the nation cannot now agree upon any common platform, as a national religion, there is I apprehend, no logical bar to the confiscation of these endowments to secular uses."

this parish. I have never even seen the reverend gentleman in the pulpit, for I am satisfied with my own minister. He is, I have no doubt, a very respectable man; but he is certainly none the better for living in part at the expense of those who do not believe in his teaching. Is it not monstrous that, in a country which calls itself free, I, who am a law-abiding Episcopalian, paying all my dues to the powers that be, should see another sect set in high places and called the National Church, and should myself be called a Dissenter, because I do not happen to agree with the immersion of adults, and other Baptist peculiarities?' I sympathised with the man with that fellow-feeling which makes us wondrous kind; and, although I said but little to him, I felt so ashamed of the whole business that I resolved to call upon the Baptist pastor, and tell him a little of my mind. I was exceedingly pleased to find him living in the best house in the village, except the squire's; and I was pleased to notice a neat croquet lawn, where a young assistant minister was occupied in a very engaging manner with some young ladies. Having introduced myself as a Baptist, I was cordially received, and proceeded at once to my point. The dialogue ran somewhat in this fashion:—'So, my dear friend, you have turned the tables upon the Episcopalians, and have taken the good things of the State out of their hands.' 'Indeed, no. We have always possessed our present property. The Episcopalians are a modern sect, who sprung up some few centuries ago. We are the old Catholic and Apostolic Church, practising the ordinances as they were delivered unto us. All other churches are guilty of schism; for it is as clear as anything in history that the original churches consisted of persons immersed upon profession of their faith.' 'And that fact, you conceive, is a sufficient warrant for making the schismatics and the whole nation support your church? Do you conceive the original Baptist churches to have had this privilege, and to have exercised it?' 'Well, that is a lengthy question, which our divines have long ago settled most satisfactorily; but I am sorry to say that Episcopalians, and other sects, are agitating the question; and those known as political Episcopalians are peculiarly pestilent. My own opinion is, that they are a set of robbers, and want to take away from our Church what was bequeathed to her by pious ancestors.' 'Is it true that the Episcopalians have tried to take away property left to you by wills which you can produce?' 'Well, not exactly that. We say that there were pious ancestors all over the country—one in every parish—who left a tenth part of all property to the Baptist Church; but the date is so far back that the documents are lost.' I thought I saw his eye twinkle roguishly as he said this; and, as I was convinced that he was not such an idiot as to believe what he was saying, I did not dispute with him. I am afraid we grew a little warm over the point; for I was a good

has resolved to meet with a Baptist who could so disgrace the honourable name of our denomination. To make a long story short, I found that a few years ago these Baptists compelled the Episcopalians to pay for the baptising gowns of their ministers, and the water in their baptisteries, and that they were very reluctant to part with the precious privilege of presenting robbery to God as a burnt-offering. However, in this matter public sentiment proved too strong for them, and they have been deprived of their Church-rates. Yet I found that to this day their leading ministers, including Maclaren, the Right Reverend Father in God, the Lord Minister of Manchester; Mursell, the Lord Minister of Leicester; Chown, Lord Minister of Bradford, and others, occupy seats in one of the great courts of legislature, always vote against every measure of progress, and by their very presence insult every Episcopalian, Wesleyan, and Independent in the land. It oozed out that many of the pulpits of this lordly community were put up to auction to the highest bidder, or were given by certain Lord Deacons and others to their sons, and called *livings*. The ministers themselves I found all subscribed to the Baptist Confession of Faith, but there were nevertheless three sorts of them, as different from each other as rattlesnakes, lambs, and owls can be from one another. I could not understand how they could all honestly profess one creed, and yet hold scarcely anything in common except their tithes; but there can be no doubt that 'they are all honourable men.' This was not all; I found these strange Baptists in possession of the national graveyards, and as fierce as fighting cocks at the idea of allowing any of the unimmersed to be buried in the same soil. In every cemetery they had a distinct portion marked off for the immersed, as if they were afraid that the faithful would catch the heresy of Pædobaptism, even after death, if laid too near bodies which had been only sprinkled. Everywhere I met with their influence, in the almshouse and in the grammar school, in the soup kitchen and in the clothing-club; and I found them everywhere fighting for Baptist ascendency. An attempt at National Education had become a cause of universal dissatisfaction, mainly through their unexpected and unmanly use of a certain clause of the Act. Looking proudly down upon all other Christians as schismatics, these Baptists try to prove their apostolic succession by an utter disregard of apostolic love of the brethren. Ought these things so to be? Why should a Baptist oppress an Episcopalian? Why should the Episcopalian be blamed if he feels the oppression keenly and struggles to escape from it? Is there any justice in the state of things which I have represented to you? The golden rule that we should do to others as we would that they should do to us, appears to have been entirely ignored. Episcopalians in that country have to support their own ministers, and do so with no little difficulty, because few of the great

and noble cast in their lot with them ; why should they be called upon to sustain those of a body with which they do not agree, which enjoys, moreover, the patronage of the highest in the land ? They ought before the eye of the law to be equal to Baptists or any other religionists. I feel ashamed of Baptists who can occupy such a position of unrighteous vantage. Ask the Baptist Union if they are not also ashamed ? Ask the Episcopalians of England if they are not indignant that such gross injustice should be endured by brethren of their own faith and order ? Perhaps, however, it is all a dream."

The Bishop of MANCHESTER has since related that he had once dreamed of union with Rome, but this was before the dogma of the Pope's infallibility ; his more recent dream having been, like Bishop TEMPLE'S, to comprehend Nonconformists in some way in the Church of England, "the Church retaining *her own* ASCENDANCY, but working together in harmony and concord." When will bishops assent to the honoured JOHN BRIGHT'S assertion, made nearly thirty years ago, that "the Government has no right to appropriate public funds for the purposes of religious instruction ?" While some daringly deny that the Established Church is supported by the State, the *Church Herald* has said : "Our only chance of getting our necks out of the secular yoke, is to refuse or cheerfully resign all aid or patronage from the secular power." We Dissenters desire to free the State from the sin and reproach of coercing any for the support of religion ; a consummation that has not yet taken place either at home or in some distant portions of Her Majesty's dominions. We desire our senators to judge comprehensively, and to propose and enact that which is equitable, after the example of disestablishing the Episcopal Church in Ireland ; not to give to formidable opponents an unrighteous sop, as in the endowment of Maynooth, involving guilt at the time, and both by a natural course of events and as a just judgment, bringing themselves into subsequent and greater difficulty.

CHAPTER IX.

DIFFICULTIES AND OBJECTIONS EXAMINED.

DISSENTERS HAVE FULL RELIGIOUS LIBERTY.—THE EVILS OF ESTABLISHMENT ARE EXAGGERATED.—THE CHARACTER AND CONSEQUENCES OF DISESTABLISHMENT MISTAKEN.—THE FITTING TIME HAS NOT ARRIVED.—REFORM AND COMPREHENSION ARE REQUIRED RATHER THAN DESTRUCTION.—RELIGIOUS EQUALITY IS IMPRACTICABLE.—INSTEAD OF OPPOSING ONE ANOTHER, ALL CHRISTIANS SHOULD UNITE AGAINST THE COMMON ENEMY.

In this closing chapter I purpose further to confirm some of the sentiments advanced, and to reply to some objections, although at the expense of trifling repetition.

I.—It is extensively asserted that because Dissenters are not persecuted as in times past, but tolerated in every religious sentiment they may entertain, and religious practice they may pursue, they are not persecuted at all, but have full religious liberty, and have all or very nearly all that can be either reasonably expected or justly demanded, and that consequently we ought to hold our peace and also be thankful. In reply to this, 1. I acknowledge that we have great cause for thankfulness that our privileges, contrasted with those enjoyed by our forefathers in past ages, are many and valuable. We gratefully think of those to whose fidelity to conscience, truth, and liberty, and to whose painful and lengthened sufferings in this hallowed cause, we are, under God, especially indebted for our innumerable and inestimable privileges. We are thankful to those in our own day who advocate and sustain civil and religious liberty, and we bless the Giver of every good and perfect gift for all our mercies. But the right of Queen, Lords, and Commons, to tolerate a worshipping and serving of God according to the dictates of conscience, we treat with the contempt which is due to puny mortals assuming such daring prerogatives. Acknowledging the benefits of toleration, we main-

; is but a step toward rightful religious equality. Acknowledging
ligion is profitable unto all things, unto man's civil and secular, as
spiritual and eternal interests, we deny the right of coercion, and
in that perfect freedom and thorough religious equality—not
ion—are our right. For the maintenance of equality as a civil
and for our endeavours to secure it, we may meet with unkindness,
se friendships, and may be abused and misunderstood; but though
vet not these, and would avoid them if fidelity to God and man
ted, we deem all of little moment compared with the tearing
r of relationship to things Divine and eternal; some of us will soon
re human praise or blame will not reach. We allow the right of
g error by argument, but not that of depriving us of our birth-
nor committing any injustice against us for maintaining it.

t, 2. The utterance to which we object either underrates or
ks the fact that certain religious sentiments and practices have
l sanction; and for this, Dissenters who regard those sentiments
ractices—together with the establishment of them by law—as
ptural, are, to the extent of their influence, responsible before God
an. Indeed, did the Divine oracles say nothing respecting the civil
shment of any system of religious truth and practice, the divided
ents of this nation on religious matters would render the establish-
nd the endowment of religion unjust, and consequently, sinful. We
in—and are not alone in maintaining - that this civil establishment
dowment, while unjust to ourselves, are dishonourable to God and
th;[1] and that this establishment has been, and is, variously and

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[1] Rev. A. H. STANTON, at the Church Union, 1871, said: "It that I stand almost alone; but e some here I know who believe . Church establishments *per se* emselves wrong. We think that n of the temporal and spiritual has been in past times the both of Protestantism and y. We believe, too, that the ! Church and State has been at om of all the hideous tyranny odshed which has stained even ls of the Catholic Church. We lieve that while we here are d by the Establishment with e, we are in an immoral posi- * * I say, at present many l that we are bound to a society by the Church Establishment, which is divided into three parties, all teaching different doctrines; and the worst of it is that those doctrines are set before the people of England as the doctrines of the Church of England, and upheld by the Establishment as such. How can we tell people that truth is one, and that dogmatic truth is necessary, and at the same time vote for the continuance of an Establishment which holds together three different parties, teaching three totally different doctrines?"

The Rev. REGAN PAUL'S Letter, 1869, is thus reported: "The selection of one church with which all the privileges of the State are exclusively connected can be justified only by the belief that this

lamentably injurious. This will be subsequently noticed, and will justify the assertion of a Dissenter that "a religion whose weapon is truth, whose

church is in possession of absolute truth. Such undoubtedly was the opinion of the statesmen of the reigns of Elizabeth and James I." Mr. Paul maintains that the Established Church is "nothing but a compromise between different beliefs;" and that disestablishment "is an event which is neither to be hastened nor desired too ardently, but accepted when the time comes without opposition and without regret."

Mr. GLADSTONE says: "I have no more right to the enjoyment of the national establishment of religion than any other subject of the Queen." I believe this; and also that no one subject of the Queen has any more right to seek the continuance of Church establishment, than other subjects have to seek disestablishment.

Lord AMBERLEY, in the *Fortnightly Review* for December, 1866, though expressing fear of contention as a result of disestablishment, expressed his conviction that "if the churches of the future are to resemble those of the past, their protection and endowment will be wholly inconsistent with the duty of an enlightened community to hold an impartial balance among conflicting sects; and that "the government is in no way bound to provide religion for the people." Consequently he "entirely sympathises with those politicians who desire more complete religious equality." He acknowledges respecting the Established Church, "the first and one of the most striking peculiarities—the secular nature of the movements to which its origin was due." He says, "The ecclesiastical revolution that occurred in England was much more directed against the power of the Pope than against the doctrines of Rome," and "the Church of England is simply and entirely the creation of the State. The basis of its authority *is wholly* secular. No remote antiquity, no apostolic or patristic origin, can be pretended in favour of its doctrines." He speaks of the Church of England being "built up from its foundation solely upon Acts of Parliament, the legislature may, as a matter of course, either add to or take away from the sum-total of doctrines which the clergy are required to hold; as a Church claiming to be national, enjoying the wealth, the privileges, the dignity of a State monopoly, but being, in reality, nothing better than an endowed sect. The Church of England, therefore," he adds, "must either consent to some serious modification in its tenets, or it must ultimately fall beneath the weight of the profound dissent which its teaching will excite. It must either bend or break."

Mr. GOLDWIN SMITH, has said—partly in reply to those who deemed him a traitor for advocating disestablishment: "There are two things, the English Church and the Establishment; and it is because I am a faithful son of the English Church that I am the hearty and avowed enemy of the Establishment. Unless the Establishment dies, the English Church cannot live: for no Christian institution can possibly live when it is identified, as the Established Church is, with flagrant injustice, Even in England I see a large body—perhaps now not far from half the people—Dissenters from the creed of the Establishment, and yet forced to contribute to its endowment, and till lately forced to undergo political disabilities in order that the Establishment might preserve its domination. * * * More than once an establishment has all but wrecked religion, and freedom has restored it to life. Free Christianity in two centuries, against all disadvantages, won the ancient world — an Establishment has all but lost the

ove, whose characteristic is faith, is surely not fairly represented hurch whose arm is force, whose constraint is law, whose support things that are seen." While religion is infinitely important and y necessary to governors and governed, to every one, the establ- of a religion by an earthly government is an act utterly ent with its spiritual and spontaneous character, and is sinful; establishment of an inconsistent and contradictory religion is so in itself and nationally demoralising, that duty demands our lisestablishment.[1]

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orld — freedom will restore n world to Christianity. I in America, and seen the eligion there. In America bsolute and real religious To win the good opinion of ty every man must be a but to what denomination is a matter with which the no way interferes. It in no s a man's course of life to me church more than another. h there is absolute religious nd no sect has its foot on sect, as the Established s here, it is worthy of remark is for the best purposes a Church — a national Chris- which the rulers may always th confidence — a national ich animates national educa- tional religion which brings rs of sects together for every —a national Church for every ose, but not for purposes il."

ARNARVON, in reference to ies, has said that "it would nfair to place the Church of a position of superiority to lenomination in the Colonies." otherwise at home?

. McCLELLAN rightly admits ition of even a "shadow of her in the "present political " of the Church or in the ecclesiastical control of the

Dean ALFORD speaks of "that disastrous blunder" of "the Act of Uniformity." (*Essays and Addresses* pp. vi., 74, 75.) In another place he says, "We are accountable for the healthiness of our consciences, and have no right to play tricks with or to neglect them."

[1] Rev. J. RILAND says: "Never have the arts of evasion, sophistry, palliation, and management been more notoriously developed, than in attempts to explain away the strictness of subscription to the Liturgy, Articles, and Homilies."

Dr. VAUGHAN, now Master of the Temple, when assent in its greatest peculiarity was required, wrote: "It is enough to justify your place amongst the ministers of a National Church, if you can say from the heart, that of the various Christian communities known to you in this country, this is the one which most commends itself to your judgment and conscience; that it is the Church of your choice, and of your affection; that you are able with confidence and comfort to minister in its spirit."

Mr. FITZJAMES STEPHEN, Government Secretary, in introducing an Indian Native Marriage Bill, said "We have no right to legislate, and the courts have no right to decide, on the principle that any system of religious belief or disbelief whatever is true or false. Our business is to do equal justice to all, independently of their comparative claims to truth."

Ours is not a sentimental grievance. We see an influential and increasing party among our nationally-authorised public teachers and professors, who are carrying back the nation as fast as they are able to those mediæval times of which BUNSEN affirms "that the law of the Church framed by the clerical corporation had in its turn obscured the idea of Christian truth—that obedience to the Church (that is, to the clergy) had taken the place of faith in the Eternal Word—and that the judgment of the Church (that is, of the clergyman) had superseded the verdict of conscience, and the exercise of moral responsibility."—*Church of the Future*, pp. 62. 63.

3. This overlooks or scarcely recognises the fact that toleration and perfect religious liberty are both distinct and incompatible. Toleration is a word that is opposed to equality; and equality, which does not sanction and honour and elevate one out of the rest, and do this more or less at the expense of all, is necessary to perfect religious liberty.[8] If this

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Lord MAYO added: "No matter what reasons are brought to the contrary, I am prepared here to say that this Government will never consent to continue a state of the law which has the effect of imposing a severe disability upon a portion of our fellow subjects."

[8] MR. BOUVERIE (and many others) could not speak in the House of Commons of religious parties as they have done, if toleration and perfect religious liberty were synonymous terms. Mr. B. has said: "Even in the House of Commons, although we have not had much fighting during the past year or two, we have had some very close party fights upon questions connected with religious principle, and the old line of division between those who are in favour of Church ascendency and the domination of one sect at the expense of the rest of the country, and those who are for perfect civil and religious liberty, for equality of civil rights for all sects within the country—I say that dividing line has shewn itself pretty markedly on several occasions in the House of Commons."

The *Saturday Review* rightly says that the word toleration is "an unpleasant one, because, if it be not actually contemptuous, it is at least condescending. To tolerate is the act of a superior. Toleration is something granted as a favour, not acknowledged as a right." If the word is so unpleasant, what must be the thing?

Archbishop WHATELY has virtually admitted that the position of Dissenters is one of persecution in its milder form. In his Sermon on the *Rights of Conscience*, he says that persecution includes "every sort of annoyance, loss, or inconvenience which a man may suffer from others on account of his religion." These, he adds, "may be divided into three kinds: 1. Violence done or threatened to person or property; 2. Harassing disputations, troublesome remonstrances and solicitations, abuse, derision, curses and denunciations of Divine wrath, and all annoyances of that description, so far as there is no offence committed that law can reach; 3. Non-intercourse and privation of employment." He does not mention things negative, as the withholding of privileges, which he might prefer to designate injustice rather than persecution.

Rev. C. NEVILE.—"Toleration is a very good thing until a man can get equality, but no longer."

is the right of all, some are defrauded in any nation wherein the
s status, emolument or privilege to one body of Christians more
another. In this infringement of equality, liberty, and right,
an aggression by the favoured sect upon the rest. The retention
resent union between Church and State is the continuance of this
on, an aggression which is an injustice to all whose judgment and
ce forbid them to conform. This is a persecution, only much
than that which our fathers endured. I admit that some
ignorance suppose that in desiring disestablishment and disendow-
are desiring lordship over Churchmen, a defrauding of them, an
toward them. Just as much did we seek lordship over slave-
and act dishonestly and unjustly toward them, when we sought

ALFORD thus sets forth the
gs of Churchmen towards
s: "We began by persecuting
to enforce conformity; we
to a meagre and ungracious
; and, notwithstanding that
onforming brethren have now,
od, acquired equality of civil
at this point of ungracious
, we for the most part remain
e State has been more recog-
, more loyal to the Christian
e, than the Church, which
have been its most zealous
hful guardian. Nothing is
ongly impressed on my mind,
ok over the religious state of
than that we who are mem-
er Established Church, have
e the whole important ques-
r relations to Nonconformists,
ew to a re-adjustment, in the
he Christian conscience, of our
d our acts respecting them."
and Addresses, p. 65.

E. DEBB, a Church Defence
and Barrister-at-Law, said at
, December, 1870, that when
rofessing Christianity stood
ply to strive for the mastery,
came the duty of Churchmen
l their forces in the name of
try and the country's God."
e Church the dominant sect,
those who are seeking only for
religious equality? Mr. Debb added that men who "sighed for an equality," "sighed for an impossibility. They were like children who cried for the moon." He might be correct, were his words rightly applied, when he said, "Some people repeated what was untrue until they actually believed they were speaking the truth."

Archbishop WHATELY says, "A national religion, in the sense of a State religion, is very intelligible, and very easily realised; but it is quite inconsistent with liberty of conscience."

The Hon. LYULPH STANLEY, in 1872, said "that no speculative opinion ought to be subsidised by the State, and that all opinions and all convictions should be left to depend upon their own merit and truth for acceptance or rejection, popularity or unpopularity. I consider it a pernicious thing that the opinions imposed by a Tudor king upon this country should be regarded as opinions existing through all time. I consider that, at the present day, the State Church is offensive to all who love freedom, because we see that this Church, which was intended to be the bulwark against reactionary forms of belief and priestly intolerance, is filled by a large number of men who use their office for the purpose of bringing back opinions which were repudiated 300 years ago."

and effected the abolition of slavery. With equal tyranny toward farmers and artisans did we act in seeking and effecting the abolition of the Corn Laws. But a thief annually seek to gain admission into your houses, would you be restrained in efforts to keep him out by his outcry against your oppressive conduct? Let our arguments for the right of religious equality be replied to by a removal of the existing injustice, the Establishment not by the study of certain parts of the Prayer-book, the excellency of the Liturgy, and the beauty of Lawn Sleeves, Albs, &c. Let our opponents accept for themselves the freedom and equality to which we assert our right. We are not striving for mastery and domination over others. Some of our opponents say that their motto is Defence, not Defiance, and they do not see why things should not go on amicably if Dissenters have their Chapels and Episcopalians their Churches. Would Episcopalians go on amicably if we and they changed places? Under existing circumstances may not every Church Defence Association be said to be a Church Defying Association? If Roman Catholics, or any others, have an ecclesiastical system in which civil and political matters form an ingredient, government has a right to look to this fact and to guard against the injustice it involves. Every government that shuts its eyes to such facts endangers its own stability.

The insinuation that Protestant Dissenters are seeking dominion over others, is monstrous. Equality forbids all dominance.

4. This fact of injustice, and of persecution, although comparatively mild, is a sufficient reply to those who think that if Dissenters will not accept State pay, they should not hinder those that will. Let our opponents demand neither our sanction nor our support, and they may consent among themselves to whatever religious belief and practice they think right, and they may determine among themselves to tax their property and increase, and to accept distraint on non-payment. We may pity their error, and may endeavour to shew them a more excellent way; but we will not then complain of injustice to ourselves. We do not desire—we are not seeking for ourselves as Dissenters—any portion of the property of Churchmen. We wish the Church and State to have each the property that is its own, and that each do its own proper work. We admit the right of all to defend and seek to perpetuate enactments which they believe to be equitable and scriptural; nor do we intend by any other means than what are loyal, legal, equitable and scriptural, to seek the carrying out of our views; but our sanction and support of what we believe to be unjust ought not to be desired. Let the assumption of being the Church *of England*, the *National* Church, be abandoned, and its attendant realities be renounced, and our present intermeddling and objecting to it will cease. As speedily as possible grant a realisation of

Lord ROLLO's hopes when he said (1869), "I trust that the day is not far distant when we shall see, on the one hand, no Church or denomination in the possession of any political ascendency in the nation, when none of our fellow-countrymen will receive anything of either favour or disfavour on account of the religious opinions which they may hold; and, on the other hand, when every Church shall be liberated from all State control." An Austrian senator dishonoured not himself when (1869) he said, "I object to any privilege being given to any particular Church, to any State religion; and I hope to be able to shew that a State religion is not only superfluous, but an evil." He added that "If the State is to favour one creed more than others, it should examine dogmas, and decide which are best. Now the State can have no such function, and it has no such right. A State Church is not necessary, because domination does not become a Church, because a preference given to one Church is an insult to others, because a privileged Church darkens the minds of its adherents, and fills the heart with pride." Dean ALFORD, in *Good Words*, has wisely said, "We of the Church of England have absolutely no right to assume our own form of Church government to be the only lawful one, and to look askance upon other forms, whether in England or elsewhere." We are not enviously and peevishly looking on the status and privileges of the national clergy. Our own status we regard as really more honourable than that of any spiritual functionary forced on the people to whom he ministers.[4]

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[4] Rev. C. NEVILE.—"I cannot join in a grand movement to raise Dissenting ministers to the rights, privileges, and status of Episcopalian ministers, for in my humble judgment I am engaged in quite an opposite course. I want to raise Episcopalian ministers to the rights, privileges, and status of Dissenting ministers. The greatest of all rights is to study the Bible freely for ourselves; the highest of all privileges is to preach the Bible freely to our fellow men; the grandest of all status for a Christian minister is to obtain and hold to his office by the confidence and approbation of his congregation, and by that alone."—*Letter to Robertson*, p. 4.

Mr. GLADSTONE in 1872 replying to a memorial from Lancashire Nonconformists said that he recognised the rules they had laid down as his, viz:—1. That vested interests should not stand in the way of reform. 2. That there should be no concurrent endowment. 3. That there should be no religious inequality. These rules can scarcely be reconciled with the English Education Act, nor with adhering to an Established Church as in England.

Rev. G. H. CURTEIS in his Bampton Lectures admits that "things do not establish a right to exist by existing." He does not regard the Church as now set up by law in England as forming part of the original idea of the Church in the time of our blessed Lord." There may be evangelical doctrines propounded by the established clergy, but there are also sacramental and sacerdotal doctrines, and the Prayer-book gives to the latter equal if not superior authority to the former.

Archbishop WHATELY (*Kingdom of Christ*, pp. 174, 175), thinks

The use which Churchmen not unfrequently make of the references occurring in Scripture to Jewish priests and pious kings, whether those of former times, or those to which predictions advert (Isaiah xlix., 23), is no answer to the complaints Dissenters make. The Jewish nation, when ruled by judges or sovereigns, was not as ours. No such thing was ever attempted as has with us an existence. The prediction respecting kings and their queens as nursing fathers and mothers does not countenance present assumptions and conduct. Every rational parent treats adult children differently from infants. The commands to parents relative to their children, are not given, and cannot be wholly applied, to sovereigns in relation to their subjects. Christ's law for the support of His Church is that of willinghood from gratitude and love, from a deep sense of unutterable obligation; and His law for the enlargement of His Church is that of instruction and persuasion, not of coercion. In the words of another, we say that "religion and a religious Establishment are distinct as corn and the corn laws; as sugar and sugar bounty."

Some say that, in opposing concurrent endowment, or the endowment of various religious bodies, as well as that of one, either in connection with public worship or school instruction, we are obstinately refusing for ourselves, and obstreperously hindering for others, that which is right and wise in present circumstances; and that we who are so difficult to satisfy should only be rightly served by being compelled to sell our goods and chattels and expatriate our persons and property. We reply that in our judgment concurrent endowment, so far as it has gone, has been sinful and mischievous—that it is a policy (not knowingly and intentionally) of irreligion and immorality, as designated by the *Watchman;* that the fact of an *Established* Church has been the occasion of this iniquity; that disestablishment is its only cure and the only prevention of further iniquity and final ruin; that one half of the nation does not exist for the sole

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that if any one is convinced that any church is essentially unscriptural he cannot with a sound conscience belong to its communion." True! and is it just to any one thus dissenting, of whom there are more than one half of all who make a personal profession of religion in England and Wales, that a church which they believe to be unscriptural should be established by law, so that they, who dissent from it should find it necessary for there to be various churches in one city, as certainly was not the case in apostolic times?

Lord MACAULAY, admitting the kindness of spirit in the Toleration Act, maintains its inconsistency with the persecuting laws of the Church, and that "it will not bear to be tried by any principle, sound or unsound."

The *Contemporary Review* for April, 1871, states that a Churchman who believes that justice is done to a just God [by Toleration] will confess sadly that there have been grave reasons why *for its own sake*, as well as for the use of the country, the Church should not be allowed to dominate."

benefit of the other half; that those whose expatriation is apparently preferred to disestablishment, have proved themselves the staunchest friends of constitutional liberty this nation has ever known; and their present aims and demands are only those of rectitude and wisdom, having the clearest sanction of the highest authority, and the surest guarantee of national prosperity. I do not speak in disparagement of early and more recent reformers, nor deny the existence of national prosperity through a kind and forbearing providence; but I maintain that nationally we are now suffering through concurrent endowment, and are threatened with more suffering from this source.

Movements in favour of religious equality have been denominated "sacrilegious attempts to steal away the golden vessels of the temple, and to divide the spoil." Men who thus speak do not know, and do not care for, what they say, nor whereof they affirm. Religious equality is utterly opposed to our occupying the places or enjoying the emoluments of those whose status and pay we wish to terminate. Another statement I have read is capable of application here: "They who levied the unjust war are the only culprits." Leaders of the men who are pocketing annually millions of money from the national funds can teach that the claims of religious equality are adequately satisfied! We not merely affirm that this is an unrighteous use of national funds, but we more strongly object to it as a national sanction and a spread of most serious error. No! the men who speak of Dissenters as advocating robbery and desecration, know—or ought to know—that "spoliation" and "robbery," or the conversion of Chuch edifices into "music halls" or "dancing saloons," is no part of our programme. If tithe-rent is not a grant from the legislature to the Church, if Dr. Massingham and others have "not received pay from the government" as parochial clergymen, then we desire to take nothing from them. Yet an advocate of religious equality has been told, "The equality he claims has in it the Communistic element." Not only can we refer to our most explicit utterances on justice, on suffering rather than doing injustice; but to our conduct in connection with Irish disestablishment. Every word and act of ours falsify this assertion, though coming from the mouth of a bishop. Although we can act in our legislature, and most other assemblies, only through a majority, it is neither a majority nor a minority that makes religious establishment or religious equality to be right or wrong. Slavery was equally iniquitous when a minority voted in the legislature against it, as when a majority sustained that vote. Our opponents have been so long like petted favourites in a family, that it is with the utmost difficulty they can see what is right. We are seeking to destroy only the Establishment, not the Church; and to give dominance or superior advantage to none. If we err as to the

nature and results of this Establishment, or if our opponents err regarding the character of religious equality, it is desirable to correct this error. If we are right, we are compelled to sanction and support that which we believe to be erroneous and injurious. If our opponents are right, we are seeking to overthrow what is equitable and advantageous. We desire to be charitable to the persons and motives, while faithful to the errors, of opponents; and we solemnly repudiate all right on their part to attribute to us what in word and deed we disclaim.

II.—It is thought that we magnify the evils of the Established Church. 1. I admit that Christians cannot be rightly expected to agree with each other in all minutiæ of sentiment and practice. Where thought is free no large body can have such unanimity. Some difference of opinion, where that difference does not oppose sentiments to which assent has been given as the condition of membership or of holding office and emolument, is not inconsistent with unity, nor does it demand separation. The laity, while they have sufficient reasons to withdraw from the Church of England and seek its disestablishment, have fewer reasons than the clergy. Hence the folly of lengthened and particular doctrinal statements, to all of which every nationally approved minister must declare his assent and promise his undeviating adherence in practice. The possession of the Prayer-book with the demand of such assent tends to an endeavour to make every thought bend to the nationally marked line, and the practice bend to every act in the marked course, and to a perseverance in the rut nationally made at the expense of a good conscience toward God. That book, it is well known, conveys opposing sentiments; and, falling through special or ordinary circumstances into the hands of some, if they read it at all, they will read it reluctantly under a sense of duty, wishing that it had never been imposed on them; or it will be read with no real candour and consequent openness to conviction.

I do not deny the beauty of uniformity, nor that it is desirable whenever it can be consistently maintained; but I believe in the far greater importance of independent and conscientious convictions. Assent cannot be universally given to many hundreds of theological tenets, and especially to a Book of Articles and formularies imposed as the present Book of Common Prayer has been. The demand of uniformity not only lacks Scriptural precedent, but to it is opposed Romans xiv., &c. It is an occasion of schism and a justification of and necessity for Dissent.[5]

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[5] *Rev.* W. CHILLINGWORTH.—"All *that we forsake* in you is the belief, the practice, and profession of your errors. Hereupon you cast us out of your com-

supposed to undervalue the excellence of our Established
n this I have already recorded admissions and exceptions.

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hen, with a strange, and
, and ridiculous hypocrisy
we forsake you, as if a
hrust his friend out of
en be offended at his

LAUD (when Bishop of
"Another Church may
ı Rome, if Rome will
Christ. And so far as it
ı them and the faith, so
ır Church sever from it.
Protestants did not first
e by protesting against
Rome, but by protesting
en nothing else would
her errors and superstı-
ı but remove these from
Rome, and our Protest-
d, and the separation too.
ıts did not depart, for
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d cause together. * * *
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Dean HOOK (1866): "Every one must act as a Dissenter if he cannot conform to the religious denomination which is established as the Church." Thus, if Hindooism or Mahometanism were established, the dean would be a Dissenter. He says, "I have always looked upon Dissenters with respect. I have thought them wrong in their principle, or I would have been with them, or they with me; but whenever a man has made a sacrifice for the sake of principle, he is worthy of honour."

Canon EYLE (1870) says: "All Churches should unite for a repeal of the Act of Uniformity."

The Rev. P. MEDD also said: "The greatest enemy of unity is Uniformity."

Rev. JOSEPH BARDSLEY.—"Before charging Dissenters with the sin of schism, we shall do well to ask ourselves whether our Church at the time of the Restoration did not demand from many excellent Christians of those days unreasonable terms of communion, and, if this be so, whether the cause of separation does not lie as much at our door as theirs."

Bishop TAYLOR has rightly bid men to consider "whether of the two is the schismatic, he that makes unnecessary and (supposing the state of things) inconvenient impositions, or he that disobeys them, because he cannot without doing violence to his conscience believe them."

G. A. WALKER, in *The Churchman's Primer*, says (p. 43) that the bishop of the diocese is "asserted to be the party to whom any clergyman is to have recourse 'for the resolution of all doubts concerning the manner how to understand, do, and execute the things in this book,'" the Book of Common Prayer. Do not some of the clergy now set the bishops at defiance? Are the bishops themselves agreed? Must the clergy, removing from one diocese to another,

Disestablishment does not forbid a free Church to use a liturgy—such a one as is thoroughly approved. That which is now used has many

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make the judgment and conscience of each bishop his guide? Can this accord with light and sweetness?

Mr. ISAAC TAYLOR.—"The ghostly tyranny of the papacy, taking its rise from almost the earliest age of the Church, reached a height that made it the dread mistress of the world. This tyranny was first resisted, and then transferred to another ground by the Lutheran reformers: such was the origin of our own national Establishment. Since the age of its foundation, although all reasonable men's minds have come to an opinion abhorrent of intolerance, nothing has been done or said by the Church, as such, to disengage herself from the practical and theoretic errors of her polity in this respect. Parliaments have repealed despotic statutes; but the Church yet stands liable to all the obloquies and suspicions that attach to her history. For aught the nation knows, or can be sure of, the Church (circumstances favouring) would say again what once she said, and do again what once she did. No disadvantage can be more serious than that of lying open to such jealousies. An intolerant sect may indeed be left to the contempt and obscurity it deserves; but a National Church—intolerant, must be watched and tried and humiliated, if not rejected, by a people reasonably alive to their liberties and welfare" (*Spiritual Despotism*, p. 370). It can still be said to the opponents of our ecclesiastical Establishment, "Look at such and such men, and see how well it works in able hands: we want nothing but many of the same stamp, and all would be right;" to which Mr. Taylor (p. 373) replies: "No reasoning can be more futile than this. Who shall set forth in full view the struggles of these same eminent men with the disadvantages of their position?" We say, Let them occupy a position tenable, consistent, free from suspicion, and altogether honourable: they will then do not only as much, but far more good. Besides, it is an extreme folly, as Mr. Taylor says (p. 374), "in estimating the influence of systems, to take rare instances as our rule."

Mr. F. S. POWELL, M.P., instead of seeing the Church of England a cause of schism through her required assent to thirty-nine Articles and three Creeds, her commendation of two Books of Homilies and adherence to the Rubrics and Formularies on Ceremonies, Worship and Discipline, in every one admitted to "holy orders," spoke at Leeds, October 18th, 1872, of "the dominant notion" in the minds of Churchmen as being "a longing for unity amongst all Christian people." He believed there had been expressed at the Church Congress just held "nothing which did not manifest warmth of Christian love towards the Christian brethren of other denominations." I believe in the sincerity of Mr. Powell in desiring that "as a nation we should be religious," and as desiring that the Church of England, and perhaps the whole nation, "be united in one broad and comprehensive Church." But how is it possible except by the shutting of our eyes to Divine truth, or the smothering of conscience, when the Established Church is contradictorily Protestant and Papal? Can such an Established Church be "adapted to the wants of this country," or of any rational or responsible beings? Does charity, or love, which "vaunteth not itself, is not puffed up, doth not behave itself unseemly, seeketh not her own," manifest itself in demanding pre-eminence and dominance over others by a special establishment and endowment? A "man's susceptibilities as a Churchman" will be right, and in such

excellencies; but it has also faults, which at certain junctures are seriously and painfully felt.[6] Nor does a free Church preclude articles and creeds that may be approved; nor the use of a catechism for children accordant with what is believed to be Divine truth, and adapted to their years. I am aware of many faults and errors among Dissenters; but these are far, very far from being equal to those in the Establishment as at present

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less danger of being wounded, when he does to others as he wishes them to do to him.

Colonel AKROYD, M.P., at the Leeds Congress, 1872, appears to see no cause of schism in our religious establishment, but can say, "What other basis is there for the formation of this much desired Christian Union save that of our National Church of England?" He deplores that any Dissenters should "wish to degrade the Church of England into an Episcopalian sect." He says, "Amongst the most interesting links that remain of the connection between Church and State is the chaplaincy of the House of Commons under the appointment of the Speaker." I hope that piety and talent are not confined to Episcopalians. Is the Church of England necessary to national thanksgiving for mercies? If thanksgiving throughout the nation is not national thanksgiving, I would recommend that Queen, Lords, and Commons should together kneel before their Maker and lift up their grateful hearts in praise. Mr. Akroyd sees a beautiful result of Establishment in mayors and corporate officers inaugurating their term of office by repairing to the parish Church. He deplores that there is in present Dissenters a less kindly feeling towards the Established Church than there was in Dissenters thirty or forty years ago, overlooking the change in the Church of England from Protestantism towards Popery and Rationalism.

A Letter to the Members of the Methodist Society was published a few years ago, with author's name left blank, so that any clergyman might adopt it, giving his own name and that of his parish. It contained among other things the following. "Your state is exceedingly dangerous. You are living without to the sacraments of Christ, and yet you fancy that you are well edified. * * * Our eternal life depends very essentially on our partaking of the most precious body and blood of Christ. * * * Your feelings may be more moved and pleased in your meeting house; but nowhere else, except through me and in your church, can you receive this holy communion of the body and blood of Christ. This one thing alone ought to be enough to persuade you at once to renounce your self-made human society, and return to the Church which is divinely instituted."

I presume that the letter was addressed to the Wesleyans especially on the hypothesis, as the *Church Herald* has recently said, that they are the least antichristian of any of the nonconforming bodies.

[6] The Rev. C. HOLLAND, in the *Record* (1871), without referring to the repetitions in the Liturgy, acknowledges "Say what we will, the Dissenters have advantage over us in being able to adapt their services to the capacities of their audiences. Their extreme of no form of liturgy is objectionable. Ours of a rigid, unbending, unalterable, and too lengthy a one, is practically equally objectionable."

Dean HOWSON, in his *Metaphors of St. Paul* (p. 57), speaks of the "momentous duty of respecting scruples and prejudices, of forbearance," &c. Is this regarded in demanding assent to the Book of Common Prayer, and an invariable following of it till the powers that be prescribe or allow of alteration?

existing, in injustice—I had almost said in criminality—to the national sanction which is given by the law of our land to the errors abounding in the Book of Common Prayer.

2. We are further supposed to undervalue the life and energy, the light and sweetness, that exist in the Established Church, a supposition which we take leave to say is utterly unfounded. Unquestionably there are life and energy in many directions in the Church; nor is it without light and sweetness, which we hail with undisguised pleasure whenever they appear in connection with efforts to advance the cause of truth and righteousness. The mistake concerning these things lies in attributing them in any degree to the existing relation between Church and State. As we think, and as many excellent Churchmen think with us, that relation hinders rather than promotes life and energy, and lessens materially the light and sweetness that otherwise would prevail.[7] Both the energy and sweetness which its friends claim for the Established Church are lessened and injured by the differences which prevail within her precincts, and which, more or less, have always prevailed there. All these differences may not be directly attributable to her

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[7] The Dean of ELPHIN (1868) wrote: "When I look back to the history of the early Church, I find that 'the word of God mightily grew and prevailed,' not only without State support, but in spite of State resistance. Nay, the direst persecution did but tend to promote her success; so much so, that it became a proverb that 'the blood of the martyrs was the seed of the Church.' There is no doubt that a union with the State is inconsistent with that full measure of liberty which the Church enjoyed in the earlier ages."

Canon RYLE, at a Church Congress (1870), complains of the Church of England in the following terms: "Over and over again she has poured cold water on zeal, jumped on it, kicked it, heaped wet blankets on it, and shut the door in its face. The consequence is that she has driven hundreds and thousands of Christian men out of her pale, and manufactured myriads of Nonconformists by her Epicurean indifference. The whole Methodist body at this day is an illustration of what I mean. * * * You might write over the doors of two-thirds of the Dissenting churches in England, 'Built because the Church did not know how to utilise religious zeal.'"

S. G. O., in a letter to the *Times* (1867), wrote: "Will any bishop have the courage to say that in nine cases out of ten, men enter the Church either as deacons, or proceed to the higher office of priest, the moving and calling by the Holy Ghost being their only or their chief motive for doing so? Is it not a fact beyond all dispute that the Church, as the rule, is entered as a profession, just as men enter the law, army, or navy?" Supposing that this maintained proportion of nine cases out of ten is excessive, what of eminent piety or usefulness can be expected if the great bulk of those who have entered "holy orders" have entered them as a profession, and in order to a satisfactory and fixed income for life?

The Churchman spoke of Bishop Colenso, whom no legal proceedings could unfrock, as "a notorious heretic and infidel."

connection with the State; still, we cannot help thinking that they would have been fewer, and the life and energy, light and sweetness of the Church much more, and each more effectual for good, had she been always free to work out her own mission under guidance solely of the word of truth and righteousness, rendered effectual by the Spirit of God.

While we do not fail to recognise the "life and energy, the light and sweetness" or, in other words, the activity and spiritual usefulness of the Church by law established, we think we may venture to say there are indications of the same things elsewhere, and since they flourish and are greatly useful in churches which have no State connection, it may be fairly assumed that the Established Church does not owe what she has of them to the connection in which so many of her friends rejoice. We think indeed that spiritual activity and usefulness depend much more upon the religious character of the men who constitute the Church than upon the alliance with the State into which she may enter. Will any Nonconformist for example blush if a comparison between the characters, labours, and results of themselves and Churchmen for the last two hundred years is made? How many have been the parishes in which a man might live in any immorality unheeded by the parish priest, at least until he was converted and united himself with Dissenters? The State, incapable of sanctifying, but capable of corrupting the Church, has not blessed these parishes. Spiritual good has been distributed by those possessing it, of whom, independently of State injury, there have been some in the State Church. Some of those converted by the exceptionally godly in the State Church have been unable to remain in the atmosphere which that State Church supplies. More of godly example, devoted labours, and blessed results would have been witnessed in many parishes but for State interference and arrangements. Let our State Church be tried by theory, or by results present or past, the conclusion cannot be, "that the propagation of religious truth is one of the principal ends of Government, as government," and that with us this has been a success. The tendency of an Establishment is to hinder freedom of thought and advancement of Christian knowledge by fixing a standard from which it allows no deviation, and to retard holiness by the stifling of convictions not agreeing with the given standard. If there be strict adherence to the literal and grammatical import of lengthened standards that are hundreds of years old, a fetter to conscience, to free, holy, and useful activity, is experienced; if these standards are held loosely, diversity and inconsistency, strife and discord, hindering harmonious and co-operating activities and usefulness, are the result. Present activities are as much those which disseminate error, ruinous error, as those which disseminate saving truth. An active dissemination

of the idea that infants unconscious are turned from the power of Satan to God when the priest brings them into some kind of contact with consecrated water and utters the approved words, we regard not as the spread of light and life, but of darkness conducting to eternal death. Thus with the impossibility of union, with a sweet and kindly feeling even in the Established Church, it is viewed, according to many acknowledgments by those who have subscribed to the same creed and formularies, but who preach another and more Scriptural doctrine. See acknowledgments in the section on ritualism and divisions in the Established Church, and on results especially in the rural parishes.

There is a BOOK which says, "What communion hath light with darkness," "What agreement hath the temple of God with idols?" "Come out from among them and be ye separate." Now we have a Church which, in Homilies that every priest must commend on condition of induction to a benefice, denounces Rome as a harlot, even the foulest and filthiest harlot that ever was seen; and priests in numerous parishes are retaining livings enjoyed on condition, along with other things, of assenting to these Homilies as worthy to be read in every church, where they are yet exalting the Romish Church, advocating union with it, and denouncing Protestantism and the Reformation. Is this light? Can there be, or ought there to be sweetness with this? In the parishes where Dissent and Evangelicalism are stamped out by the priests and landlords there may be nothing tumultuous; but it is believed the quietude is that of the blind leading the blind. In speaking thus I am by no means denying the existence of piety and usefulness in the Church. It would be a pity if trees planted in an unfriendly soil were all fruitless.

The judgment in the case of the "Essays and Reviews" which Dr. PUSEY designated as "soul-destroying," and Dean GOODE described as "a fearful step in the wrong direction," still exists in all its force, equally with the decisions of the cases of Gorham and Bennett, upon which each opposing party has pronounced the most solemn and awful condemnation. It is not so easy for me to go back to the cases of Gorham and Ward, and extract from what was written by Churchmen and Church journals. Much might be found, but I choose not to make the unnecessary search.

In connection with assumptions of improved morality and usefulness of the Established Church, or its "life and energy, light and sweetness," may sometimes be read magniloquent utterances on the "glorious history of our beloved Church." What, in few words, is that "glorious history?" It was (1) a Roman Catholic and fiercely persecuting Church under Henry VIII. and previously; (2) a partially Protestant Church under the reforming and pious Edward VI.; (3) a Roman Catholic and bitterly per-

secuting Church again under Mary; (4) a partly Protestant and partly Papal Church under Elizabeth and to the present time: its power to persecute having been gradually diminished—not vacated by herself, but diminished—by the State, with some apology for its early persecutions from the general ignorance formerly prevailing on religious liberty. Its Protestant part has been in this generation acknowledged *or stretched* in the Gorham decision; its infidel part, in the decision on "Essays and Reviews;" and its worst popery, in the Bennett judgment. It is now such an amalgamation that no man going into a strange parish can have any idea of what will be the kind of teaching to which he will have to listen.[6]

8. Some believe that we overrate the extent and evils of the ritualism and divisions in the Established Church. But writers of every school in the Church itself testify to the correctness of our views on the extent of ritualism and the fact that it is increasing. Ritualists themselves teach that it is not a gaudy farce originating in the love of grandeur and display and peculiarity; but that doctrines are meant—that for the sake of these it exists, has been revived, and is held with a grip of inflexible tenacity that bids defiance to all opposition from every quarter. In proof of this we might fill a volume with extracts from ritualistic clergy and their weekly and other organs. As to the divisions, the Church has never been united. It was opposed at first by Papists, who desired no exchange of headship. It has ever since comprised those whose leanings have been to Protestantism, and those whose leanings have been towards Popery. Whatever quietude—nor was there much of this—the expulsion of two thousand in 1662 by the wicked Act of Uniformity brought into the bosom of the Church,

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[6] *Blackwood's Magazine*, November, 1868, in an Article on Disestablishment and Dean Alford, thus speaks of the Church of England: "It contains a great body of Christian men, animated by a strong devout feeling of fellowship, and this it is which makes the Church fit to fight, and worth fighting for. But it cannot, unhappily, be denied that it also contains a number of antagonistic, centrifugal, mutually-repelling forces, held together solely by the strength of law. It embraces differences of opinion on doctrine and ritual—opinions fiercely and obstinately held—which pretty nearly embrace all the beliefs existing in Christendom. Parties strong in numbers, ability and influence, hold the most conflicting principles as to the foundation and depositaries of spiritual government. Each section is impelled by the most vehement eagerness, not only to enforce its own principles by enactment, but to destroy or expel their opposites." If this portraiture of the Church be correct, we cannot be greatly blamed for regarding "the life and energy, the light and sweetness" induced by the connection of the Church with the State as somewhat questionable, and to be taken with a large discount.

there were those who retained their livings disapproving of their position. One section in the Church has ever been satisfied with the popish sentiments in the Book of Common Prayer, and another with the now Protestant sentiments. Some have desired and sought to alter this book in one way, and others in a different way. Some have deviated in one direction, others deviate in other directions from the formularies or rubrics to which they have one and all sworn assent ere they were installed in their respective benefices. Interpretations of these formularies and rubrics have varied to the point of entire mutual opposition. Controversy, ending in compromise, as Professor Plumptre said at the Leeds Congress, has been the result of appeals to the Judicial Committee of Privy Council, especially—as is abundantly shown—in the cases of Gorham, Western, Mackonochie, Purchas, Bennett, Williams and Wilson. I need not refer to Mr. W. G. BROOKES's *Judgments in Ecclesiastical Cases* in proof. The language employed in *Tract* 90 is confirmed beyond all contradiction, that the Church speaks with stammering lips of formularies which are ambiguous, and of imperfectly developed precedents and principles which are inconsistent. Not one of these adduced cases was to try whether aught was unscriptural; but whether it agreed with the Standards of the Church of England. Bishop WILBERFORCE has pointed to the Prayer-book as "a bond of unity," and has deprecated alterations as tending to "throw their minds into hopeless and injurious strivings one with another!" Bishop BICKERSTETH has dreaded "the unsettlement of men's minds, and the disturbance of confidence which might be produced" by an altered Book of Common Prayer! We have had a New Lectionary and a New Act of Uniformity since these divines uttered their fears and prophecies; and Dean MCNEILE's words are yet true: "The days of peace and unity and the Prayer-book as it is, are ended." There has not been less of peace and unity in the Church of England in my days than at the present time. More insubordination of priests against bishops and ordinaries, and of bishops against this formulary, that article, and the other rubric, probably never existed. A bishop desirous of obedience to law, devises an additional pledge of obedience on matters to which he attaches importance, on which he has his suspicions. Ritualism is not a vain and foolish ebullition, destitute of support from the formularies of the Church, prevailing to a very limited extent, destined speedily to disappear, and unworthy of our notice. Not ritualistic vestments have led to doctrinal error. Doctrinal error has led to the vestments and practices. The abolition of these—all that the law can attempt—would not reach the root of ritualism. In opposing it by seeking disestablishment, we are, as we believe, in the only effectual way, coming to the aid of Protestantism, and to the rescue of the nation from

a blighting curse, after the example of our Nonconformist and Puritan predecessors, though with less self-denial and suffering. We believe the Church of England must either perish as an Establishment, or as a professedly Protestant Church; it must either be free, or become a branch of the papal apostacy. And ought we, as citizens and Christians, to sit with folded hands, and a heart at perfect ease? [9]

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[9] The Bishop of CHESTER, in reply to a memorial against ritualism from nine thousand members of the Church of England in Liverpool says "I sympathise with 'the deep concern with which' the memorialists 'view the introduction into many of the churches of the land of an elaborate ritualism. Romish vestments, altar lights, and incense, in avowed connection with doctrines which cannot be well distinguished from transubstantiation and the sacrifice of the mass.

Dean CLOSE, while yet timidly and unworthily shrinking from the disestablishment of the Church, has admitted that her clergy "are teaching blasphemous fables and dangerous deceits; that "the mischief is there; it is in action; it is destroying souls;" that men may regard "the complicated and gorgeous ritual" as "childish ceremonies," to be treated as "puerile," but that they might "discover beneath all this drapery the image of forbidden sacrifice, the treacherous introduction of that monster evil against which our fathers testified with their blood. The whole paraphernalia of modern ritualism is but a flimsy and transparent veil imperfectly concealing the deadly worship of the mystic idol beneath—the sacramental deity, the forbidden sacrificial system: it is this and none other."

Lord SALISBURY—"We have a set of formularies which for all practical purposes we may take as unchangeable"—The interpretations attached to them by various parties in the Church—it is useless to conceal it—differ as widely as the differences which separate many communities that are nominally independent of each other."

The *Directorium Anglicanum*, has received encouragement—and, to some extent, authority—which it did not possess before the Bennett decision. It says (p. 115), "If the Eucharist hath fallen to the ground, the place where it lay must be scraped, and fire kindled thereon, and the ashes reserved beside the altar. Also, if by negligence any of the blood be spilled upon a table fixed to the floor, the priest must take up the drop with his tongue, and the place of the table must be scraped, and the shavings burnt with fire, and the ashes reserved with the relics beside the altar, and he to whom this has befallen must do penance forty days." More of the same kind might be quoted. Whether amid these superstitious and idolatrous directions from and to members of the State, it be right in the sight of God that we hold our peace or cry aloud, judge ye.

I wonder not that hundreds of clergy in a few years secede from the Established and enter the Roman Church; but I wonder that any intelligent man can regard this Church as the grand bulwark against Popery. In the words of Mr. JOHN BRIGHT, "What would you think — what would the general of an army think, if his sentinels were deserting, if the regiment upon which he particularly relied was constantly going over to the enemy? At least he could not have the effrontery to say that was the especial bulwark of his cause." He maintains that the clergyman, elevated into "holy orders," "argues that what the Church of Rome believes, for the most part, or in some sort, is to be defended from the Prayer-

After the evidence which the *Notes* already given furnish of the divergencies prevailing in the Church, and of the danger which those

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book; and thus, step by step, he muddles his way from a state of mind in which he originally was, until he gets into one in which he cannot be satisfied, contented, and appeased, except he advances further, and lands himself in the Church of Rome." "The Church of England at this moment in its clerical ranks is not in any degree a bulwark against the inroads of Rome." Well did Mr. B. say in the House of Commons, on disestablishment of the Irish Church, "I have never known that it has been held that health could be strengthened and continued by contact with disease; and I have never known that it was a wise thing for a solvent commercial firm to enter into a strict partnership with bankruptcy." He rightly believed: "If there be anybody who imagines that you can fight the Church of Rome by an Established Church, whether in Ireland or England, such a man cherishes one of the greatest delusions that ever obtained entrance to the human mind." Although kind words have been spoken by some, I doubt not along with kind feelings, respecting Dissenters, there has been far more outspoken sympathy from the clergy of the Established Church with the Roman Catholic Church than with Evangelical Dissenters, or a Free Reformed, and Episcopal Church. Some of us in our youthful days, deeming Christ to be generally preached in the Established Church where earnestness and activity were manifest, and not much regarding the pecuniary payments demanded, were willing to devote ourselves entirely to pastoral and evangelistic work; but now that popish and ruinous error is earnestly promulgated by the national clergy, we feel bound to protest against this as a national sin, for equitable deliverance from which, disestablishment is necessary. We may be thought increasingly and unreasonably opposed to the Established Church; but its change compels a change in us, as Mr. Jackson and others maintain on behalf of Wesleyans. We shall persevere, too, as long as the State delights to honour the preachers of soul-destroying heresy, giving them prestige and emoluments. Within ten years great has been the increase of mediæval vestments and practices, indicative of mediæval doctrine, for which we are nationally responsible in regard to the Established Church.

The *Church Review* on a Protestant league—a kind of Eirenicon between Evangelicals within and without the Established Church designates it a "public confession that, without the help of Protestant sectarianism, the cause of Protestantism in the Church of England is at an end; and adds respecting the acknowledged strife between Popery and Protestantism in the Church. "This is as plain a confession of moral defeat as could possibly be made, and when we consider the advantages with which Evangelicalism began the fight, and the enormous disadvantages under which the Catholic school have all along laboured, the confession carries with it a very wide meaning."

The Earl of CARNARVON dreads an endless diversity of sects into which he conceives the Church will be divided on being disestablished. But is it not better that there should be all this honest and consistent variety than the present variety in the same church—from which the suspicion of dishonesty is inseparable. The earl admits two sections to have been in the Church from time immemorial; and that now a new school has arisen, desiring to make the Church "an ecclesiastical department of the civil service." The maintenance of truth they say must be a matter for the nation's care. Let the sovereign be acknowledged as the

divergencies portend to the religious interests of our beloved land, and, I might add, to our civil liberties also, it can scarcely be necessary to adduce

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Church's head. Let the bishops frame our creed, and embody all the doctrines to be taught in one comprehensive book. Let the legislature and the king give their sanction to it. Let religion be established by the law, and then let no man deviate from that law or break it. So it has been thought that 'truth' would be established on a sound and solid basis, and the Church be planted on a rock. But what is the result? Is the truth defended and asserted? Has the Church supported by the State effected what her spiritual members sought? I tell you nay! We hear her teaching, and we ask bewildered, What is truth? Her ministers are sanctioned by the State. They all declare themselves divinely called to be Christian ministers. They all take a solemn oath to teach and to believe whatever they find written in the Book of Common Prayer. And now for the result. One man preaches that salvation is by faith in Christ; a second that it is by works of righteousness which we have done; a third that it is by baptism, and confirmation, and communion. One man teaches that the Bible is in every word inspired by God; another, that the sense, but not the words, has come from God; another that the book is full of grave mistakes and even contradictions. One man tells that Christ died for all, and that all are bound to put their trust in Him; another preaches a gospel which is no gospel, and declares that He died only for the elect; while a third apparently cares nothing about either. One man argues for auricular confession, the use of gorgeous vestments, bedizened altars, and a row of candles burning in broad daylight. Another treats such child's play with a sneer of sovereign contempt. He regards it all as so much nonsense, and gives it as his dictum, Be good and do good, and good will come of it; while a third looks down with pity upon both. Blind, leading the blind, shall not both fall into the ditch? And so in almost every step of Christian action, the Church is struggling in herself—is bound and fettered by the laws which have been made for her—compels her hungry people to cry out, 'What is truth?'—and presents to us the spectacle of a great and ever more apparent failure, because she has allowed a worldly government to assume the prerogative of her Lord, and has made spiritual things subservient to worldly interests. A State Establishment is not, has not been, and never will be, "the pillar and ground of the truth." His lordship has also said of the ritualists, that "their claims were incompatible with the very idea and discipline of the Reformed Church;" that they carried into effect in a most barefaced and open manner a complete sacrificial system;" that "they made the Church of England as sacerdotal as that of Rome or of a pagan priesthood;" that "they had established a new order of mediators;" and that "it was no longer Christ the Mediator between God and man, but the priest was to be the mediator between man and Christ."

The Bishop of OXFORD (1870) said that "it was the rapid growth of divisions which made him tremble for the Church's future, and sometimes to despair for her escape."

Dean CLOSE, in 1867, spoke of many in the Church, with whom he said Dissenters are agreed, and whom he called "half-breeds" who would tear up by the roots [the national character of the Church], in the delusive hope that they would be able more easily to indoctrinate her with tractarianism, and disguise her in the cast-off clothing and drapery of Rome." What but disestablishment can prevent Dean Close, if his life is spared, from becoming a Romanist?

other proof. It must be borne in mind that the prevalent ritualism of many of the clergy, their assumption of high ecclesiastical authority, and their strong leanings towards Romanism, are adverse—as all history proves—to the right of private judgment. On that right, not our religious freedom only, but our civil liberties greatly depend. Nevertheless, other illustrations from the writings of Churchmen may be presented, for which the importance of the subject shall be our apology.[10] In this

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Archdeacon DENISON, in 1867, said that for one man who fifteen years ago believed in the "real presence," there were then 5000; and that they were "engaged in a struggle to keep the Church of England Catholic and not Protestant." Is not the fact that 5000 clergymen memorialised Archbishop Tait against carrying out the decision in the Purchas case, hopeful to the archdeacon and his fellow-labourers?

Dr. TAYLOR, years ago, asked, "Are the Churches to be regarded as the private property of the clergyman, to play what pranks he pleases in?" He gives an example from the Church of St. Mary Magdalene, in which, on the previous 25th December, "150 candles were burning upon or in immediate vicinity of the altar," in which were incense-bearers waving their incense pots," &c. He adds that "no less than 3000 clergymen have sent an address to the archbishop deprecating any attempt being made to put down the ritualistic movement," and "this shews to what an alarming state of things we have come," &c.

THE ASSOCIATION FOR PROMOTING A REVISION OF THE PRAYER-BOOK, says, in 1866: "Symbolic pageantry, gorgeous costumes, altar decorations, lighted candles in open day, crosses, images, an excessive amount of music, unintelligent intoning, processions, incense, imitation of the Romish mass, transubstantiation, prayers for the dead, sealed confession, and priestly absolution; in fact, reliance on outward forms and ceremonies is usurping the place of spiritual religion and the pure simplicity of Protestant worship."

Dr. ARNOLD wrote to Judge COLERIDGE, in 1833: "What is to become of the Church? For the clergy begin to exhibit an aggravation of the worst superstitions of the Roman Catholics." What, if living, would he now say?

The Archbishop of CANTERBURY, in 1866, said, "Ritualists are men who are doing the work of the most dangerous enemies of the Church."

[10] Not long since, Canon RYLE described the Church to which he belonged, to which some parties were desirous of bringing back the Nonconformists, as "a house divided against itself; and therefore did not approach the subject of re-union with clean hands; and Nonconformists might well tell them to settle their own differences, and ask what Church it was they were expected to join: was it a Protestant Church, a semi-Romish Church, the Church of the Reformers, or a Church which had left its first love, and had got no distinctive principles at all? Until, then, they healed their own divisions, they were not likely to win back Nonconformists or lessen Nonconformity."

The Rock, in 1868, said of Dr. Pusey and his friends: "It is utterly in vain for such men to call themselves ministers of the Church of England. They are anything and everything but this. They wear the livery of Rome, and therefore they are her servants. They are propagating the popery of Rome, even in the bosom of the Church of England, and as such they are her most valuable missionaries; they are seeking by stealth, by cunning, by learning, by sophistry, by the perversion of every best gift of God and nature, to rear the

of their Church, many of the clerical and other members ay that harmony or peace in the Church cannot be looked for.

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and supreme dominion of the ruins of Protestantism, ore they are the Jesuits of

r. G. T. Fox speaks of the as some of them "semi- d doubtful men;" "some," 'are almost ripe for Rome, rs are characterised by a axity closely allied to that of d Priestley." But of ritual- lly, he says, "that they hate, nd revile the Protestant f which, nevertheless, they inisters. No longer do they o believe in its Articles of openly wage war upon them, that lies in their power to the congregations over which laced. This, from men who rdination vows to the Church d, is simply falsehood, dis- reachery: to sum up all in lying. It is getting money se pretences—influence and ikewise." At a meeting of hire Church Association, in , 1870, he cried aloud against endacious and mischievous s," which he described as nets of sacerdotalism."

ODE, on *Rome's Tactics*, when of Protestant Union, affirms course of united action and obtaining universal co- and having the maintenance acement of Protestant prin- view, is ever adopted. This, e admitted, is especially the a Church in connection with " Speaking of the operations emissaries, he says, "These s have for some years been supplemented (as in former those among us who, though agents of Rome, are almost ithless in heart to the doc- ur Church, and labouring as zealously for its destruction as a Protestant Church, and the abrogation of its reformed formularies." He quotes Archbishop MANNING as admitting that the priests of the Anglican Establishment "are saving the priests of Rome the trouble of endeavouring to spread their doctrines among us by doing so themselves." Tractarian efforts are admitted by the dean to have effected "a bold adoption of Romish rites, and practices and services; to have changed the appearance of many of our Protestant Churches, so that they are scarcely distinguishable from those of Rome." He says that Tractarians are allowed "to indoctrinate the public mind with their views, to train up a set of 'priests' openly claiming all the sacerdotal powers assumed by the Romish priesthood;" that Tractarianism "accomplished its end—the deception of the multitude—until it could boast a party that made it safe to act without disguise." He quotes the idea that the Tractarian system "tends to make those who adopt it uncandid and prevaricating;" but what must we think of Evangelical clergy uttering the Prayer-book formularies on Baptism, on preparing for Confirmation by teaching the Catechism now allowed to acquit the highest Tractarian, and yet advocating, as some do, a continuance in this anomalous position? The High Church has denounced the immoral inconsistency of the Low, and has sought to force them out; the Low Church has denounced the inconsistent Popery of the High, and sought to force them out; but on the sound of disestablishment, both unite to fill the land with Defence Associations, the upshot of which is to let all remain within.

The Rev. S. A. WALKER, in *How long will the laity bear it?* says: "The Church of England cannot rest where

In this we entirely concur. I believe that on account of the contradictions in the formularies of the Church, there neither is nor ought to

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she is. At present she represents the Reformation at its ebb. The wave on which she is borne is receding every day more and more from the Protestant landmarks."

A RITUALIST, writing to a ritualistic journal, is reported by the *Christian World* of December 22nd, 1871, as saying: "A main line of road runs between two small market towns. Driving on this road of about twenty miles long, one passes through thirteen parishes. Eleven of these have (writes the correspondent) altar lights; nine have metal and jewelled standard crosses, and one a crucifix; twelve use a credence table; six certainly, if not more, the mixed chalice; two have had altar candles and one an altar cross for perhaps twenty years; one a cross and candles about eight years. The others have all been introduced within the past five years."

A RITUALISTIC ORGAN of January, 1872, reviewing the year 1871, says: "Ritual as the expression of doctrine is now a matter of course in thousands of places where but five short years ago it would have been reckoned a sheer waste of energy, and mere provocation, to the sensitive mind of thoughtless Protestantism."

The *Church Herald* (October, 1870) thus speaks of Broad Churchmen: "What do we see them doing? We find them denying the authority of the Church, the inspiration and veracity of the Bible, and the eternity of punishment; repudiating one of the creeds, holding out the hand of fellowship to Unitarians, opposing the religious education of the young, denuding the universities of their religious character, sanctioning incestuous marriages and unchristian divorces, plundering the Church of Ireland, and breaking down all fences of law in the Church of England, denying the distinction between spiritual and civil authority, degrading the clergy to the position of a moral police force, and the Church to that of a tool in the hands of statesmen. We see them always on the side of the world against the interests of religion, and often encouraging the world in its opposition. We see them, in short, constantly striving to place the Church of Christ under the power of the world. That this is the uniform aim and object (we do not say of individuals, but) of the party as a whole is indisputable. * * * Can we hesitate to suggest that infidelity is the alternative word necessary for the adequate explanation of Broad Churchism?"

The Rock (October, 1870), through the pen of Mr. M. F. TUPPER, thus contrasts the High and Low Church:

"Which of these is Christ's Church?
which nearest to heaven?
This Protestant salt? that Papistical leaven?
This Low Evangelical rescuing souls,
Or yonder high-ritual Priests in their stoles?
With one is conversion, and penitent prayer,
Till sinners with saints hold communion there;
With the other confession, till worldlings get shriven
By man's absolution, deceivingly given:
In these, behold Antichrist, swollen with pride,
In that, see the Christ and His mystical Bride;
With High Church, the lies of tyrannical Rome,
With Low Church the truths of free England at home."

Archdeacon SINCLAIR, after the decision in the cases of Williams and Wilson, said that "any clergyman possessed of ordinary caution and

stness—that indeed it is impossible, unless it be the quietness of and spiritual death. Many will continue to declaim against l decisions in favour of the popish tendencies of the Church; and

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ss, may publish with impunity er heresy he pleased. He is at to say or print that which is his own eyes."

Churchman, after a similar s, writes: "The honour of the Church has been violated in its nsitive point; and the estate of gy, the spirituality of the realm, allowed either to repel the y of having legalised infidelity pon them, or to devise a remedy time to come."

Fillan's Magazine, approving timents which *The Churchman* infidel, says: "The legitimacy have often been stigmatised as listic opinions is now legally hed. The right of clergymen these views to a place in the of England stands on the same as the right of the opponents intainers of the doctrine of al regeneration. The judgment 'Essays and Reviews' com- the work which was begun by gment on Mr. Gorham and the of Exeter."

Rev. JOHN KEBLE, in the *Church* , said: "A necessity seems to upon us to rise up as one man several stations, and weary our ns in Church and State, if need h continual coming, until God ave put it into their hearts to is great scandal and distress."

Rev. J. E. GLADSTONE expressed sture his desire that the Bishop field would give over "recom- g the two parties in the Church together and talk the thing ietly and prayerfully, because angelical party might just as vite the devil himself to meet the Ritualists, inasmuch as he l they were doing the work of il in attempting to put down the scriptural truth of the Church. He had Divine authority for saying so, and he did not shrink from saying it." Referring to elections, he added, "Let the cry be for men that would support Protestantism and scriptural truth, and oppose Popery—men, above all, who would put out from the Church of England those men who called themselves honest, simple-minded people, but whom he called the most dishonest and most double-dealing men that ever cursed the country in which they lived."

At the Annual Meeting of the Church Pastoral Aid Society, in May, 1868, Lord SHAFTESBURY said, among other things: "There can be no doubt that the Church of England is in a state of the greatest peril. She is in danger of crumbling into dust, and that not through the vigour of external attacks, but through the corruption of her internal condition. I firmly believe that if the Church of England had been true to herself, she might have stood, like the rock of Gibraltar, against every effort of man, and against all the beating of the waves and of the elements. But at this moment we are 'divided against' ourselves. * * * I venture to say that thousands and tens of thousands of persons in this country, who, a few years ago, would have hazarded everything for the Church of England, or done anything in their power to serve her, would not now walk across this room to save her from the peril that surrounds her. I am not speaking now without authority." This state of thing is attributed by Lord Shaftesbury to "the prevalence of ritualism on the one hand, and of Neology on the other." He had said, a year before, that "the Evangelicals are a Church party which is retrograding."

others, with Dr. PUSEY, will be shocked that the Lord Chancellor and his coadjutors of the Privy Council should judge that the clergy are not required to "believe that every part or every book of Holy Scripture was written under the inspiration of the Holy Spirit, and is the word of God;" and that the said clergy may indulge a hope of "the ultimate pardon of the wicked who are condemned in the day of judgment." "The principles," wrote Dr. Pusey, "enunciated by the Lord Chancellor, would make articles, creeds, prayers, Scripture, a mere superficial mirror, in which any one, instead of seeing the truth of God, is to see only the reflection of his own mind." I have not since heard of either the penitent reversal of their decision by the Committee of Privy Council, or of the secession of the Regius Professor of Hebrew at Oxford.

He was not an ignorant Dissenter who, in 1864, taunted the idea of the Church of England's "motley crowd of worshippers, of discordant faith or of no faith," being "a Church, the temple of the Holy Ghost;" and who saw danger of the Church's "absorbing into its bosom all the speculative unbelievers in the country, of receiving constant accessions from the ranks of nominal Nonconformists, and being more arrogant as it becomes more comprehensive, more worldly as it is the natural resort and home of worldly men, more corrupt as false doctrine and heresy become more and more characteristic of its teachings and teachers."

We may sometimes express ourselves too strongly; but I maintain that the dozens of pamphlets that have been published in favour of Liturgical Revision and Prayer-book Reform, the numerous associations that have existed to effect this purpose, the Bill after Bill that has been brought with this end before Parliament—some adopted and some rejected—and the thousands upon thousands of clergy and laity that have petitioned for this and that alteration, and have expressed their varied disapproval in sermons, lectures and addresses, are proof that, notwithstanding the assent of clergy year by year, there is no such thing as universal assent among either laity or clergy. Some of the expressions by ourselves and Churchmen on this, indicate sorrow rather than bitterness of spirit.

We maintain not only that the existing divisions in the Church as by law established are utterly opposed to the original idea and expressed determination in the Prayer-book to have uniformity of profession and practice, but that the position of those who would have all varieties comprehended within the Established Church is inconsistent and disreputable. They cannot revolutionise the formularies in the Book of Common Prayer, the Thirty-nine Articles and Creeds—not the Athanasian Creed only, but the so-called Apostles' Creed also. We admit with

Sir John Coleridge that facts are too strong for the comprehension proposed. If it be the duty of the State to provide a religion for its subjects, in order that they may be protected against error in the most momentous of all matters, the toleration of error must be wrong. Let there be differences of opinion and practice, and no law-established Church can admit these differences. To comprehend them were immorally to confound and sanction all opinions and practices.[11] I can feel charitably and kindly of a man in whom there is consistency, though his belief and practice differ widely from my own. Comprehensionists in the Established Church aim at much more than this. They set aside the hard and fast creeds of the Church, and allow of all sorts of departures from its precise and peremptory rubric. The Church is to include in her priesthood men of all shades of belief and of no Christian belief; and should there be in this motley crowd sincere and earnest men who, to defend themselves, appeal to Scripture, they are reminded that the appeal is irrelevant. It is not the Bible, but the Prayer-book, to which the clergy swear allegiance, so that the question is not, What says the Word of God? but What says the Church? In no one of the trials of clergymen in civil courts on their irregularities has the decision been according to inspired law; and, say the comprehensionists, "Let all live at peace in the Church, each pursuing his own way." Were it not infinitely preferable to disestablish the Church, and thus to render her creeds and rubric optional, and leave her ministers without fear or favour each to propagate his own views, relying on Scripture authority only, and dealing with intelligent congregations, who will exercise their own judgments, comparing with the inspired Word what they hear? That Word will find acceptance, to the exclusion of all the freaks and fancies which superstition offers, and of all the errors which—now rife—would be indefinitely multiplied under any scheme of comprehension. The saving power of the truth as it is in Jesus would prevail, and both clergy and laity would have reason for thankfulness and joy: for God always causeth His faithful servants "to triumph in Christ,

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[11] Dr. Jacob speaks forcibly on the great evil of stringent tests existing side by side with the most divergent opinions; these different schools of thought "are necessarily stamped with more or less of a demoralising and dishonest character, which injuriously affects the clergy themselves, how they may succeed in satisfying their own consciences; and which tends to weaken their moral influence with the people at large — to dissociate in the popular mind the ideas of religious profession and of honest truthfulness —and so to undermine the general confidence in a Church which admits of so anomalous and unsatisfactory a condition."—*Ecclesiastical Polity*, &c., p. 331.

and maketh manifest" by them "the savour of His knowledge in every place."—2 Cor. ii., 14.[12]

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[12] Canon RYLE, speaking of the "four parties in the Church—the High, the Evangelical, the Broad, and those who say they belong to no party, but who are the most distinct party"—says: "For objects of a temporal or semi-temporal kind they may co-operate; but, inasmuch as the Church is—or ought to be—a spiritual institution, seeking objects far higher than the temporal or semi-temporal co-operation in these objects, appeared to him a very different matter. It was his deliberate conviction that, if High, Broad, and Low Churchmen were sincere and earnest in their several views, it was impossible for them to work comfortably in direct dealing with souls."

"To speak plainly" * * * says *The Record*, "We see no benefit likely to accrue from * * * High Churchmen, Low Churchmen, Broad Churchmen, and that huge body called 'men of no extreme views,' being all mingled together. What fellowship has Bishop Colenso with Dr. Pusey? What concord has Dean Stanley with Dr. M'Neile? What harmony can there be between Dr. Williams and Archdeacon Denison?"

Comprehension and co-operation are parts of each other. Yet Dean GOULBURN sorrowfully informs the world that he cannot be a select preacher at Oxford University if Dean Stanley be one." He has not yet told us that on account of the numberless variety of opinions held and propagated by the clergy, from the highest to the lowest, and from the broadest to the narrowest, he feels in conscience bound to resign the deanery of Norwich, and seek immediate disestablishment; although he has lovingly written to his dear brother dean: "You are in the habit of throwing the whole weight of your high character, your brilliant abilities, and your eminent position, into the support of the Rationalistic school, which seeks to eliminate from Christianity both its doctrinal and its supernatural element, and to reduce it to a system of moral truth, illustrated by a bright example, and which, in regard to the written Word of God, claims the right of accepting only such parts of it as approve themselves to the natural reason and conscience of man."

The Spectator says of Dean GOULBURN: "If he wants to express his grave disapprobation of the system which permits so latitudinarian a divine as Dean Stanley (and this is what he says) to teach in its name, would it not be a more impressive demonstration to give up his deanery and retire into a voluntary Episcopal Church?"

The Rev. J. W. BURGON, writing to the Chancellor of the Oxford University against the election of Dean Stanley as one of the select preachers, speaks of him as "the advocate of the Westminster Abbey sacrilegious communion, the patron of Mr. Vance, the Unitarian teacher, the partisan of Mr. Voysey (which Mr. Voysey had denied to be the case since his secession), the infidel, the avowed champion of a negative and cloudy Christianity, which is really preparing the way for the rejection of all revealed truth."

The Church Herald designated Dean Stanley's election to the preachership at Oxford, "a triumph of infidelity."

The Bishop of CARLISLE, referring to the visit of eastern and heathen ambassadors to our nation, speaks of the labour spent on Church defence, at which, says he, "the Hindoo might well be astonished. Nor would that astonishment be much mitigated when he looked into the condition of the English Church itself. Surely there he might

4. The Church of England, though admitted to have failings (which also there are among Dissenters, for failings are inseparable from the human working of every Divine arrangement), is often spoken of as a true, apostolic Church. We would like greatly to know in what the apostolicity of the Church consists. [12] Is its constitution—the king or queen, archbishops and bishops, peers of the realm, priests, deacons, and other officials, almost innumerable—a sign of its apostolical character? Are the government and discipline of this Church (referred in the last resort to civil authorities), its sacraments, its confirmation, its ordering of priests and deacons, and its ordaining of bishops, its apostolical signs? Or shall we look beneath the surface, and take the avowed sentiments of the ministers and members of the Church as proofs of its apostolicity? Can that be a holy apostolical Church which embraces Dean Stanley and Dean Miller, Dr. Colenso and Dr. Pusey? Is the authority which this Church assumes in controversies of faith given to it by the apostles as a clear and certain mark of its apostolicity? Does any inspired

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expect to find the sweet phantom of unity and brotherly love which had eluded him hitherto; but there again he found strife and dispute, hard language, and uncharitable judgments, and law-suits and parties; and if he wanted to know what precisely the doctrine of the Church was, he would find men equally earnest who differed in their accounts of it almost as widely as the poles."

S. G. O. wrote a short time since to our leading English journal, referring to two of the four parties mentioned in the preceding *Note:* "Can human reason conceive a Church Catholic tolerating within it—finding room for—two great parties in solemn perpetual protest against each other; the one holding to be a damnable heresy what the other esteems to be a vital truth? * * * Of all the pleas for toleration I ever met with, certainly this excels, in the cool audacity with which it asks from a nation, generally credited with good calm sense, permission for these men to lodge where the very object of their domestication would be to subvert the faith, or insult the faith, of those who dwell with them."

[12] The Bishop of HEREFORD, preaching at Leeds, in October, 1872, taught that the English Church after the Reformation was as much the English Church as Naaman, the Syrian captain, was "Naaman, after he had washed himself in the river Jordan." "The Church of England," he said, "did not separate itself from the Catholic Church at the Reformation. * * * She was the Church of England still—reformed, thank God, but the same Church to which her children in the earliest days belonged." He believed that the Church of England "originated in apostolic times, from which period to the present time" he thought "it had been the Church of England. Always the same—established or unestablished—Popish or Protestant. He needs not fear disestablishment, for it will still be the holy apostolical Church of England, more excellent in the estimation of some, more corrupt in the estimation of others!" This rhodomontade of the bishop soon led one of the clergy to speak of their "great Church" as having existed in this country for nearly two thousand years.

writer intimate that what he and others wrote by inspiration of God shall be authoritatively interpreted for Christians in future ages by a subsequent Church, by Fathers, by any kind or number of Councils, by bishops or priests of a supposed or certain descent, by popes or patriarchs? Can a Church be holy and apostolical which holds contradictory and irreconcileable sentiments—stretched by one so as to lay him open to charge by two others of undermining Divine revelation—sentiments which some accept and carry out so as to incur the imputation of popery and idolatry, while others regard that acceptance as a dishonest dealing with Church formularies; each party, too, fixing on certain items in the adopted standard of the Church as furnishing authority for these charges and imputations? [14] Dissenters, I have said, are not perfect, any more than Churchmen; and their differences from one another in government and other matters prove error on the part of some, if not of all. I do not forget that there is a Free Episcopal Church arising in this country, which may avoid the mischiefs inherent in a Church that is under State legislation. [15] It is not my present purpose to recommend union with any one of

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[14] Mr. I. TAYLOR'S words, when speaking of High Churchmen, are worthy of being remembered in connection with the supposition of an apostolic Church whose clergy are in this kingdom among men the only authorised mediators between God and men, the only lawful teachers in Divine things, and the sole dispensers of Divine grace. He says, "The bold bigotry that does not hesitate to assign millions of Christ's humble disciples to perdition, makes the pillars of heaven tremble."—*Spiritual Despotism*, p. 409.

[15] Dean ALFORD, in the *Contemporary Review* for August, 1870, in reviewing Nonconformist Essays styled *Ecclesia*, makes admissions respecting the Church of England which it is difficult to reconcile with the idea of a holy apostolic Church. He says: "Now there is no denying that *prima facie* the Nonconformist occupies, as compared with the Anglican, vantage ground for the consideration of Church questions. Anglicanism may be good or bad, right or wrong, but at all events it is the result of a compromise, and has an awkward position to defend. The first step for an Anglican apologist must ever be the abandonment of logic. Logically, his position is altogether indefensible. Any one of his arguments, which begin so fairly, will, if carried out, land him either in Rome or at Geneva. But while this is the Anglican's answer, we must take it as it comes, with all its disadvantages—and one of these unquestionably is, that the Nonconformist shows better in argument. The Churchman is beaten every day; but he has the happy faculty of not knowing when he is beaten, and of fronting men and angels with all his scars. The Nonconformist has fewer corners to turn, fewer perils of proving too much. Let us willingly accord him this advantage, and use it for our instruction."

The Churchman, a paper not belonging to the school of Dean Alford in the Established Church, in an article on *Legality and the Church*, thus wrote (November 7th, 1867), after mentioning that a scrupulous regard for law is one of the great excellencies of our national character: "It is no derogation to this national virtue of ours, of which we are

the Dissenting denominations, nor to recommend this or that church polity; not even to leave the Established Church till it is seen to be a

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justly proud, to say that, like every other virtue, it is capable of pernicious exaggeration; and it requires no very great effort of thought to perceive that such exaggeration lies at the root of many of the evils by which, at present, the Church is beset. It is not to be denied that the action of the Church has been fettered by this scrupulous regard for 'law' to an extent which has proved destructive to her influence upon large classes of the community. The shackles of legality by which the clergy feel themselves bound, have prevented the adoption of many measures and modes of action called for by the change of circumstances and the exigencies of the times, of which not only it cannot be maintained that they are intrinsically unlawful, but which, apart from the consideration of legality, are manifestly lawful and right. The inability of the clergy to do many things, as being inconsistent with the legal definition of their duties, which a sense of their spiritual powers and responsibilities would impel them to do, has greatly paralysed the practical efficiency of the Church, and given a great and most unfair advantage to the rival action of Nonconformity. The inconvenience of clergymen being unable, in the performance of their public functions, in their action upon the masses, to travel out of the beaten track of a prescribed form, has come to be very generally felt. Questionable measures of relaxation of the law are continually suggested—and in some few instances have been adopted—legalising not only things in themselves perfectly right and permissible, but things inconsistent not with the letter merely, but with the spirit of the Church's law. Evasions of the law, under what is considered the pressure of an imperious necessity, are connived at by those whose office it is to enforce the law, to an extent which is seriously detrimental to that fundamental principle of public order, respect for the law. Zeal, breaking through the shackles of legality, has made a way for itself to do that which, while the existing law forbids it, the public conscience applauds. Still more pernicious has the notion of legality, by being overstrained, proved in an opposite direction. Ritualism and Rationalism have largely profited by it. Doctrines utterly subversive of the truth which the Church is commissioned to teach, are proclaimed by some of her ministers without let or hindrance, because within the four corners of a legal construction of the Church's formularies a loophole is left for the 'benefit of a doubt' as to their absolute illegality. Palpable heresy, nay, direct blasphemy, have placed themselves under the ægis of legality; and, however repulsive they may be to the religious sense—however inconsistent with the plain tenor of revealed truth—they are enabled to maintain their ground. Headstrong indulgence of fanciful conceits, fashioning the public ministrations of the Church according to a pattern of antiquated novelty, has taken refuge under this same shield of legality. The religious feeling of the great body of the Church is outraged, public prejudice is excited against the deepest and most fundamental verities of the faith, grave offence is given to many devout minds, the unity of the Church is broken, and by reason of internal divisions, her efficiency is lessened and her power impaired, solely because the extravagance of a few minds, enamoured of mediæval ornaments and ceremonies, cannot in a court of law be proved to be illegal. What, then, is the remedy for this manifestly wrongful and injurious state of things? Clearly not to impair that respect for the law, in

duty. I will however express my conviction that no Church can be scriptural, peaceful, and in the best sense prosperous, which knowingly admits such unsanctified humanity within its enclosure; which sets at nought the definition of a church as in Articles XIX. and XXXIV. of the Prayer-book. My aim, whatever may be the imperfections in seeking to attain it, is to enlighten my readers as to the national sinfulness of a church established by law, although I fully believe that some of the excellent of the land may not feel impelled to secede so long as the Church so established shall continue. Nevertheless the question of that Established Church being a holy Apostolical Church returns. We enquire —and taking Churchmen for our guides,[16] the enquiry is not answered—to

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itself so commendable, which lies at the root of it. What is required is, a legal provision for the freer action of the spiritual authority inherent in the Church; full liberty secured by external law to the Church, as a body, to rectify her internal organisations—to modify her rule and practice in accordance with the exigencies of her position, as the change of times and circumstances may require; to adapt her outward form and mode of action to the spirit of her inner life. This freedom the Church of England notoriously has not at present: the time has arrived when she must have it, if she is to continue to be a witness for God's truth, a minister of His grace, the salt of the nation. *Ecclesia Anglicana libera sit!*"

[16] Rev. C. Nevile.—"Have we attained *orthodoxy of belief?* Indeed we have not! Our two archbishops are denounced as heretics. We are split into multitudinous divisions—a Synod is urged and called for by one party to establish orthodoxy, and denied and dreaded by another, from the known impossibility of agreement." "The Reformers themselves, upon their own judgment, humanly speaking, discarded at once the vast accumulations of many ages, and arbitrarily went back to a time of what they considered greater purity and truth. They established their orthodoxy upon the decisions of the four first general councils, and cast the labour of the remainder to the winds." And have not the great efforts of the next hundreds of years been principally to justify or apologise for this incongruous agglomeration instead of making advance through increasing light? "Even amongst those who have, it is asserted, the real Apostolic succession, we should be excommunicated as heretics by the decision of any Council which could be assembled."—*Analysis, &c.*, pp. 121-124. 1852.

Bishop Fraser, in re-opening the Parish Church of Radcliffe (1873), said, "For nearly 300 years that gospel had been preached in that purified and truest sense, that Catholic and Apostolic form which was now the doctrine of the reformed Church of England." "They had to face what he could not but call that great apostacy from pure and primitive Christianity which was still exhibited to the world in the Church of Rome." Yet Bishop Fraser said that we "were living in the midst of what some people called 'a Catholic revival.' Now he wanted to find out what that Catholic revival was. The Catholic revival meant that we were to go back, not to the days of the apostles, not to the days of the Reformation, but to some intermediate period—the seventh, eighth, ninth and tenth centuries—and out of these we were to pick any thing we liked to call 'Catholic usage,' stamp them with the countersign of Catholicity, and say

which of the churches formed by the apostles would what the *Notes* say of the English Church apply? And descriptions like these might be

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that was to override the plain mind of the Church of England." But does not the bishop see that in the Bennett case the highest authority on the doctrines of the Church of England has decided that even the partially reformed Church's formularies allow to teach one of the most absurd doctrines of Roman Catholicism? Can this therefore be a pure and apostolic Church?

Mr. GOLDWIN SMITH, replying to Lord STANLEY (now Lord Derby), who, among other things had expressed his expectation of the continuance of the Established Church, if "two hostile parties" within could "be kept from open war," thus, among other things, speaks of the state of the Established Church, and the only cure for its evils: "The two hostile parties—he might have said, with a nearer approach to truth, the ten hostile parties—within its divided pale." "Does he think it likely that they will be induced to regard their own opinions with indifference, and to sacrifice them as things of secondary value, on the altar of political convenience?" "Ever since the lethargy of the last century passed away, the revival of religious life in the Church of England has shown itself in violent divisions between those who hold with the 'Calvinistic Articles,' and those who hold with the 'Popish Liturgy.' Is there the slightest ground for hoping that, as religious life becomes more active, the parties to which it has given rise will cease? * * * There is now, besides the High Church party and the Evangelicals, with their various sub-divisions, the third party of liberals or Broad Churchmen, who are, at bottom, against all authoritative creeds, and, by necessary consequence, against all Establishments. This party is at present trying the expedient, which the Romanising party tried not long ago, of straining the formularies by non-natural interpretations. But before long, I apprehend, they, like the ablest and most honest members of the Romanising party, will find out to what conclusion their opinions really lead; and, instead of labouring by curious interpretations and questionable theories of compliance to make loopholes for the less scrupulous, they will join in the nobler efforts to throw wide the portals of truth for all. The want of 'mutual love' between these parties, and the manner in which they write and speak of each other, are lamentable enough, no doubt, and may well move Lord Stanley's disdain. But the cause of their mutual fury is to be found in their unnatural union. They are like two dogs coupled together against their will, wrenching and tugging against each other because they want to go different ways. Cast off the coupling: set them free to go each which way he will, and they will go on their different ways in peace. Nay, they will probably soon meet again in amity, if not in agreement which now while they are yoked together in a state of daily strife becomes more and more hopeless. Meanwhile the effect of their dissensions, their mutual denunciations, their prosecutions and counter prosecutions, their exaggerated insistence on contested dogmas, and consequent neglect of admitted truths, is such as the religious faith of the people will not long withstand. National scepticism is its inevitable result. * * * Bishop after bishop, clerical journal after clerical journal complain, with perfect truth, that men of intellect are ceasing to present themselves as candidates for orders. The reason is pretty obvious. It is not that the spiritual profession has ceased to have attractions for highly gifted and highly cultivated minds, but

quoted almost out of number. Is it wonderful that we wait for the answer to our enquiry, Where can the proofs and evidences of the apostolicity of the Church of England be found?

5. In regard to results, present and past, effected by the Established Church, we are believed by some to be under a grievous mistake. A candid perusal of history, and more especially a correct knowledge of all the parishes of England now under the enlightened and sanctifying influence of their State-provided teachers and exemplars, is supposed piteously, earnestly, and rightfully to cry, Spare this tree, Cut not down the Establishment. We acknowledge that the avowed design of established articles of faith, and of rubrics, directing the celebration of Divine ordinances and the mode of Divine worship, is to promote uniformity. But in the very persons who have subscribed to the same State-sanctioned sentiments, as great diversity and discord exist as among the sects to which they dread to belong, and from which they ignorantly glory to be distinguished. Salvation through rites administered by an ordained

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that such minds, when combined with sensitive consciences, refuse to bind themselves to a mass of heterogeneous Tudor dogmas, which no human being can believe to be even self-consistent, much less to be absolute and final truth. The consequence is a gradual deterioration in the intellect of the clergy, the established guides and instructors of the people, which cannot fail to produce a corresponding effect on those under their influence, and to render their agency, in the long run, injurious rather than beneficial to civilisation. Does Lord Stanley think that the people of England will consent to remain alone deprived of religious freedom, in a perpetual state of nonage, and hopeless wards of a 'beneficent State?' His Lordship points to the revival of the French Establishment after its destruction at the Revolution, as a proof of the vitality of Established Churches. The reply is simple. The revival of the French Establishment by Buonaparte was not the expression of a religious feeling such as religious institutions must ultimately rest on in a country like ours. It was a most perfect expression of the political atheism of which the two Buonapartes have been the worthy chiefs. The English Nonconformists, the Scotch Free-Churchmen, the Roman Catholics, and the party of liberty in the Church of England itself, if their forces were combined, would be strong enough to enforce a general measure of emancipation. It is the plain duty, as well as the interest of all of them, to use their power. Union and leaders only are wanting. They may be long in coming, perhaps, but in the end they are sure to come. It is true that on this, as on some other subjects, Englishmen have been sedulously and too successfully trained to believe that if they fairly embrace reason and discard what is irrational, they will fall into some terrible and immeasurable abyss. But in the case of free trade they have fathomed this abyss; and perhaps they will now shrink less from fathoming it in the case of free thought." "This is not merely an English question. The English Establishment is a relic of that great European Establishment of the Middle Ages, of which Papacy was the centre and the life."

priesthood, is the boast of one; while salvation by grace—the word and Spirit of God effecting the regeneration of the soul, and the justification which is by faith—is the glory of another; while a third sect, in their justice and benevolence, allows almost any latitude of faith and utterance: a blessed and comprehensive Establishment being the grand panacea for the spiritual evil of the nation. Instead of uniformity, the poor bishops, divided among themselves, are being worried with complaints of unlawful ritualism being practised here, of teaching and practice in opposition to the rubric and the Book of Common Prayer there, and of the near approach to infidelity yonder. They are earnestly called upon by those who have solemnly promised them obedience, to do their duty and fulfil their promise in the restraining of error in two or three contradictory directions. If they had not soft pillows on which to rest their weary and distracted heads, and some other comforts, they would die for the want of sleep and rest. Others enter courts of law to remove destructive error and great scandal from this Church established to secure uniformity. Yet all, with few exceptions, whether failing or succeeding in ecclesiastical courts, will rather eat their own words than leave the Established Church. But as to results. What is the state of towns and of country parishes, after a trial of three hundred years? What is the amount of godly living and devout worship, testifying to "souls renewed and sins forgiven?" [17]

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[17] Archdeacon SANDFORD, Canon WORDSWORTH, and the Rev. R. GREGORY, are thus quoted by the Rev. C. NEVILE in connection with his own remarks on Results: "It is our duty to act upon New Testament principles, and those alone, and to leave consequences and results to that All-wise Being who knows infinitely better than we can do how good ends are to be brought about. I am not afraid, however, of opening the question of results, so far as our experience can enable us to judge. I was taught by the Church herself, through the pages of Paley, that the merits of a Church Establishment must be judged by its utility. Let us apply this test. I will refer to Church authorities—and they are so strong and so numerous, I hardly know how to choose from them—but I will take Archdeacon Sandford's *Bampton Lectures*, published in 1861. He tells us that from the evidence given before the Lords' Committee on Church Rates, it appears that in thirty-four of the great towns of England, with a population of 3,993,467, 52½ per cent attended no place of worship whatever, and so are practical heathens; in London, only two in every hundred of the working men are found to attend any place of worship. In a *Sermon*, preached in 1860, by the Rev. R. Gregory, before the University of Oxford, we are told, 'An immense majority of the people—certainly not less than four out of five—never enter any place of worship from year's end to year's end.' They are said to live like brutes, and 'never to kneel down to say a prayer.' We are told that there are miles and miles of lanes and alleys on either side of the river below London Bridge, where the people live literally without God in the world.' * * * One fatal consequence of our system has been to create a great confusion between

I am aware that in failing to enlighten and transform the nation by the glorious gospel of the blessed God, Dissenters must not be forgotten

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Church principles and Christian principles. In a published *Sermon* by Canon Wordsworth, in 1852, I find the following sentiments: 'The Church of England believes also that there is a Divinely-appointed Guardian, Keeper, and Interpreter of Holy Writ, not herself, but the Church Universal, which is the body and spouse of Christ, the pillar and ground of the truth, to which He has promised His presence and His Spirit, even to the end.'" "I myself, I grieve to say, have met with many instances of doubt, if not disbelief, amongst intelligent persons of all classes, and I could distinctly trace it to one source, the fatal course which has been adopted of putting Church formularies, Church principles, and the Scriptures, upon an equal footing."—*Letter to the Right Honourable W. E. Gladstone, M.P.*, pp. 18-20.

Bishop WORDSWORTH (1867) could say that "This mighty English-speaking empire of ours," "so far as it speaks and testifies imperially, speaks and testifies (through its two incongruous Church Establishments) with stammering lips and with a discordant voice." He that runs may see that this applies to the Episcopal even considered alone. I have also read of Canon Wordsworth saying (1864), "When forsaken and abandoned by the secular arm, let them revert to spiritual influence." Is it apostolic to depend on a secular arm, and when this fails to go to the spiritual? And can this be accompanied with Divinely-intended results?

The recent judgment in what is known as the Bennett case, a result of appealing to law to obtain and enforce Christian discipline, is felt by many to have inflicted a heavy blow upon the right of the Church of England to be *designated* a holy and Apostolic Church. *The Rock* admitted in November 1872, that "this judgment—which we cannot hope to see reversed within any reasonable time—virtually sanctions, inasmuch as it actually tolerates, the sacramental teaching of the Vicar of Frome and all the Tractarian host. But if this be conceded, then the 'vestments,' which are but the exoteric expression of the detestable dogma that lurks beneath them, sink at once into quite a secondary importance; yet these are almost the only matters left with which the association for the defence of the Established Church is now competent to deal."

The Rev. E. N. BLIGH, in his controversy with Dr. BLAKENEY on this unhappy judgment, says "As a matter of fact, Ritualism is rampant; the clergy are deeply leavened with sacerdotal doctrines; these find a colourable foundation in some well-known passages of the Prayer-book; and, alas! Dr. Blakeney and those who think with him steadily refuse to apply the axe to the root of the Ritualistic tree. They prefer rather to be the apologists of Sheldon and the High Church Bishops who, in 1662, made St. Bartholomew's-day their great high day by making the Prayer-book as intolerable to the other side as they could." Still apologies for the Church and for good men continuing members of it, may often be met with, as, for example, the following:

The Rev. T. WHITBY, in a Lecture in connexion with St. Paul's Branch of the Church Defence Institution at Bradford, is reported to have said that the Church of England "was the same Church as we had in England in the year 314;" that "Our Church government then was just as it is now—an episcopal form of government." That "the Church was gradually led into the mesh of Papacy, but at the Reformation she was freed again from its thraldom,

along with Churchmen. But appliances which have been put into the hands of Churchmen, have not been put into theirs, and some of the

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and stood as in the days of old." Is a Church the same Church whether it acknowledges the Pope, or the sovereign of the realm, or neither as its head, if it be but Episcopal? If the Church was freed from Popery at the Reformation, what is the reason of present cries for a revision and reformation, of the Prayer-book? Is it the same Church whether the Pope or the Prime Minister elect its chief dignitaries, whether discipline be through a believing congregation, through a Star Chamber and a holy inquisition, or through ordinaries, chancellors, bishops, Arches' Courts and Committees of Privy Council? I wonder not that a man who can see one and the same Church of England during 1500 years, can see this Church to be "never more useful, more active, more needed than now." He sees—placed by the Church—"an educated gentleman, a religious household, in every parish!" and "even if ministers were unfaithful to their ordination vows and taught strange doctrines, trying to lead men astray, people were always sure of hearing the gospel from the reading desk." He admitted that "it was a sad case when the teaching of the pulpit disagreed with that of the desk; but it was a sadder sight when both prayer and sermon agreed in error, as must happen in the Dissenting system, where every thing depended on the ministers." Thus proceeded the bearer of false witness. The example of Dean CLOSE is quoted among many similar examples as warranting the continuance of good men in the Church. Yet the Dean could say at a Pastoral Aid Meeting (1862), "It is a thing patent and not to be denied, that at the present moment we have among the clergy of the Church of England the representatives of almost every opinion under heaven. The varieties are so great and so notorious as to range to the very verge of the precipice of open infidelity on the one hand, to the very verge of Romish superstition on the other, and of course, includes all colours and complexions and shades of opinion from one extreme to the other." This is one of the men that rate Mr. Molyneux for secession! He has also said, "Strange to say, I distrust the theological teaching of Mr. Maurice as much as he does either that of Dr. Pusey or Professor Jowett. I have little doubt that they all equally distrust mine." "What a happy exhibition of Christian unity in men who have all signed the same contracts, and ought all to teach alike. It were something worth looking at to have a good reason for the worthy Dean's remaining in a Church so described.

Mr. GOLDWIN SMITH, having referred to a State Church in France as having been the cause of religious hypocrisy and atheism in that country, adds: "To this we have a parallel in this country. Fortunately it is one of a very mitigated kind: but, so far as its influence extends, it is leading English society the same way. I should be very sorry to join in any cry against 'priest-craft,' because it might seem to be a cry against the spiritual influence of the clergy, and to express feelings towards that body the opposite of those which, if I may presume to say so, I most deeply and sincerely entertain. The only cry in which I am ready to join is a cry for freedom of religious thought, and the entire abolition of all State interference with the conscience of men in matters of religion. I think the time for raising this cry loudly and resolutely has arrived, if the faith of the people is to be preserved. A system of State formularies, tempered by casuistry, may have its advantages in the eyes of super-subtle politicians or

clergy have been a hindrance to their operations and success—have created an indifference and hostility to the gospel, with which they have had to contend. The national priests have asserted themselves to be the only authorised teachers in the parish, all others being intruders— irregular in their services, without Divine sanction and spiritual efficacy. Admitting the usefulness of many clergymen, we maintain that others are doing positive injury—who, nevertheless, believe that, excepting the Papists, God has given to them the sole right to preach the gospel, regenerate souls, and forgive sins in England. They begin their delusive acts upon their parishioners when they are in the age of unconsciousness, confirm them afterwards in a refuge of lies, and bury them with the utterance of falsehood, unless perchance through the teaching of unauthorised instructors to whom they may have betaken themselves, they are brought to rest wholly on Christ and His finished work for sinful man. The State Church has trained up (I do not say intentionally) priests for the Church of Rome, into which several hundreds, since the publication of *Tracts for the Times*, have entered. The State Church is now doing this, and has been the occasion of all government grants to popish priests, colleges, and schools. The State priests are known to have given assent to dogmas which they do not believe, and to have promised adherence to practices of which they do not approve. Read their acknowledgments respecting Baptism, the Athanasian Creed, the Burial Service, &c. I may sympathise with these men as being the victims "of a 'system' which is created, sanctioned, and regulated by the law of the land," for which I am as responsible as for the imposition of the Income Tax; but I cannot shut my eyes to the influence of this in promoting scepticism, irreligion, and immorality, in tending to demoralisation throughout the length and breadth of the land.

In rural parishes the advantages of an Established Church, and the consequent evils of disestablishment, should it take place, are supposed to be very great. Now each parish is regarded as supplied with an educated gentleman, fitted by his intelligence for the society of the gentry, and by his piety for compassion to the poor—a connecting link between the classes, a source of light and sweetness in itself demanding the continuance of our ecclesiastical Establishment. Indeed, Bishop Magee sees

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philosophic ecclesiastics, but it is not one by which the mass of mankind can live. English statesmen continue to cherish and uphold it. But, though *English* statesmen are the best and most upright administrators that the world ever saw, there are some things which they do not study; and they are capable of cherishing and upholding, as a guarantee for religious order, that which is, in fact, a sure source of religious confusion."

the parish churches in the event of disestablishment going out of Episcopalian hands, or if used by them, it must be on condition that they never say a prayer in them again. I believe that but for the existence and pious efforts of Dissenters, unless there had been special interposition of a Divine and gracious providence, religion ere now would have died out in many country parishes. If none but a State-appointed teacher will bring the rich and educated "into contact on equal terms," and they on no other terms will be brought into contact with a spiritual teacher, the present arrangement has yet effected little good to them. If the State appointment of preachers is necessary to produce care for "the poor, ignorant, and vicious," the comparison of it with care for these by such as have not this appointment redounds little as yet to the glory of God's wisdom and grace. If the clergy were the "real link of connexion binding the different classes of society in this country to each other," should we not see a marked contrast between Nonconformist and Conformist circles, and would there not be especial union and respect between labourers, the farmers, landlords and clergy, in the agricultural districts? Do Dissenters "fly at each other's throats?" Do bishops and clergy in our Colonies and in the United States report such a state of things? Can it be proved that all that is spiritual and holy, active and benevolent, can be traced to, and is inseparable from, State ecclesiastical arrangements? May none of it have an existence in spite of these arrangements? I am not maintaining the freedom from divisions, sectarianism, and other imperfections among Dissenters. I believe in a revival which in some instances is a blessing and in other cases is no better than a Will-o'-the-wisp, deluding men to perdition. Nor are all Churchmen blind to the evils that have resulted and do result from the Established Church [18] in country parishes, especially when some Church-

[18] The Rev. Canon J. C. RYLE, in his *Letters on Church Reform*, says, "It is nonsense to deny that there are scores of large parishes in almost every diocese in England where the parochial clergyman does little or nothing besides a cold formal round of Sunday services. Christ's truth is not preached, soul-work is neglected, the parishioners are like sheep without a shepherd. The bulk of people never come near the Church at all. Sin, and immorality, and ignorance, and infidelity multiply and increase every year. The few who worship anywhere take refuge in the Chapels of Methodists, Baptists, and Independents, if not in more questionable places of worship. The parish Church is comparatively deserted. People in such parishes live and die with an abiding impression that the Church of England is a rotten useless institution, and bequeath to their families a legacy of prejudice against the Church, which lasts for ever. Will any one pretend to tell me that there are not hundreds of large English parishes in this condition? I defy them to do so. I am writing down things that are only too true, and it is

men ask, What will become of the rural parishes, if you abolish endowments—if government ceases to send into every parish an educated

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vain to pretend to conceal them. But what does the Church of England do for such parishes as these? I answer, nothing—nothing at all. It is precisely here that our system fails and breaks down altogether."

The *Spectator*, in describing the dread of disestablishment from the "blow that would be struck at our very germinal rural civilisation," and from the fear that many of the wilder districts of England" would be thrown "into something like total barbarism," admits by implication that many rural parishes have now a wild and barbarous appearance, have but a very germinal civilisation!

Dr. JACOB, in stating the result of returning to New Testament doctrine and practice, well describes the present, when saying, "Not only then will our Church office-bearers be no longer regarded as priests usurping the place of Christ, with unauthorised imitations of His mediatorial work; but all the deceptive adjuncts and consequences of sacerdotalism will also be easily discarded, or even fall off of themselves. The notions that Episcopacy is essentially necessary for a Church, and that a mysterious power transmitted through an unbroken chain of Episcopal ordinations can alone make men Christian ministers, will be unable to hold their ground. The use of æsthetic stimulants to devotion, appealing to the sense and imagination by means of architectural ornamentation, pictures, images, processions, crosses, and other symbolic objects, or of historic displays of ministerial acts with vestments, incense, artificial lights, prostrations, and fantastic gestures, and with the whole array of priestcraft, which now, as in more ancient times, beguile the ignorant and unwary,—will be seen to *be not* only no aids to Christian doctrine *and devotion*, but a positive hindrance of them."—*Ecclesiastical Polity*, pp. 364, 365.

Rev. J. RILAND deplores "the indiscriminate and gregarious manner in which the members of a National Church—gathering as a matter of course, within its fold, the very dregs and refuse of mankind, both socially and spiritually—are addressed in our services. All sponsors are believers; all the baptised are regenerate; all the confirmed, forgiven; all the dead subjects of thankfulness, to the total oblivion of the present and eternal distinction between the saved and the lost. The consequence glares and blazes in the feelings of self-satisfaction which our poor, deluded victims enjoy, as supposing all their sins to be blotted out.

The Guardian (1872) says: "As affairs now stand, it must be said of the many millions of English working people, that where they are amenable to the teaching of the clergy they are stupid, though through no fault of their own; and where they are shrewd and partially educated, they are without interest in the public services of the Church. How to excite this spiritual interest in the masses of towns and cities, is a problem of which as yet there exists no solution." Whether we consider the towns or the rural parts, we may say with the Presbyterian Dr. RAINY, "that the Established Churches in this country are an obstruction to good as establishments, and a furtherance to evil, and that no deliverance is to be expected in the way of re-constructing them, but that the only outget is in the way of disestablishment and disendowment."

The Church Mail (1867) said: "Who will be bold enough to affirm that the condition of the Church is satisfactory? Who will say that among our clergy and laity—fellow-members with us by

gentleman, who shall grace the drawing-rooms of the rich, and teach the poor manners and Christianity, acting as a daysman or connecting link between the classes, so as to promote kindly feeling between them, and advance the civilisation and religion of the country? Dissenters may well reply, What has become of these classes under the assumed advantages of present endowments? As to a kindly feeling to the poor, many in rural parishes know the limitations and conditions in the distribution of soup, coals, blankets, &c., although in this, as in other things, there are honoured exceptions, and some of these things may of right have an exclusive application to Church-goers. As to confidence in the clergy, and attachment to them, among rural labourers, and as to the civilisation and religion of our rural parishes, those who depict not from imagination, but write from known facts, deplore present ecclesiastical results. [19] The

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profession of the same mystical body—there are not evils to be deplored, schisms to be healed, and unscriptural practices to be purged away? * * * We speak advisedly when we affirm that personal religion is at a very low ebb among us."

A CHURCHMAN writes: "A friend and myself have a host of examples—and their name is legion throughout the country—which can be adduced to show how exceedingly Sir Roundell Palmer's amiability has outstripped even his judgment in this matter, and conventional feeling, early habits of thought, prejudice of education, do much to warp the judgment of a true Christian man in such cases. The wish it were so is often father to the thought."

Archdeacon HARE says that "the Act of Uniformity cast out many of the best fish from the net: all the bad, all the careless, all the unscrupulous, all the unprincipled, might abide in it unmolested." I do not know that the Act of Uniformity has been so materially altered as to keep out or admit other characters than such as it retained or ejected in 1662. Archdeacon Hare also speaks of that "most disastrous, most tyrannical, and schismatical Act of Uniformity, the authors of which, it is *plain, were not seeking* unity, but division."—*Sermon on the Unity of the Church*, p. 33

[19] Pictures drawn from personal observation by clergymen, by members of the Legislature, by magistrates and others might be presented, which, if the condition of the rural poor is to be at all traced to ecclesiastical or clerical influences, indicate that the sooner these influences are done away with the better. A Somersetshire clergyman acknowledges that "since he has been in a rural parish he has had his ideas of Arcadian simplicity very roughly dispelled." A curate in the same county affirms that "The young men are very immoral. Nearly half the children are illegitimate, and women come to be married a month or two before a child is born."

Reports of Sanitary Inspectors respecting the cottages and the morality of rural districts might be adduced at considerable length. Lord E. FITZWILLIAM has said: "If, as had been said at a local Conservative meeting, the present well-being of the labourer had resulted from the union of Church and State, then the sooner the union was dissolved the better." Readers will excuse me from going further into the disgusting details which illustrate and confirm his lordship's utterance.

spiritual condition of the rural population of our country through the bigoted churchmanship of clergy and landowners, is more pitiable than their temporal condition. By subserviency to the landlords who on advertising the letting of farms say, No Dissenter need apply; to the clergy who are resolved that if possible no minister of another denomination shall work in their spiritual field; and to the ladies who have resolved that no man or woman who goes to a conventicle shall serve them in any capacity —by subserviency to these he may be comforted at times by coals, or blankets, or some superfluities. Let the applicant keep in abeyance all attempts and desires to prove from Scripture and to practise what God approves, and all appetite for game, he may live. But for intelligence, personal, and vital religion to thrive in these circumstances, is an impossibility.

Nor has the State any less right to send an educated gentleman into every parish, and thus provide for our corporeal ailments by whom they choose and at our expense. This arrangement would have proved in many instances quite as civilising and quite as much to the advantage of Christianity among the people as the selection of many of the clergy for the purpose. And as to measures promoting freedom of commerce, the abolition of unjust and injurious monopolies, and the extension of liberty and right, who knows not on which side the clergy as a whole have ranged, and what antipathy to themselves and even to Christianity itself in many cases they have occasioned? Well might the Dissenting Mr. McLAREN say, "I know of few positions more eligible to any gentleman who has a taste for social ostracism and diffused martyrdom than that of a liberal clergyman among his brethren." At the same time we freely admit that an honoured number of clergy and laity in the Established Church are doing good. They feel the responsibility of their trust, and act under the constraining influence of redeeming grace. Will these cease to serve their God and their generation if disestablishment takes place? Are they doing more good than the Nonconformists around them? Will not most if not all means of usefulness exist after disestablishment as before? Cannot humble confessions and appropriate prayers exist in an unestablished Prayer-book? Will all the beauty and glory of "our incomparable Book of Common Prayer," fade away when the law which made shall unmake the Establishment? Has the Church rapidly gone down since the abolition of compulsory Church Rates, and since the *Record* in horror of this, was satisfied that the antagonists of the Church would "rest satisfied with nothing short of her destruction?" Were not the first three hundred years of the history of the Church a period of disestablishment, and at the same time a period of the greatest Christian *activity* and usefulness? Is truth less mighty, or eminent piety less *certain* to secure the divine blessing? And even if good resulted from

the Establishment itself, we are forbidden to do evil that good may come. Whence does any civil government obtain its right to legislate in favour of certain religious opinions and practices? Where in the record from the King of kings is this grant recorded?

Let us admit that the Established Church is doing good. It does not follow from this that it is the province of the government to administer religious instruction and demand support for it from the nation, any more than to undertake the management of all beneficial railways and honest trades, and demand returns whether offered privileges be embraced or not. A civil Establishment can protect persons and property, can promote order, peace, justice, and prosperity; but religion has its seat in the heart, is a matter between each individual and his God; and no State on earth is fitted to legislate on theological sentiments and practices, though fitness and obligation exist to protect all alike while loyal and obedient to civil enactments.

The demolition of an admired parochial system has been an earnest plea for retaining the existing Church and State. Dissenters, it is said, have not such definite, complete, and efficient arrangements. That there is nothing beautiful in the idea of a whole nation being divided into parishes containing wholly christened (Christian) men and women, with a star from heaven brightly shining in the midst of them, we do not pretend. But the consistency of this hypothesis with reality I do not admit. The divided sentiments and practices of the Church are by acknowledgment shattering this support of the Establishment. It is now admitted by Churchmen to be oppressive, to be impracticable, to need an alteration adapted to altered conditions, and that "it would be simply ungodly tyranny to forbid a Churchman who has learnt to value" so-called "privileges, to go where he can get them, merely because his place of residence happens to be a yard or so within a certain turnpike, or mile-stone, or street corner." Another says, "I believe that the chief hindrance to a restoration of the Church to its true condition as a national Church, is the parochial system."[20] The bondage of this system is felt by every earnest priest, evangelical and ritualistic. Hence the "Facilities of Worship Bill" recently before Parliament, to remedy the defects and injury of this much lauded but no longer to be tolerated system. The

[20] *The Church Times* says: "Another of the delusions of our youth, which it is becoming very clear must be given up, is a belief in the parochial system." Again, "The parochial system has come to be all a muddle. It is only rendered tolerable by being set at naught; and little or nothing remains of it that is not positively pernicious."

clergy feel it to be a burden which neither they nor their fathers should have had laid upon them.

Some maintain with wonderful complacency that the Established Church is the poor man's Church, and that all who desire disestablishment wish to rob the poor of the consolations of religion provided for them in this poor man's Church. Are not the consoling truths of God's Word uttered as freely and as widely by Nonconformists as by clergymen? Does Bishop Fraser's description of the character of congregations in the Churches of the Establishment favour the idea that this is the poor man's Church? Did the speeches of bishops on finance in connection with Irish disestablishment favour the idea of deep solicitude for the poor? Does the taking of the whole of tithes to themselves by the clergy, who hold the figment of their being the bequest of pious ancestors, when one-third or one-fourth is known primarily to have belonged to the poor, favour the idea of eminent care for the poor?

We are thought to have envy and malice toward the Established Church, and all the more on account of the revival in her of life and energy. We cannot admit the charge of envy or malice; but we admit that her revival, being decidedly popish in character, does increase our hostility to the Establishment. The revival, the seeds of which were sown by *Tracts for the Times*, the fruit of which has been notoriously conspicuous during the last dozen or fifteen years, we do regard as a loud call for disestablishment. If the energies of the Church were those of the Anglican clergy and laity, many of the rest in a state of spiritual death caring for none of these things, and hindering only by an unworthy example—although Dissenters would then approve of the separation of Church and State—the efforts and determination to overthrow this iniquitous Establishment would not be what they now are. The revival in Scotland which led to the formation of the Free Church, and which will conduct to the overthrow of the Scotch Establishment, was not a revival of popish, sacramental, and delusive vagaries, but of spiritual life, that demanded freedom, and triumphantly burst the degrading and galling trammels in which the people had been bound. More of spiritual life in the English Church would make its worse and more degrading fetters to be unbearable. The nearer to the stillness of death, the less resistance will be made to fetters, and to the services of others.

One of the worst features in connection with the Established Church is the demoralising effect it necessarily has on those who teach, and who ought to be patterns of the highest morality and the deepest piety. The assent to hundreds of propositions which scarcely one in a thousand, with all his prepossessions, can intelligently and conscientiously give; the acknowledgment of having subscribed with the understanding by him-

self and those who taught and ordained him when a candidate for holy orders, that nothing more than approval of the Prayer-book, as a whole, was demanded—although the words of the subscription did not say so, nor do the words of present assent—the confessions and petitions respecting different parts of the Book of Common Prayer by many thousands of the clergy still remaining in their position, especially respecting the Athanasian Creed and the Burial Service, demonstrate the demoralising tendency of a required assent and adherence to the Book of Common Prayer. High-toned piety, as the rule, among men in "holy orders," is next to an impossibility. No man can trifle with conscience without injuring it. Though we have less open ungodliness in the national clergy now than probably at any former period, transparent and eminent piety neither has, nor with the Church of England as now constituted can have, the required exhibition. They whose word or oath is worthless, can enter; they who can neither lie nor prevaricate are kept back. Even if, since the change from the oath to assent and consent and a promise of adherence, the bishops have ceased to diminish, to mollify, or to sweeten the bitter pill, the plight of the enlightened and conscientious is not improved. The *Church Review*, in the following extract, is but a sample of the way in which High and Low Church charge each other with inconsistency, and load one another with reproaches, and in which both have spoken of the Broad Churchmen. The extract relates to the Evangelical party. "Their position is one of continual passive protest against the Church to which they belong, and against the whole Catholic idea with which they have thereby become connected. They are the porcupines of sixteenth-century religion. They are ecclesiastical Ishmaels, and it is the Christianity of fifteen hundred years, with the apostles at its head, against which their hand is raised. They acknowledge their baptism only to deny that it did them any good. They accept the creed of universal Christendom with 'a private interpretation.' They send their children to confirmation, but protest that they are not confirmed. Such of them as have been ordained allowed the bishop to say, 'Receive the Holy Ghost,' but under protest that no ghostly gift was transmitted. They say in solemn form, 'This is my body,' but add in a profane aside, 'This is not His body.' They declare that they that have done good shall go into life everlasting, but protest that going into life everlasting does not depend upon our doing good. They have undertaken to put the catechism into the hands of their children, but openly affirm that it contradicts the Articles, and tells 'a soul-destroying lie.' They invite their people to come and receive the benefit of absolution, but tell them that absolution is a thing useless or profane. They have solemnly promised to observe saints' days, yet protest that to observe them is popish. They have

accepted a system which declares in a thousand ways that wherever two or three can be gathered together the Eucharist is the fitting service, yet practically repudiate its necessity on more than one day out of thirty, or rather twelve out of three hundred and sixty-five. In a word, they are Christians, and deprave their baptism and confirmation, and other sacramental privileges. They are priests, and deny their orders. They are bishops, and ridicule the succession. They belong corporately to the Church of God, and protest that in their corporate capacity they are further from God than the patriarchs in the wilderness or the servers in the tabernacle. What we call poison is to some members of the human family food and nourishment, and these 'fellow-Churchmen,' by a wonderful antithesis, receive life from the fatal blows aimed at the Church's heart." [21]

Some of our opponents, when referring to the results of the establishment of religion in this land by law, and supporting it from public revenues, make statements which it would be somewhat difficult to substantiate if the evidence of some who, at least ought to know what the Established Church is and what it has done, be taken. Not only Church Defence Lecturers but members of Parliament, as Mr. Powell and others, who for anything I know are well meaning, intellectual, and amiable Christian men, although on this point, as I think, the blind leading the blind,—insinuate that but for our venerable Establishment, the English nation might have had revolutions, wars, immorality, and degradation like to France; while the fact is that France has had an established religion, and that "the extinction of religious independence in seas of blood, and the carrying out of the Establishment theory to its logical issue, has made religion in France, according to PRESSENSE, a by-word for subserviency to tyranny."

The *Report of the Additional Curates Society* (1872) contains an appeal "to all the clergy to make known to their congregations the grave fact that it is estimated that there are five millions of our people outside all the existing religious organisations, forming our disgrace as a Church,

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[21] Sir C. BUXTON in the House of Commons (1863) said: "The bishops almost always made a point of assuring candidates that the words of subscription are not to be taken literally."

Rev. C. NEVILE admits the above, and also says on absolving penitents, "I had taken orders on the distinct understanding that I never need use the form of special absolution attached to it."—*Letter to G.*, p. 31.

Earl GREY: "They can conceive of nothing more corrupting or demoralising than to teach young men that they can safely make a declaration of so much importance and of so solemn a character by construing its terms in a non-natural sense."

and our danger as a nation." The Bishop of CARLISLE (1872) says that the Church of England is essentially and distinctly the Church of the poor —that it is her grand distinction that she does exist for the poor more than, perhaps, for any other class of society; an assertion which, as compared with the actual condition of large numbers of our rural poor, is thought by some of her friends as but little to her credit. But what of the alleged fact? Are there few among the aristocratic class, from the Queen downwards, that belong to this "Church of the poor?" Do the learned and wealthy as a rule belong to Wesleyans and Dissenters? Do the poor who profess Christianity turn their backs on Wesleyans and Dissenters, and cling to the Established Church? If this account of the Church of England be correct, does that Church fulfil its design or prove a failure?

The Bishop of MANCHESTER gives a somewhat different view of the Church and its actual relation to the poor. "From Christ," he says, "the common people heard the gospel gladly; but now the churches are filled chiefly by the upper and middle classes."

After all, however, the failure of the Church in respect to the poor is not so much to be regretted when we find its organs commending to special attention the formalism and frippery in which it now so greatly abounds. What benefit can either the poor or the rich derive from the short and pithy rules for communicants, of which the *Church Times* speaks so applaudingly as containing "directions when to make the sign of the cross; reasons for the use of incense; also for being present at the holy sacrifice of the Mass on Sundays?" One is reminded of the earnest reflection of the sturdy Nonconformist to his friend when both were looking from the open door of a magnificent Episcopal Chapel at Cambridge: "What has all this to do with the kingdom of Jesus Christ?"

And that failure is the less to be regretted if in any considerable number of cases what Mr. SALT, M.P., deemed possible of an incumbent is a reality. "His power," Mr. Salt said, "is too great and unshackled. He might be guilty of drunkenness and immorality, and could, if he pleased, conduct the services of his Church in a way that bordered on a positive violation of the law." On the power of the laity, Mr. Salt agrees with Canon RYLE, who says that "the Church has too long allowed the laity to remain as sleeping partners in a very shaky concern, with a sort of limited liability."

With respect to numerical results, my impression is that Dissent has not recently gained on the Church of England as it did in the first half of the present century. One reason for this is the increased activity in the Church of England, over which we could rejoice if it were of an evangelical character. Another reason is the lowered condition of vital religion

throughout the land as a whole. Less spirituality and more worldliness may have been promoted by unusual and continued national prosperity. In these circumstances a church into which people enter before they are aware, but out of which they can with difficulty effect a departure; a church whose motto might be, not the field is the world, but the field is the Church, admitting and retaining almost indiscriminately tares and wheat, admitting those whom no Dissenting Church in the kingdom would allow to be its members,—such a church, when the general solicitude is not that every part of God's will may be done, not even the least commandment being disobeyed, but when the desire is rather to get to heaven with the least sacrifice of every thing worldly and carnal, will have numerical advantage. Nothing but real religion can save and perpetuate Dissent while surrounded by a Church which has such a worldly status, which is the principal resort of the wealthy, the fashionable, and (though having in it the consistent and the excellent of the earth) is the most latitudinarian both in sentiment and conduct.

6. We are supposed to exaggerate the bondage of the clergy and their bitterness of spirit towards each other on account of their different and opposing opinions. We are accused of censuring too strongly the evils and the schism of demanded uniformity, and of diminishing the dissatisfactions existing among Dissenters, in our representations, together with attributing this and much of the schism prevailing in England to a wrong source. So benign is the Establishment, excepting its Athanasian creed, and some little besides which we might utter without believing, as many do, and which, it is hoped, will soon be so altered as to entirely remove all qualms from those who have tender consciences or stubborn wills! So blessed and needful a thing is the establishment of religion by the State, as they esteem it who have been cradled and nursed amid its lawn sleeves, and have spent all their happy days in this sweet association, that almost all that is necessary to the paradise of every English home, is that we will all, if not each on his own terms, at least all on very reasonable terms, come under the wing of the Established Church! Instead however of accepting the paradisaical bliss we are so foolish as decidedly to dissent, and bluntly to maintain that we have more reason to be separate from the Church established by law than has the same Church to be severed from Rome. The apostate Church, with the bishop of Rome as its head, holds saving truth along with deadly error. The Church of England with all its truths, beauty, and excellence in the Book of Common Prayer, is nearer to Popery than to Scriptural Protestantism.[22]

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[22] The Rev. E. GARBETT (1872) says, "Should disestablishment occur, I think it a fact that the Church of England would not hold together for half

The perfect holiness, love, and happiness of Nonconformists I am far from maintaining; but the necessity of the voluntary principle in opposition to all coercion and every civil establishment of religion, I do maintain to be required in all who are blessed with the oracles of God and are loyal to Divine revelation. The source of unkind feeling and dishonourable strife sometimes manifest among ourselves is the imperfection of our personal piety, not of our voluntary system. The election of officers in Christian Churches and their entire management are Divinely committed to men who are Christians in distinction from the world around them, to men having the love of God in their hearts. The less of this we have and the more of self-will, the less likeness we have in every respect to Him who "pleased not Himself." Nor do I maintain the wise or Scriptural character of all our arrangements. I am advocating no particular ecclesiastical polity, but the righteousness and necessity of Nonconformity, the sin and evil of our Church "established by law," and of any civil establishment of religion. I nevertheless maintain that the imperfections, squabbles, and complaints among Dissenters, for which we are not nationally responsible through the statutes of the realm, are not to be compared with the denunciations of each other, the wail of fetters prohibiting what is required, and demanding what is oppressive to the conscience in the decisions of ecclesiastical courts, in

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a dozen years. The repulsion is so strong between the different sections of the Church, that when once the common basis is removed, the whole must separate." Must we understand from this that the fact of Establishment is "the common basis" among the clergy? Or does this mean that nothing but status and emolument are preventing disruption from within? If either be the case, its corruption demands its speediest extinction, that national and iniquitous enactments, alluring and beguiling to equivocation and dishonesty, shall be immediately abolished: each one without favour or frown from the civil power, adopting his own purely religious opinions, and pursuing his own purely religious course.

The Rev. C. NEVILE, in a Letter to Lord EBURY, on the Act of Uniformity of 1662, says, "Our 'Act of Uniformity,' the direct aim of which was to compel 18,000 ministers to think and believe alike on all probable points of difference, has been the real cause of the divisions which have separated the various bodies of Christians in this great country." See also previous and subsequent quotations, on this subject. A more signal failure to realise its object, were it intended that men should think alike, is scarcely conceivable. Were it intended merely to secure oaths and assents, honours and emoluments, it has to a great extent answered its purpose. I am not saying there are no good men in the Church, or that it has done no good; but I believe there would have been many more good men, and that much more of good would have been accomplished if there had been no Church Establishment.

the formularies and rubrics established by law. Bishop Magee and other bishops may believe that the clergy occupy a blessed medium between Congregational ministers and popish priests, but what say those that wear the fetters? What say their wailing petitions and confessions to Parliament, and to bishops and archbishops? What say their acknowledged departures from the Book to which they have sworn or acknowledged their assent? What says the defiant disobedience of some to the Bishops to whom they have at ordering solemnly promised obedience? I do not deny that in certain parishes there are good, venerable teachers, for whom some can "thank Her Majesty" for having sent these beloved vicars, who have no wish that Her Majesty would select their clerks, cashiers, engineers, and doctors. In matters relating to eternity, the Queen may do for them what she thinks best, but in matters relating to time they choose to think for themselves, to have a will of their own, and liberty of action. We admit the liability to oppression in democracies, but we maintain a similar liability in bishops that are independent of the clergy, and in clergy that are independent of the people. We claim only the liberty that God in His word gives. More than right is injurious everywhere and every way.

In regard to the fetters under which the clergy groan, and which they will not yet abandon, we are responsible to the extent of our influence for their imposition. Can we feel for our brethren as bound with them—can we obey the principle of the command to weep with them that weep, by doing nothing to release them, whatever be their own blindness to their condition? Does Scripture command our only saying to the cold, Be warmed; to the hungry, Be filled; and our moving along on the side of the road opposite to the man lying robbed and wounded? Our silence and inactivity amid the fetters and groans and wounds which "our nation" inflicts, would be our condemnation. A society to aid liberation is deserving of national thanks. Nothing but the government, as a government, ceasing to use its legislative power in spiritual matters, can effect this liberation.

As it regards bitterness of spirit through the holding and propagating of opposite and, as each opponent believes, unauthorised sentiments in the same Church, the accusations of each other before ecclesiastical courts, and in sermons, addresses, and treatises (from some of which extracts are here and elsewhere given), we surely have overwhelming evidence. I do not maintain that all manifest or possess a bitter spirit. The High and Low Churchmen are so distinct from each other in evangelistic and ritualistic sentiment, and both so distinct from Broad Churchmen, that none can justly blame the late Rev. JOHN PURCHAS when

'Was not the Low Churchman's practice, the Broad Church-aching, a 'grave offence' to him?" [28]

is believed that uniformity, instead of irregularity and being to sects, is desirable. We admit that this uniformity in the Common Prayer is an expressed design and determination. Some en are shocked at the idea of Christ's Church in our nation being han the religious sects of the nation, each following out its own is of God's will in regard to organisation and operations. But

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RYLE, at a Conference of lical clergy (1872), speaking in the Church, while main-it they (the Evangelicals) Dissenting wolves in sheep's liscountenanced all idea of h those within the pale of who disclaimed all sym- Protestantism, vilified the and openly avowed their olivities." If Evangelical lid not belong to an Estab-rch, they would speak and indly to Evangelicals that senters, with whom on most points they much more e than with High Church-reply to the request of the e Wolverhampton Congress t the clergy would meet lk quietly and prayerfully difficulties, is thus given: gelical party might just as the devil himself to meet Ritualists, as he believed doing the work of the

ODE, in *Rome's Tactics*, ntiment that the Tractarian nds to make those who candid and prevaricating;" s among ingenious Tracta-one but has writhed under of doubting whether on the of the system, which he make him holy, there rests n and semblance of a lie;" ingenious interpretation," atural interpretation," "the nistry has been spread," and doubts have been drowned "with clever prevarications." Without affirming this respecting Tractarians, I would ask, if Tractarianism "gives sophistry for faith;" if it "destroys the principle of honour, and is contrary to that child-like guileless simplicity, that innocency and openness of mind which surely must be felt to be the one most lovely and distinguishing mark of God's children in Christ," what must we think of the Evangelicals in connection with what the Prayer-book requires in the Baptismal service, and with the decision of the Privy Council in the Bennett case on the teaching of the Catechism respecting the Lord's Supper?

Dr. PUSEY writes—and there has been no reversal of the decision in the case of Wilson since he wrote—"Let the State give the income to whom it will, but let the Church have the power to suspend from teaching, those who teach the people lies as to God, and preach another Jesus. It was a far less injury which rent the Establishment in Scotland asunder. Is then the Church of England to be really a mere arena for jugglers' tricks sporting with the meaning of words, as if there were no truth, no faith, no word of God, no God to whom men are responsible? It is a time when every minister and member of the Church who has any love for the Redeemer, or for the word of God, or for the truth as it is in Jesus, should unite as one man, to cast off this anti-Christian tyranny of the State."

how much more honourable and better every way is this, than having a Church of England which is no Church of England, established for the sake of national uniformity, but which does not secure uniformity within itself; whose divergences in sentiment and practice are almost equal to the greatest divergence between any of the Nonconforming sects; whose bitterness of spirit towards each other, and solemn and awful accusations against one another, vastly exceed all of this character among the sects they despise, and whose unity is an impossibility unless with the acknowleged sacrifice of principle.[24] Unity has for its foundation faith

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[24] Canon RYLE is reported to have said at the Islington Evangelical Conference (1872) while speaking of co-operating with Churchmen of other schools of thought, that nothing so united as real work. But co-operation for direct spiritual work, for direct dealing with souls appeared to him a very different matter indeed. It was his deliberate conviction that if High, Broad and Low Churchmen were sincere and earnest in their several views, it was impossible for them to work comfortably together in direct dealing with souls. Could they preach in one another's pulpits with comfort and profit? What decided High Churchman would like a decided Evangelical to occupy his pulpit, and pour out his soul about regeneration? And, on the other hand, what Evangelical clergyman would like a High Churchman to address his congregation and say all he thought about the Sacraments? Some of the bishops, he observed, were very anxious that the various schools of thought should co-operate in the work of foreign missions. 'Surely,' men said, 'you might all agree to work together about that.' A beautiful theory, no doubt; but he took leave to say that the idea was utterly chimerical and unpractical, and the thing impossible. It would not work. How were missions to the heathen to be carried on unless the managing committees were agreed about the men they ought to send out and the doctrine those men were to preach? Where was the likelihood of a board of missions consisting of High, Low, and Broad Churchmen, agreeing unanimously about points like those? Was it likely that men who could not agree about curates would agree about missionaries? The very idea was monstrous. It was useless to struggle against impossibilities. Canon Ryle also said in describing his experience at the Norwich conference of 1868, "He felt that it was like visiting the Zoological Gardens and seeing a sort of Noah's Ark, in which beasts clean and unclean were assembled together; but with this grand difference, that while the clean beasts were by twos, the unclean were by sevens." And is this an enlightened Christian man who with others, even after the Bennett judgment, can denounce secession or disestablishment?

The Rev. J. RICHARDSON said of Ritualists, that they were a set of traitors who had come in and had carried the day.

THOMAS CARLYLE says: "Uniformity of free growing trees is good; uniformity of clipped dragons is not so good." A DISSENTER better says "To make uniformity of government the criterion of the Church, and the basis of reciprocal intercourse and communion, is to put Church order in the place of Christ. Christ must be first, fellowship next, and then as much uniformity as will follow from the two."

Earl RUSSELL.—"While such has been the progress, and such is the

in Christ. Uniformity, if extensive, involves coercion. Unity allows diversity and encourages an examination of the Divine Oracles, and that every man be fully persuaded in his own mind. Uniformity exhibits a human creed, to which it demands entire and undeviating assent. When will Churchmen desire elevation to the level of the sects? The State long ago acknowledged the injustice and impossibility of the demanded uniformity, and granted toleration, a step toward rightful equality. Since then we have drifted further and further from the uniformity which some can still vainly covet.

While the failure of uniformity is proved by the Act of Toleration and the present condition of the Established Church, the plea for securing it by either High or Low Churchmen is as baseless as the attempt must prove unsuccessful. Broad Churchmen desire comprehension, not uniformity. Each of these parties has claimed to be the Church of England, one calling it the Reformed and Protestant Church, and the other calling it the Catholic Church, and both regarding it as the true Apostolic Church of England. The attempts of each to exclude the other through ecclesiastical law courts has signally failed. Nor can either, or any party, remain therein with an enlightened and tender conscience. The reformation which each party needs is unattainable. Delaying from vain hopes, frivolous excuses, or great self-denial and loss, to come out of her and seek her disestablishment, will only blunt the moral sensibilities, and be more demoralising both to the Church and the nation. Attempted uniformity is essentially schismatical; it is only evil, and that continually.

III.—It is thought that we mistake the character and consequences of disestablishment. We believe that some do not always distinguish

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prospect, of religious liberty, it would be vain to expect that the unity which has not been effected by persecution should be attained by persuasion."

Mr. DISRAELI'S words are still true: "That is wanting in the diocese of Oxford which is wanting in the country generally, namely, union among Churchmen." Nonconformists agree to differ, and their differences, as a general rule, are amicable. Nothing can or ought to effect this among Churchmen but disestablishment.

Lord DERBY spoke truly (1861) of "two hostile camps within the Establishment itself," who (in his parliamentary language) had "no great mutual love to spare."

The *Church Herald* shows the spirit of the section of which it is the organ, when it says, "One evil of episcopal rule among ourselves is, that the bishops have too little power as bishops, and too much power as men. Hampered by the State in their spiritual character, they not only do not chafe under this control, they seem to hug their chains, they speak enthusiastically of the power which ought to gall them, and load it with terms of unctuous gratitude. On the other hand, they hum and ha, and hesitate and qualify, and interpose conditions, and plead circumstances, and are wise and shrewd, and frigid, when taxed with the laws of Christ."

between the Church and the Establishment. As to disestablishment, 1. We do not see that it is godless, or in any way injurious to godliness. The civil establishment of any form of Christianity or sect of Christians we do not see to be divine. Nor do we see in the fact of establishment that which is calculated to promote anything that is godlike. That our Establishment is unadapted to this result is acknowledged by many.[25]

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[25] Archdeacon DAUBENY says, "I should hope that it must appear to every considerate reader, that a national Establishment is one thing, and a Christian Church another, and that they are by no means necessarily connected."

Sir A. B. FAULKNER.—"It is not an established religion we have; but established tithes, established pluralities, established Church-rates, &c.; all of which I believe are conclusive against the expediency of an Established Church."

The *Church and State Gazette* (1850).—"An immense portion of the revenues of the Church is, to all intents and purposes, as entirely lost to the Church as if they never existed. The incomes of deans and prebends, colleges, and large livings in unpeopled districts, serve no Church purpose in existence."

Mr. HORSMAN, M.P., having years ago referred to the revenues of the Church as greater than the revenues of the kingdom of the Belgians, thus speaks of the results: "We can point to no Christian country in which such a large proportion of the population have been so long undisturbedly and hopelessly removed from all the influences of Christianity, so as even to ignore its very name, as in our Christian England." Concerning Cathedral Establishments, Mr. Horsman said, "It is a melancholy acknowledgment to make, that the Cathedral Establishments in their present condition, as now administered, as daily seen and felt, exist not to the strengthening, but to the extinction of religion. They bring discredit upon the service of the Church, create disrespect for her ministers; they weaken her congregations, and strengthen her enemies." Concerning bishops he said: "I have seen them to be more than any other men blind to the present spiritual destitution of the people, to the present state of the Church, and opposed more than any other men to the religious instruction of the people."

Dean ALFORD.—"An objection formidable at first sight, but in itself absolutely chimerical, is frequently urged in these or in like words: That the State in separating from the Church abandons her profession of religion, and thereby ceases to be Christian." Having spoken of the State as not ceasing to be Christian by the separation of the Church, he adds: "And let not this ancillary fallacy survive the principal one—that we thus cease to be a Christian nation! Whatever be the Christianity of the nation, it is measured not by any legal enactment or fiction, but by the presence and working of the Christian conscience in the aggregate of its constituents." How different is all this from the wild utterances of the *Record* in the prospect of Irish disestablishment, calling on the clergy not to stand aloof from politics, the state of Christ's Church being at stake, matters having come to this pass, "Whether the State, as a State, shall have a religion, or should look with godless indifference on all matters relative to men's souls, the commands of God, and to the claims of His Word;"—"a Church Establishment" having been accepted as the only conceivable mode in which the national conviction can find practical expression!

The *Church Herald*, referring to a special day for humiliation and prayer,

It is believed to injure the purity of Christianity, to unsettle men's minds and confound them respecting the very nature of pure and scriptural

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held in Chicago at the instance of the chief magistrate, declared that "the Americans set us an example in many things, but in nothing more creditably to themselves than in their public recognition of Divine Providence and their dedication of seasonable occasions for public prayer and thanksgivings."

Professor BIRKS—whose words we thoroughly accept while we make another application of them says—"Neither liberal statesmen nor Congregational Unions have a license to do evil that good may come. It is no excuse for helping forward a movement infidel in its principles and Papal in its motive power, that the great Refiner purifies Christians and churches in the furnace of affliction." We sincerely hope he is wiser than when (1868) he said "A State without creed, without worship, without faith in God or reverence for the word;—where Christ and Belial go shares by a rule of three sum in the deference of our statesmen, and in the religious offerings of past generations, is the noble Utopia to which these theorists aspire. In the new political Gospel, the first and great commandment is, out of charity to Romanists and unbelievers, to shut out God and His truth with all our heart and soul and mind and strength, from the councils of the land."

Sir W. G. VERNON HARCOURT, M.P. born beneath the shadow of the Church and hoping to spend his age beneath its shelter, said at Oxford—"Did religion depend upon establishments? When the fishermen of Galilee went forth to convert the heathen world, when they conquered the conquerors of the universe, they went forth not in the strength of establishments and endowments, but with the power of a saving faith, and the promise of an endless life; they conquered not by carnal weapons, but by the sword of the Spirit and the shield of faith; and to tell him, therefore, that religion must depend upon establishments and endowments was to convince him that persons who used such an argument did not appreciate the true character of religion. Was it an establishment that supported Luther at the Diet of Worms? Was it an establishment that conquered the Armada? Was it an establishment that gave strength to the Huguenots at the massacre of St. Bartholomew? Was it establishments and endowments that supported the martyred saints of the Waldenses whose bones whitened the valleys of Piedmont?"

Sir J. COLERIDGE said, in a speech, of date October 2, 1866, "He should not regret if it should by law become cast on the religious feeling of the country to provide for the maintenance and edification of our parish churches."

Would it be a matter of regret if religion itself, for the sake of which professedly those edifices exist, should in like manner be left to the religious feeling of the Christians in our land?

The *Church News* says "Truth must make its way by the ability with which it is put forward, and be commended by the holy lives of its adherents, and then its eventual triumph is certain. But these are weapons open alike to all who believe themselves possessed of the truth; and it is an involuntary confession of the weakness of their cause when men are eager to call in the arm of the law, or any other kind of external assistance. It shows that their belief is not strong enough to triumph alone, and that they feel themselves unable to advocate it in a convincing manner, either by their books or their lives."

Dr. C. J. VAUGHAN: "I have never believed that the 'Establishment,' as such, was Christ's Church in England, or that the withdrawal of the favour of the Divine Shekinah. * * * For

Christianity. Dr. CHALMERS, although an admirer of Establishments if they would allow the Church sufficient liberty of action, could speak of

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the Church itself I fear not. In so far as the Church of England so called has had Christ in her and God with her, she is indestructible and immortal. In so far as she has trusted in outward advantage, and suffered herself in her priests or in her people to become sluggish, lukewarm, contemptuous, or virtually persecuting, so far let a change into adversity—God grant—reform her."

The *Saturday Review* said: "If such men as Bishop Tait have no confidence in the inherent power of the Christianity they believe and teach, unless it is bolstered up by the strong arm of the State, we cannot be surprised at other people besides 'Liberationists' beginning to ask whether a faith which can only stand upon crutches might not as well be dispensed with altogether. State support never yet galvanised into life a religion that had no independent vitality of its own. And a religion that has will not accept the gilded fetters which Dean Stanley wishes to impose on it."

The Rev. W. GOLDSTONE, in a Sermon on the Church and the Establishment, speaks of "some who are under the impression that the Church can stand only so long as she is supported by the power of the State; that she can exist only whilst basking in the sunshine of the royal favour. Now I would have you bear in mind that the Church and the 'Establishment,' as it is called, are not identical: you will observe that I make a wide distinction between the two. It is quite true that the 'Establishment' can stand only so long as she is supported by the secular arm, i.e., the State; quite true that the withdrawal of State support would be the death-warrant of the 'Establishment.' But, brethren, the Church of God—that branch of Christ's Holy Catholic Church to which we belong—stands on a firmer foundation than that; she does not depend for her life on the favour of kings or queens, parliaments or prime ministers: as the State did not make her, so neither can it unmake her." * * * "Now, I dare say," he added, "most of you have heard of a society called the Liberation Society. The object of this society is to separate the Church from the State, and make religion free from the control of the State; and those persons who have no faith in the Church of God, but only in human 'Establishment,' are terribly alarmed at the proceedings of this Liberation Society. But I am not, and I will tell you why; because, though I have no faith whatever in an 'Establishment,' I have plenty of faith in the Church of God."

The Rev. Canon H. P. LIDDON has said of the Church, that "the essence of her life was that which the State never gave, and which the State could never take away."

Dean MCNEILE, writing in 1867 on the co-operation of Dissenters against Rome, says, "We have been cold and distant with you, I allow, but we will be so no longer. We will admit that Episcopacy is not fundamental. Ceremonies are not fundamental. Every Church has a right to settle its own ceremonies. Adoption by the State is not fundamental. You have just as much right to call yourselves Christian Churches as we have."

The Rev. JOHN INGLE, after referring to what has been done of late years in building, repairing, and ornamenting Churches, adds: "And never be it forgotten that these good fruits are the offspring of voluntary effort, not of legislative enactment. It is not church-rates, for example, but free-will offerings that have restored our old churches and are building our new ones. We can hardly doubt that God has gracious

Dissent as promoting the life of the Church, and could compare the National Establishment to a heavy vessel towed by Dissenting steamers. He also said, "As far as my own experience goes of the Christianity of the artificers, household servants, and more respectable labourers, Scotland owes a great majority of her Christianity to the Dissenters of Scotland." Can it be on our part godless to desire Churchmen to be disestablished, and thus to be more spiritual and more like those to whom they are indebted for so much of their own godliness, and to whom the nation also is indebted for so much of the godliness that is in it?[25] These men, to whom the Church and the nation are so much indebted, are now being not only misrepresented and reviled, but hindered almost to the utmost possible extent in many parishes by those who preach another gospel than that of the New Testament. The Established Church, while cramping the energies of holy and devoted men

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purposes of mercy towards a Church which has been the subject of so glorious a revival."

Bishop WILBERFORCE, after the Colenso judgment could speak of it as saying to Colonial Churchmen, "You are now in a position to work perfectly free in all the strength of your Apostolical ministration. The State withdraws its aid—the State withdraws its golden fetters which very often limit the exertions of those who labour."

Bishop BICKERSTETH said to the members of the Dewsbury Church Institute, "It was not of the essence of the Church that she should be in union with the State, but it was of the essence of the British Constitution that the Church should be in union with the State. The Church might exist apart from the State altogether; they might sever her and free her from the trammels which undoubtedly bound her by reason of her connection with the State, but she would still go forward in a noble career of usefulness and blessing to the country in which she was placed. The State and the Church might be separated, and still the Church would remain in all her integrity and majesty, and unshorn of her vitality or strength." His Lordship, and he is not alone in this, can see "benefit to the Church," but alas! "evil to the State."

Bishop BARING (September, 1872), at Darlington, said that "in many places in that diocese the work of the clergy of the Church of England was made more easy in long-neglected districts by the work that Dissenters had previously done there, by breaking up the ground."

Archbishop TAIT, at Maidstone, in September, 1872, said to his clergy: "There is no external support to be compared to that loyalty of spirit and that earnest desire for men's souls which the grace of God has created in a more living way in the present generation than in any generation past."

[25] Rev. C. NEVILE says, in his Letter to Mr. Gladstone, "I have heard a Bishop declare in his Charge, that we are indebted to the Dissenters for keeping alive the lamp of the Gospel in numberless districts where it would soon have expired altogether by the negligence of the Church." (p.21). He also says (pp. 23, 24), "I am compelled to admit that the Church of England 'as by law established,' when tried by its own selected test, appears to be the most gigantic failure regarded in history."

like Wesley, has uselessly—yea, with positive injury—pre-occupied some ground that otherwise would have been advantageously cultivated. And the revival of so-called Church principles during the last thirty or forty years, the fruit of which has more especially appeared during the last twelve or fifteen years, though attended with some good, is to a greater extent pernicious than beneficial. Yes, and the outburst of spiritual life in the days of Wesley and Whitfield, at least in its operations and results, was in spite of the Church established by law. I do not deny that among the clergy and laity there are good men in all the sects of which the Church is composed; but I maintain this goodness is in defiance of the existing union between Church and State, rather than its result. I do not maintain that the entire dependence of pastors on their Churches has never been attended with discredit or injury; but their being independent of their flocks is an infinitely greater evil. I deny not deficiencies in Dissenters towards their earthly and Divine Sovereign; but I believe that the Establishment tends to a dethronement of both. It puts the earthly in some things into the place of the heavenly, and by its partiality and injustice tends to diminish the unity and loyalty, the power and happiness of the nation; and by its papal corruptions its tendency is to exalt the Pope above the Queen. The Establishment of Episcopacy has led to the establishment of Presbyterianism, to all that has been given and is being given by the State to Roman Catholics and other Denominations, to the greatest difficulties in the way of national education, and the advocacy of that most godless of all establishments, the establishment equally of truth or error—concurrent endowment. All establishments of religion are liable to become—if this is not their original design—engines of State used by political oppressors to keep the people in subjection. Is that godless which gives universal facility—and that the greatest—to show our loyalty to the King of kings, which leaves God's word and a practice accordant with conviction open for all, which takes away the greatest temptation to equivocation, dishonesty and falsehood, commencing at birth or baptism and ending in the utterances beside the open grave? Instead of godliness or aught good being injured by disestablishment, every thing pure, peaceable, and praiseworthy would be promoted. A foul blot would be wiped away by disestablishment from religion as well as wise, just, and beneficial politics. A church that will receive any one to membership in a state of unconsciousness, that will retain the member in gross immorality when every other church would deny membership, that will thank God at a man's death—whatever may have been his character short of what civil law condemns and punishes—that He has taken such to Himself, and that will allow men to remain in "holy orders" with almost any conduct short of legal crime, will after disestablishment have no existence among Protestants, however

ignorantly, inconsistently, and haughtily disestablishment may now be pronounced godless.

Enter some of the churches at Frome, Brighton, Great Barling, and other places. Listen to the teaching, witness the ceremonies, and then think, This is to save us from being a godless or a popish nation! I am aware that such churches, though far from being few in number, do not constitute the great majority. But the teachers have now obtained the highest sanction to even their worst ritualism, and they are increasing in number. From previous carelessness and open ungodliness among the State clergy we have to a great extent been delivered; but what except disestablishment is to deliever us from living and active popery? Must we necessarily have Parliament opened without prayer, and "look with godless indifference" *(Record)* on the morality and religion of the nation without an Established Church? I see not "the public avowal of national atheism" in disestablishment, but the promotion of infidelity by that concurrent endowment which is at present a necessary concomitant of the Establishment. I believe "that Christ's legislation is meant for the State, no less than for the Church" and the family; and that disestablishment will promote no disloyalty, ungodliness, or anarchy, except it be in those who seem resolved if possible that certain teachers shall live wholly or in part on State pay; and that a condition growingly anomalous and unjust is now being perpetrated and threatening national degradation and ruin by the State-appointed propagation equally of saving truths and "damnable heresies." However God in time past has winked at what we in our ignorance have done, I do not believe that we can in these matters now trifle and sin without the infliction of His judgments.

Instead of disestablishment being a godless act, rather that which opposes disestablishment is godless; for an Established Church sets up by civil law one sect in the kingdom which Christ has taught is not of this world, and fixes a minister of that sect in every parish of the kingdom as the only authorised minister of Christ, endowing him out of national funds, and thus encouraging him in his dominance and intolerance. Let rulers shew their regard and devotedness to the Supreme Being by the consistency of their laws with God's immutable equity and benevolence, and with all other characteristics of the record He has given. Legalised injustice is neither an evidence nor an encouragement of godliness. While in disestablishment the State ceases to prescribe, it does not proscribe religious teaching. The men vilely malign us who, like Professor Birks, say that we seek to have the Word of God "forgotten and left wholly out of sight in every public law and ordinance," because we declare our resolution to free ourselves "as citizens of a great Christian empire, from being degraded

into citizens of an apostolic confederacy, a nation that has cast off the laws of God and the gospel of Christ." Let them reply to Archbishop Whately and others among themselves on the nature of Christ's kingdom, and to those who have admitted that the Church now established will not suffer by disestablishment; to the congratulations on the freedom of the Episcopal Church in our colonies, and to the advancement of the Episcopal Church in the United States. The Rev. J. CLARKE (Nov., 1872), lecturing at Halifax on *The True Connection of Politics with Religion*, immediately after teaching "that the peace and happiness, the stability and prosperity of the people depend entirely upon their politics being influenced and controlled by their religion"—to which I cordially assent, extending the sentiment to trade, commerce, and all our dealings with each other—added, "This could only be done by the government associating itself with one of some ecclesiastical bodies." This vagary is consistent with his reference to atheism and revolution in France; but he should have taught that it was the connection of a corrupt Church with the State that had plunged that unhappy country into its infidelity, wretchedness, and disgrace. We approve of senators and all others caring for religion, exemplifying, recommending, and supporting it, not by defending or encouraging coercion or persecution. We agree with Mr. Gladstone that the less the House of Commons has of ecclesiastical legislation the better. Just one sweeping measure is needed, righteously undoing what has ignorantly and inequitably been enacted. In the government's not establishing and patronising any one religious sect, I do not mean that they shall take no cognizance of obscenities and cruelties, and crime, existing or threatened.

Godliness did once consist in doing justly, loving mercy, and walking humbly with God. Is it not now a part of godliness to "do justly?" Disestablishment neither removes nor diminishes the obligation to godliness which rests on sovereigns, senators and all others. Nor does it diminish the facilities for its experience and manifestation. Every one, from the sovereign to the humblest subject, is under obligation to fear and love the Lord, and to discharge every secular duty, from the highest to the lowest, in the fear and to the glory of God. Liberty and obligation to glorify God and serve our generation are undiminished by disestablishment. An Act of disestablishment is not an Act to transport or bury alive all our bishops, priests, and Church officers of all sorts, with all their splendid gifts and graces. Nor do we expect that officials, offended with disestablishment, while they are provided for to the end of their days, will all sulkily become "dumb dogs," nor that they will have no successors.[37]

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[37] Dean HOWSON in the spirit of Christian justice and generosity asks:

The debt of the Church of England and the nation to Dissenters is not slight. And where can be the godlessness of disestablishment, while willinghood in religion, not coercion, is accordant with God's revelation; while Established Churches fail to extend Christianity; while they do not increase among the people scriptural faith and practice; and while they are equally inoperative in advancing liberty in things of religion, or the peace which springs from practical acquaintance with the truth as it is in Jesus? The bishops may be called upon to shake off the dust of the House of Lords from their feet: would their doing so be a godless act? State-established priests may have to cease effecting the most glorious change in the babes they christen, performing the most wonderful but undiscernible miracles upon the bread and wine they consecrate, and forgiving or retaining sin, which it belongs to God only to do. Surely there is little or no godlessness in these things. Some who call themselves priests do better things than these; but priests or no priests, these better things will still be done. And these better things are the things that promote godliness. Yes, it is replied, but national religious acts, such as a national thanksgiving, a national fast and penitence, cannot be performed without a State Church. Have not the United States had their national fasts and thanksgiving? and they have no State Church.

Moreover, it should not be overlooked or forgotten that the feared infidelity and popery are, by numerous acknowledgments among themselves, promoted by the establishment of the Church among us as it now is, or as, through existing differences, it can possibly be made. Not an Established Church, but "RIGHTEOUSNESS ONLY EXALTETH A NATION, BUT SIN IS THE REPROACH OF ANY PEOPLE."

"Where would the Christianity of the Fen country and of Cornwall have been but for Wesleyan Methodism? And are not the names numerous within the range of Nonconformity which will hold an honourable place in all future ecclesiastical history?" He makes special mention of Matthew Henry, and deprecates "those thoughts of the re-union of Christendom which proceed on the silent assumption that Dissenters do not exist." He says that "a disdainful dislike of Dissenters is, just now, one of the most dangerous propensities which a Churchman can indulge" *(Sermon at the Liverpool Church Congress*, 1869). The Dean can discriminate between "a national Church Establishment" and "a real turning of the nation's heart unto God."

Mr. GLADSTONE, in the House of Commons, November, 1868: "I make an appeal to the history of the last thirty years. During these years, what may be called the dogmatic allegiance of the State to religion has been greatly relaxed; but its consciousness of moral duty has been not less notably quickened and enhanced. I do not say this in depreciation of Christian dogma."

Some educated men, such as Mr. Francis Powell, can speak as if disestablishment would bring on us all the Communism, and the external and internal warfare of France, although in France Popery was not established and endowed, and the fact of the established and inconsistent religion being confounded with Christianity was not one great cause of French infidelity and communism. Some imagine ruined cathedrals, desolate rectories, and parish Churches abandoned to things secular or sinful, as if every talent and every desire to use it, would on disestablishment cease to exist, or as if a temporary strain on resources would necessarily be everlasting failure, as if nothing could prevent national godlessness. We seek not disestablishment in an atheistic or godless spirit, and cannot fear the spread of atheism from such a source. While in this God is acknowledged, we believe that by this God will be honoured, and godliness promoted. All testimony respecting disestablishment, from the United States, from our Colonies and from Ireland, denounces the figment of its godless character. Disestablishment is not the destruction of creeds, catechisms, formularies, organisations, or of God's grace in the heart. No single privilege, no hereditary branch of rightful prerogative would be injured. We take nothing from the Church that can either do her good, or render her in any sense useful to the people.

A theocracy existed among the Jews, but this fact is no evidence that disestablishment is godless. The nation of the Jews was of a special character by Divine arrangement and express revelation. Idolatry and oppression, uncleanliness and vice were iniquitous in Egypt, Babylon, Greece, and wherever they existed; but no nation under heaven, the Jewish excepted, has had a code of laws civil and ecclesiastical, delivered from a mount that burned with fire, or enunciated by those who through miracles proved their precepts and messages to be from heaven. Neither the English nor any other nation is a shadow of good things to come. No sovereign of Egypt or Assyria, of Greece, Rome, or England, has ever been placed in a position parallel to that of David or Hezekiah, of Ahab or Manasseh. Although through men's ignorance, prejudice, and groundless fears respecting their worldly interests, or desire to retain, whether rightfully or wrongfully, all that is possessed, and through imperfections or mistakes, through uncharitable or unguarded utterances in those seeking it, disestablishment itself will hinder no man from leading "a quiet and peaceable life in all godliness and honesty;" will not hinder any kings from becoming "nursing fathers," or "their queens" from becoming "nursing mothers" in God's spiritual Israel, from honouring and helping "whatsoever things are true, whatsoever things are honest, whatsoever things are just, whatsoever things are pure, whatsoever things are lovely, whatsoever things are of good report." Disestablishment puts no

stumbling-block in the way of faith, love, prayer or "any virtue." It facilitates the glorious state glowingly predicted by inspired prophets, it is even necessary to the time when of Church and State the "officers" shall be "peace," and the "exactors righteousness," when "violence shall no more be heard" in the land. Then will the Church of Christ in England be "built upon the foundation of the apostles and prophets, Jesus Christ Himself being the chief corner stone," its establishment by an earthly government being seen to be as little needed, as the attempt at establishment would be greatly foolish and sinful.

2. We do not see in disestablishment the removal of a bulwark of Protestantism, or of a support of piety, either in rural parishes or in towns. The Established Church more than any other institution in the kingdom is the nursery and bulwark of popish error and superstition, as its creed already examined, as its extensive practice already described and to be again referred to, as the secessions from it into the Church of Rome, and as numerous acknowledgments we shall now give, abundantly testify. [28]

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[28] The Rev. JOHN CONGREVE, Rector of Tooting, in an Address, refers to the time of the Protector, when Church and State as before existing were severed, as a time when "the English nation was ruled by men of deep religious feeling, when the character and duties of government were not lowered, but exalted, when society was not degraded, but raised and purified, and the name of England was loved and respected abroad." He also says, "Does the Church of England cope with popery?"

Dean HOOK, in a Sermon preached at Coventry, says: "The right of private interpretation, thanks be to God, never has been, and I trust never will be held by the Church of England." Is this Protestantism?

The *Protestant Churchman* has spoken of and protested against existing popery in the Church of England in the strongest terms.

The *Record*, which has most discreditably mingled its joy and sorrow on account of the Bennett judgment, which has legalised almost the highest and the worst ritualism, wrote in Oct., 1866: "Nothing more startling than the repudiation of all the distinctive doctrines of the Reformation by the foremost men of the ritualistic party can be conceived, except the boldness with which they are repudiated. These men make no concealment; they give open notice that the conflict is war to the knife. There is to be no quarter given. Whatever Protestants hold dearest is the object of their avowed detestation; whatever Protestants detest, is the object of their avowed admiration." Subsequently, the *Record* taught that ritualism in the Church "tends to the total evaporation of all real religion." Is it not equally "startling" that sane men, yea that intelligent, pious, and evangelical men, like Lord Shaftesbury and the conductors of the *Record*, regard the Church of England or its establishment, its sanction, control, and support by the State as the palladium of Protestantism, while at the same time they are "conscientiously convinced," as the earl is, "that were the Establishment swept away, a large proportion of her members would join the Church of Rome?"

Dr. DANIEL WILSON, though now apparently more shocked by the idea

Language such as this from clergymen of the English Church fully warrants the statement that the worst foes of that Church are those

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of secession or disestablishment than by the Bennett judgment, said at the Islington Clerical Gathering in January, 1866: "The position of our beloved Church is becoming every year more and more critical. Some of its members, men of high intellect and extensive influence, are devoting their energies to an attempt to shake the position which she has maintained for the last three centuries, as the defender of Protestant truth and the upholder of the supreme authority of Holy Scripture. They are seeking to merge her in the false and dangerous systems maintained by Rome."

Dr. LITTLEDALE, about the same time, wrote: "No doubt a great many good things are done by the Low Church party. There are the ragged schools, the city missions, and similar movements; but every one of these things has been set going by the Dissenters, and not by the Low Church party; and the Low Church party has taken up the work, done a little, and taken all the credit. They never began the work. * * * What I do not like is to see the Low Church party take the credit for this work when it has done nothing but take up some of the cast-off clothes of Dissent and put them on itself."

The *Union Review* — no doubt as jubilant now—wrote at about the same time: "We, the Catholic school in the Church of England, have restored Catholic worship, the acknowledged Presence, the daily sacrifice, the kneeling crowd, the lights, the incense, the sacrificial robes, the discipline of confession. * * * Our avowed hope and intention is, to make Catholic worship universal before another score of years."

The *Church Times* has said that a change by Archdeacon Hale was essaying a "miracle by attempting to resuscitate the dead body of the royal supremacy." These are views held by clergymen who are the State appointed and State supported public teachers!

A London clergyman, writing to the *Record*, September 15, 1871, sends the letter of "a most liberal and influential member" of which the following is a part, "The real enemies of our Church are within it, they are those who, retaining their positions as its ministers, are not ashamed to avow that the Reformation was a mistake and a misfortune, and that they will use every means to counteract what they deem so great an evil, and for this end have organised a powerful Society, one object of which is to bring about a union with the Churches of Rome and Greece, and I fear it is beyond a doubt that they have advanced and are advancing in their mischievous designs."

Rev. J. ACASTER writes a book entitled "*The Church of England in danger from itself*," in which he says, "Well would it have been for this country if it had never been united with Rome, and still better for our holy religion had every vestige of popery been extirpated at the Reformation of religion in this land. Unhappily however, this was not the case."

Rev. T. DAVIS, in "*Common Prayer and Common sense*," p. 11, referring to the Book of Common Prayer, says, "I fear too that some portions of it tend to prepare men for Romanism; and if that be imagined a groundless fear, let it be explained how it arises that no Nonconforming minister (I believe that I am stating a fact) has during the present century gone over to the Church of Rome, while scores have resorted to it from the ministry of the Church of England."

Archdeacon THORP: "The Church must be set free to do her work, protected, not thwarted, nor corrupted, by

within her walls. Ritualistic leaders say, "We give the fact—the real doctrine of the mass—first, the name will come of itself by and by.

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the State—rendering to Cæsar the things that are Cæsar's without denying to God the things that are God's." While I on principle, and irrespective of any result that can be adduced, object to every State establishment of religion, I need affirm that some of the utterances which have been recorded, might possibly never have been heard, if the State would have done any and every thing at the Church's bidding.

JOHN LOCKE. — "Truth certainly would do well enough if she were once left to shift for herself. She seldom has received, and I fear never will receive, much assistance from the power of great men, to whom she is but rarely known, and more rarely welcome" (*On Toleration*, p. 33). He had before (p. 30) said: "No civil rights were to be either changed or violated upon account of religion in one place more than another." Civil rights are violated in denying to some Christians a status which is given to others; and in securing to this status pecuniary support from all. Religious equality is but the rightful consummation of religious liberty. And we rejoice that some of the greatest intellects have seen not only its rectitude but its advantage.

Canon H. T. LIDDON says of Christ's Church: "Its failures and its conquests depend upon spiritual causes; and its vital power is generally found to exist in an inverse ratio to its reliance on temporal support."

Lord HALIFAX, at Ripon, in 1865, said, "It was quite true that they removed forty years ago the great disabilities under which Dissenters laboured; but there still remained something to be done. He had faith enough in his Church to believe that she needed no intrinsic aid to maintain her."

Mr. CADMAN (1871) rightly asked and replied as follows: "Did our architects and our engineers, when they formed our railways and laid down our telegraphs, go to the State? Did our merchants go to the State for assistance? Did our ship-builders, farmers, trades-people—did any independent man go to the State for assistance? Then why should the Church want it? With men of first-rate ability and first-rate zeal, he believed the Church was able to stand and to maintain its ground without the assistance of such men as Gladstone and Disraeli."

Dr. JACOB'S words are worthy of consideration, both in reply to those who are evermore directing us to the kind feeling of the 2000 seceders in A.D. 1662, and of Wesley and others since towards the established Church, and to those who speak of its present protestantism, and of the good it is supposed to be accomplishing: "Notwithstanding the still generally acknowledged supremacy of Holy Scripture amongst us, the main current of Church opinion on all questions of polity and practice (to say nothing here of doctrines) has for a very considerable time been setting strongly towards the ecclesiastical system of the third and fourth centuries, to the neglect, in this respect, of the New Testament; and many are carried quietly along with the tide, knowing little or nothing of the shore to which it is wafting them. The movement which was condemned in our Church nearly forty years ago, and which has gradually extended its influence under various forms and phases, until it is now felt throughout our ecclesiastical life, was begun and carried on by men, who diligently and perseveringly brought to bear upon the public mind their stores of learning, gathered, not from the Apostles but from the post-apostolic fathers; not from the Divinely taught Church of the New Testament, but from the humanly deteriorated Church

So with regard to the cultus of the Virgin. We shall be able to establish this only by slow and cautious steps. We are one with

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of a later time" (*Ecclesiastical Polity*, pp. 21-24). He believes that the object of the Tractarians was not to bring the Church of England "into conformity with the Church of Rome, but into conformity with the Church of the fourth century." Yet "almost all the doctrines and practices which characterise modern Romanism, are to be found, only a little less intensified, in times long before the date of what is considered the commencement of the Papal system; beginning, indeed at the end of the second century,—making large growth and gaining strength and development in the third and fourth,—and numbering among its adherents, expositors, and supporters of the greatest names in patristic divinity." The Church of the Nicene period is permitted to put aside the Church of the apostolic period, and by those in the Church of England who belong not to the High School. Dr. Jacob subsequently (p. 314) says, "It is in vain that protestant advocates have attempted to rescue the Nicene Church from the charge of gross superstition in their dealings with the Lord's Supper "and to fasten the doctrine of transubstantiation and its consequences upon the later Church of Rome alone." Again, (p. 317), "Some of the grossest errors which darkened the mediæval Church before the dawn of the Reformation, were only these doctrines and practices of the third and fourth centuries a little more intensified, and mixed with a little more of ignorance and superstition." The Prayer-book excessively and sinfully honours this Church, instead of teaching that in all things the Bible alone is authoritative.

Rev. S. MINTON designated the Prayer-book "an uninspired book, which was commenced at a time when the Reformation was incomplete, and finished at a time when reaction was at its height" (*Letters on Revelation*, p. 23). At p. 11 he has said, "Whatever Evangelical clergymen may think or say, however courts of law may decide, the world at large, religious and irreligious, in the Church and out of it, at home and abroad, firmly believe that the Prayer-book teaches baptismal regeneration. The Evangelicals may be as right in their interpretation of our formularies, as I believe them to be in their interpretation of Scripture; but on the former question they are in a hopeless minority notwithstanding. Your Lordship" (Mr. Minton is writing to the Bishop of London) "is well aware how incessantly they have been blamed, with every shade of courtesy and discourtesy by their brethren within the Church for continuing to use the baptismal offices. The same feeling is entertained by almost all brethren, evangelical and non-evangelical." Can that support Protestantism or piety which places every evangelical minister in a position which is believed by almost all within and without the Church to be morally untenable?

Mr. I. TAYLOR speaks truly and forcibly on the incompleteness of the Reformation—from which an increasing number in the Established Church wish us to recede, not to advance—and of appeals to the Fathers and their authority—of which Tractarians seldom tire to speak—as "the weakness of Protestantism," and "the only plausible argument now advanced in behalf of Popery." He says: "After three centuries of free inquiry, deliberate reflection, and biblical intelligence, it is much more than we can say, that we have ourselves got clear of the theory of the papacy in every one of its articles; and assuredly we are far from having as yet thrown off all those superstitions that sprang up in the second and third centuries, and which

Roman Catholics in faith, and we have a common foe to fight." What is this common foe but Protestantism—the extermination of

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the Romish Church inherited and expanded. Let us then candidly admit the serious truth, that what stayed the downfall of the papacy three hundred years ago, and what has given it a lengthened life, was certain principles not yet altogether renounced by ourselves, and the retention of which has turned aside the weapons of our Protestant warfare. The Lutheran reformation was a glorious beginning, that waits for its consummation. Had it indeed been complete and consistent in principle and in practice, it would have been universal in its actual spread. The papacy still lives, and must live, until Protestantism shall be reformed" (*Spiritual Despotism*, pp. 328, 329). Very true, but this Reformation of Protestantism in the Church of England while that Church is established by law is an impossibility. He well says (pp. 331, 332): "With the New Testament in our hands, it is no difficult task to disengage ourselves in succession from each one of the popish superstitions." Some of these he enumerates, and adds: "The modern Christian, Bible in hand, throws off these abominations, as a man would rend from his shoulders a fool's chequered coat. But yet in doing so how little does he ordinarily recollect that he is treating with contempt (a deserved contempt indeed) the sense, practice, and persuasion of the Christian community almost from the first, and almost universally?" What will become of the baptismal services, of its sponsors, and subsequent Confirmation, with only the "Bible in hand?" Few know the amount of Popery there is in the Established Church, and to bring to the Bible only, this Church, which is increasingly leaving that book for the Fathers, is at present an impossible reformation. "Nevertheless," says Mr. Taylor, nothing else can be done but to set at nought this weight and universality of authority;—we are challenged to choose between the scriptures and the Church." Is this state of things a supporting of Protestantism or Scriptural religion? Again (pp. 345, 346). "The error of Protestants has been the thinking and speaking of popery as the creature of the times of the papacy; whereas it is the creature of almost the earliest times to which our materials enable us to trace the opinions and usages of the Church." "We have indeed discarded the papacy; but are we clean escaped from the papacy of Cyprian and Dionysius? A full exhibition of the superstitions of the primitive ages is now what is peculiarly needed as preparatory to a thorough return to Apostolic Christianity."

Archbishop TAIT, by what he says respecting belief in the Athanasian Creed, proves the demoralising character of the Established Church to be such that every clergyman may be suspected of dishonesty. Would an apostle of Christ have subscribed to what he did not believe, or have deemed a person who would do this, fit for "holy orders," or even membership in the Church. The Archbishop of Canterbury said in the House of Lords, referring at least to himself and the other spiritual peers "We do not—there is not a soul in this house that does—take the concluding clauses of the Athanasian Creed in their plain and literal sense." He explains himself to the Bishop of Lincoln as meaning that every member of the Church of England adopted some modification of the literal meaning of the clauses, and can even add: "Though I see no inconsistency in subscribing the words with such acknowledged qualification, I still feel that it is in itself an evil to use words which require such an explanation." No Christian man can demur to the remark of the

which they desire, speaking of it as the "religion of unbelief, of unchastity?" As an evidence of their success, we are told that "more

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Church Herald, "Surely in the worship of God we are not to say one thing and mean another." Bishop TEMPLE maintains, I would hope correctly, that there is a "growing" feeling "that in the worship of God they ought to say exactly what they meant."

The Rev. ORBY SHIPLEY, in *Sermons on sin*, teaches that the remedy for sin is through the sacraments and sacramental confession. "Sacramentalism," he says, "is the only objective force at our disposal, with which we may oppose the outward influences of sin." "The Catholic faith, I will say again, is a religion of sacraments. Not a single step can be taken in the supernatural life without the co-operation of sacraments; not an advance can be made; not an end can be gained."

Dr. OLDKNOW, a clergyman of the church in which Mr. Shipley ministers, expounds at length what this sacramentalism is. "A priest," he says, "is one who teaches the Word of God with authority; receives confessions, absolves and guides souls; consecrates the symbols of the Saviour's passion; offers the commemorative sacrifice; dispenses the sacred food of the sacrifice, even the blessed body and blood of the Lord; blesses in the name of the most Holy Trinity; and administers all offices in which either offerings or special intercessions are made to God, or Divine benedictions are bestowed from Him."

In Dr. Oldknow's Tract, *Rest in the Church*, which gives this definition of a priest, he says, "The highest and most distinguished ministerial function in the Christian Church has always been held to be the celebration of the holy eucharist * * * the mystery took the form of a sacrifice, and so required a priest for its celebration." "The first stage," he adds, "in the spiritual life * * * is the gift of grace. The sacramental means by which we are placed in possession of this gift is, of course, holy baptism, whereby we are incorporated into the person of Christ, and made partakers of the sinless humanity of Jesus." A second stage is "the sacrament of confirmation." A third is the "most holy eucharist, in which day by day is offered the super-substantial bread of angels to the pilgrim soul; and the daily sacrifice of the altar takes its place * * * as the third extension of the incarnation" Other stages in the spiritual life are mentioned, all dependent on sacraments. "The Church," he says, "teaches us to trust that the earnest recitation of the Lord's prayer (with alms, if possible) is a blessed means of purification from the stains of the lesser sins of our daily life as they pass over the soul: abundant are the graces which she publishes to the faith of acts like these. None but those who have experienced it can tell the peace that passeth understanding of the night after confession * * * when the hand of God's priest has conveyed to us the mystical absolution. To feel and to know that we are restored to the state of grace of the day of our baptism. Again and again, then, I urge this upon you; as you wish to be forgiven, as you wish to obtain entire absolution of your past sins, as you seek after the peace of God, as you are in earnest in improving yourself, as you wish by God's help to go on unto perfection—Go thy way, shew thyself to the priest." Till the seventh sacrament, needed for penitent souls, the sacrament of confession is reached. Holiness after sin," Dr. Oldknow teaches, "is to be perfected, and the renewed sacramental life of the penitent is to be sustained, in the case of ordinary men and women, by a fixed, stated, and regular use of the ordinance of confession."

than five hundred churches in England and Wales now have altar lights."[29] Has Protestantism died away in the United States, leaving nothing that flourishes but papal error? Did piety in Scotland sustain a hard shock and heavy loss by every secession from the Established Church? Did all power and willingness to glorify God and benefit man evaporate in the last seceders immediately on their becoming a Free Church? Will the virtuous and devoted in the Church, when they come out voluntarily, cease to love God and labour for Him? I acknowledge that, from having been accustomed to so great an extent to the leading strings of written words to say to God and to man, and on other accounts, some inconvenience might be experienced. But this is trifling, and even not necessary as to the High and Low Church, who profess to have a creed, and whom no man would forbid to have a liturgy. If the removal of crutches occasion some inconvenience, the removal of fetters will be to the intelligent and pious an inestimable advantage. Let all who fear the advance of Popery and irreligion consider how much these are directly promoted by the existence of our Church established by law. Since 1842 not less than five hundred clergymen of the Church of England, and many of the laity, have openly joined the Church of Rome. The *Directorium Anglicanum* of High Churchmen gives directions for the use of incense, teaches the elevation of the host, contains directions for the mass from the Sarum Missal, and prayers in Latin for the dead.

If the importance of securing a succession of Protestant sovereigns to the throne of England is maintained, we reply that a forced profession is of little value. History—present and past—endorses this. The connection between Church and State has not always in England secured it. Mary was professedly Papal, and there was some reason to suspect James — if not others. But when the conscience of every one — sovereign and subjects—is at liberty to act from personal conviction, and the State favours or disfavours no one on account of his religious sentiments, there is the greatest liberty for the spread of truth, and the greatest —if not the only—guarantee against any religious domination and

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[29] The *Church Herald* (1873) says that the "Evangelical" party are "almost extinct;" that "they dug their own grave, poor men! through the immoral Gorham judgment. Since then the undertakers' people have been engaged in putting them out of sight."

THE CHURCH ASSOCIATION, in two meetings recently held, of which the *Record* (April, 1873) speaks as very satisfactory, is said to have repudiated equally secession and sympathy with the Free Church of England. In some eminent professedly Evangelical Church leaders there is more sympathy with established Popery than with unestablished Evangelical Protestantism.

persecution. But to what as a nation with our present religious Establishment are we certainly hasting? If Chillingworth's definition of Protestantism be correct, the Prayer-book itself is but partially Protestant. It was part of a litany in the Prayer-book of 1552, when reformation was honestly taking place in the reign of Edward VI., "From the tyranny of the Bishop of Rome, and all his detestable enormities * * * good Lord deliver us." Subsequent reaction erased this. Now the Reformation is abhorred and denounced by priests of the Established Church. A *Directorium Anglicanum* is published, applauding popish sentiments and directing to popish practices, and we have Unionist clergy openly advocating peace and union with Rome.[80]

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[80] Mr. HENRY CLARK, in his *Paper*, read at Liverpool, 1871, says, "Notwithstanding State aid, the State Church in this country is an instance of the manifest failure of attempting to establish religion by law, and that as nine-tenths of the labouring population have forsaken the Church's worship, she has ceased to be the Church of the nation. Meanwhile, others have entered the field to do the work for her, and the various sects which have sprung up have developed themselves into powerful opponents. If her claim to be a national institution is untenable, why should she desire to maintain a false position? Her retirement from the State cannot render matters worse than they are. Her duty and her interests, then, alike demand that she should seek a change from State-support to self-support. Nonconformity has no help or subsidy by law, yet it thrives; and the Church, when she declines foreign aid, and falls back upon the first principles of Catholicity and upon her own resources, will revive and awake like a giant refreshed. The Church does not court power. She does not seek popularity; but she does seek toleration—she does desire to regain her former freedom, and demands to be relieved of disabilities from which every other form of religion except herself is exempt. She desires the realisation of the noble motto of CAVOUR, 'A Free Church in a Free State,' and a support better than that of any State, viz., the freewill and unfettered services of her living sons and daughters."

Captain SELBY, at a meeting of the Devonshire District Church Union, 1871, said "he had listened to the speeches of the two gentlemen who had so long and ably addressed the meeting, and he noticed that all their arguments had shown how great were the disadvantages under which the Church laboured from its connection with the State. At present it was not Church and State—the Church was made entirely subservient to the State."

Mr. J. J. BEVAN, at the Ipswich Church Union Meeting (1871), said: "The Church had witnessed the forging of a very long and grievous chain. She had witnessed that forging link by link, and as each link had been laid upon her she had flattered herself that she was able to bear it, till at last she found herself borne down by a weight she could not bear by the adding of another." Yet some of these High as well as low Churchmen, with all the wounds inflicted on them — poor creatures—will come out of the Establishment only when forced!

The REPORT OF THE WESLEYAN HOME MISSION FUND, presented to the Conference of 1872, refers to attempts made by the Established

It is the fact of our having an Established Church, although avowedly Protestant, that led to the endowment of Maynooth by our nation, and to

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Church "to seduce them from the Church of their enlightened choice," and desires that "some wisely-devised and practicable plan be adopted, by which to counteract the evils complained of," failing which, "many, if not the majority, of the children of our villages will be prejudiced against all evangelical efforts for their benefit; will be enslaved in errors alike destructive of their true welfare, and of their English spirit and sympathies, by errors which will poison their manliness and good sense at the fountain; and which will more than imperil their loyalty to the throne and to the constitution of these realms." This may by some be smiled at as a rhetorical flourish; but it is a solemn fact that those who are encouraging Popery, which acknowledges an infallible Pope to have rightful sovereignty above all earthly sovereigns—that the clergy and laity of the Established Church, who are doing unspeakably more for the advance of Popery in this country than Papists and all others besides themselves—are among the most disloyal subjects of our beloved and honoured Queen, and are doing more than all others to overthrow the constitution, and neutralise the authority of the sovereign.

Canon RYLE, in a paper headed *What is Ritualism, and why ought it to be opposed?* among other things, says, "Ritualism shows itself by an extravagant reverence for the Lord's table, as if it was an altar; by an idolatrous veneration of the bread and wine after consecration, as if Christ's body and blood were corporally present in the elements; and by the use of incense." Ritualism, Mr. Ryle further says, "is often found in close connection with the following doctrines and practices, viz.: the existence of a sacrificing priesthood in the Church of England—the confessional—the worship of the Virgin Mary and the saints—prayers for the dead—vows of celibacy—conventual institutions—the use of crucifixes and candles on the communion table—the uselessness of the Bible without the Church—the authority of tradition and the Fathers—the invalidity of all non-episcopal orders and ministrations — and the desirableness of re-union with the Church of Rome. Ritualism, in short, is only a modern form of priestcraft and popery. Ritualism ought to be steadily opposed, for the following reasons: 1. Because it has no real authority in God's Word, and is not to be found anywhere in the New Testament. 2. Because it dishonours the one sacrifice and priestly office of Christ, obscures the faith of the Gospel, and practically puts human mediators between Christ and the soul. 3. Because it leads direct to that Popery which," he mistakenly says, "was cast out of the Church 300 years ago by our Protestant Reformers." He calls on every true Christian, every true Churchman, and every true Englishman, "to oppose Ritualism in every lawful way, as helping to bring back that Popery which made England cringe to a foreign potentate, kept back the Bible from our people, deluged our land with monkery, superstition, ignorance and immorality, burned our Protestant Reformers, and ruined millions of souls."

Rev. C. MOLYNEUX says "There is no longer any security for attendants at the Church knowing beforehand whether the teaching to which they shall submit themselves, shall be of a directly infidel, Romanising, or Evangelical character." Is it not a fact that 4700 priests have protested against celebrating (as they term it) at the north end of the altar, because it would falsify their priestly pretensions? The

all the gifts from the national treasury to popish priests now and previously. We have sinned against the Papists and against God in the injustice we have done them; and some of our intended kindnesses to soothe their irritation call to heaven against us, and are ever in danger of repetition so long as we have an Established Church. We believe, respecting the Protestant and truly Evangelical portion of the Established Church, that by disestablishment they would arise and shine, "in honourable and equal fellowship with other communions of the faithful," though now "like a nervous invalid, clinging to his crutches, and quarrelling with his physician, who knows he could walk better without them," they call us their enemies, who are but working for their deliverance. [a]

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nation is annually pouring millions of money into the laps of authorised teachers, who are at issue among themselves as to what is fundamental to be taught. On one side of the street Popery, and on the other side Protestantism, may be taught. In this parish the teaching may border on infidelity, in the other morality apart from the cross of Christ may characterise the teaching.

Rev. J. RILAND speaks of the Established Burial Service in a way that proves it a support of infidelity and godlessness, rather than of either religion or morality. He says: "I hear that a notorious drunkard, although in the prime of his days, died suddenly last night, at a public house. I am shocked by the news, and even the companions of his revelry were stunned, for the moment, when the man fell convulsed and foaming on the floor. I bury this very individual to-morrow, and thank God for his death." May he not well speak "of the guilt of burying infidels with language exclusively applicable to believers?"

Archbishop WHATELY says, "I have known a person, in speaking of a deceased neighbour, whose character had been irreligious and profligate, remark, how great a comfort it was to hear the words of the Funeral Service read over her, 'because, poor woman, she had been such a bad liver.'" It is difficult to speak of this, when no evidence of repentance before death has been given, otherwise than of the hardened or the blind leading the blind to perdition.

Bishop WORDSWORTH has (1872) justified a clergyman in refusing to follow the Prayer-book in a special case on the ground that when the Prayer-book was made there was [provision for] discipline which does not now exist. But where is the morality of this in either bishop or priest who have both assented to the Prayer-book as it is, and not as it should be? And as it is they have both promised undeviatingly to follow it till it is altered by lawful authority. Morality and honour lie neither in obedience nor in disobedience, but in secession and in the demand of disestablishment and disendowment.

The Rev. C. NEVILS has taught that the clergyman is required by law "to put his hand to conclusions arrived at by parties at a time and under circumstances when scriptural truth was, humanly, impossible."

[a] Mr. BERESFORD HOPE, M.P., at the Pan-Anglican Congress, learnt "what the Bible and the Common Prayer-book might do in a Church not national, without Act of Parliament, without endowment, and without any State aid."

8 Disestablishment, it is maintained by some, will be specially disastrous to the poor, for whom, in every parish, they say the gospel is now pro-

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Mr. GOLDWIN SMITH, in a Lecture, at Boston, U.S., said: "Shall I believe that Christianity deprived of State support must fall, when I see it without State support not only steady, but advancing into the remotest West?"

Mr. STEPHEN LESLIE says that to keep the Church "stagnant till it begins to corrupt, seems to me unworthy of any one who has faith in the power of truth, whether truth be within or without the Church. In short, if a religion is to prevail by the power of persuasion, it should be as free as possible from association with the State, which necessarily works in the last resort by compulsion; and I do not believe that there is any logical resting-place between persecution and absolute independence of the spiritual and the secular powers."

Dean ALFORD says: "In connection with the High Church movement of the last thirty years there has sprung up, and has now become widely prevalent, a sort of dealing with words which I know not how to characterise except, again, by the plain epithet 'dishonest.'" He says that their interpretations "form part of the recognised tactics unblushingly avowed by a powerful body of learned and able men in our land; and I ask whether this can be the case, without a wide-spreading and baneful effect on the Christian conscience of the realm?" *(Essays and Addresses*, pp. 69, 71). Is this aiding national piety? He elsewhere correctly describes "the only true test" "propounded for us by our Divine Master—By their fruits (not by their hierarchies) shall ye know them." And whatever it may be, that, because it is glaringly wrong we should refuse to imitate, we ought to discontinue. And even were there nothing dishonest, immoral, and scandalous to religion in its present establishment in England, we all know that in its voluntariness and freedom from all State nursing (except with the chains of persecution) it grew and throve best.

Mr. GLADSTONE — after referring encouragingly to a withdrawal of "the assistance and control of the State" from the Colonial Churches — says: "Undoubtedly nothing in the world can be more disparaging to the Church of England than the belief that its existence as a religious system depends either entirely or mainly upon its temporal support." For the encouragement of Episcopalians he refers, among others, to "the Episcopal Church of North America," "which sprang into organised existence in circumstances the most unfavourable to its even retaining, much less deepening, the features of its likeness to the Church of England." He can say, "We have seen, as far as I am able to form a judgment, notwithstanding the withdrawal of almost all direct assistance from the State, and notwithstanding the loss of a great part of that strength which is derived, independent of direct assistance, from the power of habit and of tradition, our churches constituting themselves all over the world, under their bishops, with an efficiency in the discharge of duty, and moreover, with a general spirit of discipline and of order which are in many respects a lesson to ourselves." Mr. Gladstone's words in 1856 are worthy of present reading and regard. He says: "Up to the year 1831, it was the custom of Parliament to dispense a large sum of money annually, not less than £16,000, to the Propagation Society, for the purpose of being applied to the support of the North American clergy. In the year that I have named, the grant was withdrawn. It was subsequently arranged by the present Lord Derby, when Colonial minister—and I must

vided free of expense. Proof is required that the gospel is thus provided; that it is provided at all; and that the poor are not indirectly (in some

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say that it was arranged in the most considerate manner—that the incomes of the existing clergy should be continued to them for their lives; but, as their lives fell, the grants should drop. Well now, at this period the society had not received the development it now has; the colony had not received the development it now has. The change which has taken place in the political government of the colonies, introducing the principle of self-reliance into the management of their temporal affairs, has been one of infinite advantage to this society, because it has likewise taught them, by the force of irresistible analogy, to introduce the same principle of self-reliance into the management of their spiritual concerns. But at that period those things were in their infancy, and the prospect of the society, in the opinion of its wisest friends, was a gloomy one when the parliamentary grant was withdrawn. How stand the facts? The withdrawal of the grant compelled the society to throw itself more freely and liberally upon the spontaneous liberality of Christian men. At the period when the grant was withdrawn, the grant itself was £16,000, and the income of the society was £5000 or £6000, altogether making something like £21,000 or £22,000. At the period when I now speak the income has passed £60,000 a year—amounting to ten times the free and independent income which it possessed at the time when it was accustomed to lean upon Parliament, and amounting to three times the aggregate of that which it then collected for itself and received by the sanction of the nation. Under these circumstances we should be agreed that there is no reason for despondency, and no reason for despair in the circumstances in which we now stand. I will venture to go further—I will venture to say, without giving any opinion upon the withdrawal of this peculiar instrument of support, the manner of which I scarcely regret — I will venture to express my strong opinion that the withdrawal will ultimately, aye, and speedily, too, have been beneficial to the society; for again will happen that which has happened already—the energy of the society will receive a new stimulus. In consequence of this removal of the artificial props, she will fall back more unreservedly upon her faith, her zeal, her prayers—her appeals to the faith, the love, the zeal, the prayers, the arms, the service of Christian people; and for every pound that she amassed through the machinery of which she now loses the use, she will obtain many pounds, without being indebted for them to anything other than the love of the members of the Church of England."

The Earl of CARNARVON refers to Mr. Gladstone's speech as being "in terms so fitting and yet at the same time so perfectly true and clear." After praising the Established Church of this country, he says that "in other countries in which society is so organised that religious equality, so to speak, follows upon political equality, the Church must depend upon the voluntary efforts of her children." Ought not religious equality in our country without alarm to follow "upon political equality?"

Lord DUFFERIN, at the Dublin Social Science Congress (1867), referring to disestablishment and disendowment in Ireland, and also in England, says, "As far as the temporal and spiritual interests of that community are concerned, need very disadvantageous results be apprehended? It is not to be believed that any decrease in piety or attachment to her principles will ensue: and, inasmuch as a considerable pro-

cases directly) taxed for the so-called gospel, said to be provided for them free of expense. Are the poor as a class interested in the Church by law established, or won to it? Were it so, is it justifiable to set aside Divine truth on the character of Christ's kingdom; to over-ride Divine equity in man toward man; to do evil in order that the desired good may come? Intelligent men who talk of the great and consistent moderation of the Established Church, as Lord Salisbury did a short time since at Stamford; of the steady bulwark and defence which she has offered to the infidelity of the age; of her splendid history in the past and of the magnificent promises now bursting upon her, seem to speak in sarcastic irony or to represent their wishes as facts. The man, however unconsciously, must shut his eyes, who can describe the Established Church as "the most powerful organisation for maintaining the faith of Christ that has ever existed in this country." The Wesleyan organisation, to which I do not belong, as much exceeds the Established Church in maintaining the faith of Christ as the sun exceeds the stars in enlightening the earth.

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portion of the landed property of the country is possessed by members of her communion, it may be confidently expected that provision for her new necessities will be forthcoming."

The Rev. R. WARD, for twenty-six years a Primitive Methodist Missionary in New Zealand, said at a Missionary Meeting in Manchester, 1871 "We have no Church Establishment, and I fearlessly tell you, and if there are any Churchmen present I would like them to hear me, and bear the assertion in mind, that the Church of England is all the better, and stronger and healthier, more national, and more intertwined in the affections of the people, because she has not the incubus of a State resting on her neck."

The DEAN OF CORK, referring to our Colonial Churches in 1867, expressed his belief that "in these daughters of the English Church, were to be solved those questions that would seriously and vitally affect the health and strength of our English Church within the first quarter of the generation and century in which we now stood. He believed that very great questions, as affecting the relations of Church and State, were there finding their solution, and he thought they might very briefly sum up what appeared in the history of Christendom to be the relation between Church and State." There are Churchmen who say with all their heart, and soul, and might, that all the wealthy establishments in the world were not to be set in competition in the first place with the truth which the Church was bound to uphold, and in the second place with that inherent liberty and the right to govern, without the possession of which the Church must at last cease to be able to testify to the truth. Then, it came to this, that if the wedded husband of the Church declared that the union that bound them together was not to continue, he was bound to give back to the Church her freedom of speech, her right of self-government, the control of her own affairs, and to make her free even if he made her poor. Even if the State kept the dowry of wealth, let there be given back to the Church the dowry of freedom and free speech, and then God speed the right. Who can be afraid for the future? That divorce might impoverish, but could not disgrace the Church."

And as to provision for the poor. Disestablishment surely will not disqualify the Church from caring for the poor while she possesses twenty millionaires to one among dissenters, and while the peers of the realm, each with his £20,000 per annum, as the average of their property is said to be, belong to her organisation. And as to providing the gospel: whence have we the works of Bishop Colenso, the Essays and Reviews, the Tracts for the Times, and similar heresy and rubbish? Where is it also that the silly mummeries of ritualism most prevail? No. The course which the Church is pursuing in almost every part of our land is utterly opposed to the claim of indulgence and respect put forth on her behalf, on the ground that in almost every parish she is providing the gospel free of cost for the poor.

If, however, these considerations supplied no antidote to the disaster which it is said would be the result of disestablishment, the question would apply in all its force against this supposed provision for the poor, Who made it the business of the State, by means of an Established Church, thus to provide for them? Christian men are to their utmost to make the gospel known to those around them, both rich and poor. They who have received spiritual light may not hide that light under a bushel. They are to display it that others may see the light and walk in its beams. But it is not apparent from Scripture that governments as such are to provide the light, or to hold it forth. The disestablishment of the Church has been represented as the vacating of all religion, and as putting a stop to all Christian efforts on behalf of the people. [m]

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[m] Canon RYLE sent forth, a few years since, a heavy indictment against disestablishment which, whatever some of his clerical brethren might have to say on that subject, very ill became his pen. "After disestablishment," he said, "the State would have nothing to do with religion, would ignore God and the souls of its subjects, turn its back on Christianity, and allow all to serve God or Baal—to go to heaven or hell, just as they please." The Canon was well answered by a PRIMITIVE METHODIST MINISTER. "What does Mr. Ryle mean by the State, the English people, or the English government? He cannot mean the former, for they have had to do with religion in spite of the government. His language is only applicable to the English government in its official capacity. The members of the government may have to do with religion as a matter that affects their individual salvation, as men; or they may attempt to deal with the religion of the English people, as politicians. Does Mr. Ryle mean that in the event of disestablishment the gentlemen who form the English government would turn Atheists?—that Gladstone would never say his prayers, Forster never read the Bible, Bruce never go to kirk, and Coleridge never take the sacrament again? He must be something more or something less than a man to make such a statement. They might be the most Christ-loving men in the nation, and yet, in their official capacity as politicians, never touch the religion of the English people. Mr. Grant, the

It is nothing less than a libel on thousands of Christian men among our people to say that the disestablishment of the Church would deprive the poor amongst us of the gospel of Christ; and we appeal for evidence to what is done in all parts of our land, independently of the Establishment, to present to them that gospel "free of expense." To bring the gospel either to the rich or the poor is not Divinely committed to earthly governments, but to Christ's disciples, to Christian men who shall preach, persuade, and exemplify, but not coerce. Let earthly governments protect all loyal subjects, deal out to them equal justice and equal liberty, be a terror to evil-doers and a praise unto them that do well, and in their sphere they will to the greatest possible extent promote godliness.

4. Instead of seeing revolution in disestablishment, I see revolution

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President of America, in his official capacity, never meddles with the religion of Americans; does he, therefore, 'ignore God' and 'turn his back upon Christianity?' It is well known that he is a pious, devoted Methodist. The Inspectors of our National Day Schools have ceased to have anything to do with their religious teaching; have they in consequence 'ignored God,' and 'turned their backs on Christianity?' We should rejoice exceedingly if our statesmen were more religious than they are; we do not wish them to let religion alone, but 'to work out their own salvation with fear and trembling.' But we do wish and pray and work that they may cease to make the religion of the English people a matter of State policy and political interference. The idea of the government 'allowing all its subjects to go to heaven or hell, just as they please,' evidently seems very dreadful to Mr. Ryle. But I dare to tell him that no government in the world can do any other than allow its subjects to serve God or Baal—to go to heaven or hell—just as they please; to compel them is absolutely beyond the power of governments, and the sooner they cease to try, the better both for themselves and for their subjects." "State prosperity," the Methodist admits, quoting one of Mr. Ryle's axioms, "depends upon true Christianity. The Christianity of the New Testament is the one perennial source of well being for the man, the family, the nation, the world. But an Establishment of Christianity is no guarantee for the Christian character of the State; and its disestablishment will not in any way damage that Christian character. Christian men would still enter into their closets and pray to their Father who seeth in secret; pious householders would still hold their morning and evening family worship; our children would still be taught to fear God in their youth * * * the vices of the rich, and the vices of the poor would still be rebuked by the eloquence of the Christian pulpit * * * our soldiers and sailors would still be cared for and instructed in the faith that saves: Christians of every name would unite to promote the religion, the virtue, the happiness, and freedom of all classes in the State. Christianity, dwelling in the hearts of our people, shaping their lives, moulding their characters, would expel all elements of national decline. Christian ideas being embodied in all our institutions, Christian laws ruling all our public operations, Christian love organising all our mutual ministries, our public life being a perpetual liturgy, our national industry being a perpetual hymn, we should understand at last what God means by a Christian State."

rather in the continuance of the Established Church. Not to mention divisions and animosities, tending to prejudice against Christianity and to harden in sin, the example of rebellion exhibited in the Established Church, if not sufficient to justify the Socialist and the Fenian, is adapted to encourage them. Not only may they point to those in the Establishment who have sworn or assented, as the condition of occupying their position, to what they are seeking to destroy, but to those who openly depart from formularies to which they have promised adherence. Dissenters cannot be accused of disloyalty to Protestantism or to the throne in the advocacy of disestablishment. Their history is one of loyalty to truth and order, as is testified by English history from the commencement of an Established Church, not excepting the period of the Commonwealth. I do not mean by this that the bulk of Churchmen are either disloyal or lovers of anarchy, or of an irresponsible government. "In purchasing tranquil times," we may pay, says Dr. PUSEY, "too dearly." The Book of books says, "Buy the truth, and sell it not." Also, if I understand Lord Denbigh's words, reiterated and amplified by Archbishop Manning, every true Roman Catholic desires the lordship of the Pope over the sovereign of England—yea, that all the kings of the earth should rule in subjection to His Holiness. Every true Papist in England is "Catholic first, Englishman afterwards." Yet with all the spread of Popery, and its unchanging character and daring, Bishop ELLICOTT, in opposing "political dissent," and securing for the Church continued and increased status and power, can say, "If we have differences among ourselves, we must now forget them. Let Popery or evangelical truth or rationalism be held, let us unite to have education in our hands." Whether mistakenly or not, I maintain that in loyalty and civil rights Protestant Dissenters are not to be regarded by Churchmen as on a par with those who maintain that "the Pope is supreme lord of the world," and that he "may impose taxes on all Christians, and destroy towns and castles for the preservation of Christianity," who moreover say, "We can believe nothing, unless we believe with a Divine faith that the Pope is the successor of St. Peter, and infallible."

Such is the training that some have received, that to be liberated from the domination of the State in matters ecclesiastical, is thought to "return from civilisation to barbarism." Are lawn sleeves, surplices, and utterances sanctioned by the State hundreds of years ago, necessary to civilisation and godliness? Cannot all that is good in civilisation and godliness be continued if these robes and utterances be forgotten? Did our Saviour act barbarously in not appointing these robes and utterances? Did the apostles in their teaching and persuading, act on barbaric principles? Christianity is intended to civilise; though not by human

force and carnal weapons. The praise of the Church of England by some as a civiliser will sometimes lead to the fear that they see little more in the result of Christianity than a being raised out of barbarism into civilisation. The irony of the Rev. SYDNEY SMITH is not yet out of place. He says, "I see you are destroying the Scotch Church, I think we are more popular in England than we were. Before I form any opinion on establishments I should like to know the effect they produce on vegetables. Many of our clergy supposed that if there were no Church of England, cucumbers and celery would not grow; that mustard and cress could not be raised. If establishments are connected so much with the great laws of nature, this makes all the difference, but I cannot believe it." [38]

We are perfect strangers to any fearful revolution in Ireland when the blessed change as to its Church took place. In seeking a similar change as to the Church in Great Britain, we shall not do more mischief nor be more maligned, nor worse treated than were those of old of whom it was said that they turned the world upside down; nor do we doubt the future gratitude of those who may be spared to share in the beneficial results of our successful endeavours. We expect officials, with few exceptions, to be our bigoted and bitter opponents, though we expect none but gentlemen in lawn sleeves to believe with Dr. FRASER that "if the Church of England were broken down and dissolved into fragments, religion, in the best sense of the word, would not thrive one-ten-thousandth part as well as it does now." We rather believe with one: "The deplorable state of the Church of England as by law established, is a just punishment for following our own inventions, instead of strictly adhering to our Divine guide." In the multitude of charges against Liberationists, and predictions of the awful results of disestablishment, I hope it will be confined to

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[38] Rev. J. STOPFORD rightly believed this State Church "to be opposed to the spirit of union and harmony urged by our Lord upon His followers;" that it tends to promote discussion and jealousy between those who ought in accordance with the first principles of Christianity to love one another and to live in peace." So much for the civilising influence of the Church!

Mr. GOLDWIN SMITH has said that a State Establishment [of religion] is a standing organisation of hopeless schism. So will every one believe who regards civil establishments of religion as unscriptural; and who regards that of this country as forbidding entrance into her "orders" unless either the intellect is blinded by prepossessions, or the conscience seared by the love of wealth, ease, or honour.

Captain LIEBENWOOD, R.N., at a Colonial and Continental Church Society's meeting in 1866, said of cultivating a kindly feeling, "It can be more easily done in the Colonies than in this country, for there clergymen of different denominations stand upon their own ground."

the Bishop of Peterborough to teach that prayer in a parish Church will be forbidden after disestablishment. We have seen with an Establishment the endowment of Popery, and we expect to see more if we have not disestablishment. But what can there be that is revolutionary in seeking religious equality, which is but the completion of a reformation begun centuries ago? It is but a result of enlightened justice and the law of love. Nor does religious equality encourage the screening of any criminal in matters civil, or the destruction of any civil distinctions. This equality, instead of endangering the throne, national dignity, and national prosperity, would establish and promote them. The sovereigns of England neither have, nor have had, more loyal subjects than the Nonconformists. The difficulties of effecting disestablishment will resemble—and probably exceed—those which accompanied previous changes now unexceptionally applauded. The bitterest opponents will be brought into the same school. Men like the Bishop of Ely will wonder that they could talk and dream of a church of eighteen thousand clergy and ten millions of laity going to ruin if deprived of State establishment and State endowment. Disestablishment does not mean the extinction of lawn sleeves, though it does mean their disappearance from among law-making peers. But bishops and archbishops, deans and archdeacons, canons and prebendaries, priests, deacons, and all other officials, may continue, though they be not manufactured through legislative and national enactments. Such as Dean Stanley will be amazed that he could say of the Church, "If it were to cease to exist as a national institution, it would almost certainly cease to exist altogether!" Others will be ashamed that they have most disreputably referred to the revolutions and communism of France as if they were the result of disestablishment, when they are traceable, if to any one thing, to the existence of a dominant and ungodly establishment of professed religion. Instead of being dreadful revolutionists, we profess a nearer relationship than our opponents, to those Puritans, of whom one not favourable to their views has admitted that the precious spark of liberty was preserved by the Puritans only, and that it is to this sect that Englishmen owe the whole freedom of their constitution.

5. We do see contention and, it may be, some amount of temporary ill-will in connection with success in disestablishing the Church. These things, however, are neither necessary nor desirable. An essay on behalf of disestablishment needs not to be tinged with the slightest unkind feeling towards those who would retain the connection of the Church with the State. The profession of kindness and generosity in this controversy ought not to be questioned without evidence. The right to think, speak, and act in accordance with personal convictions ought on both sides to be acknowledged. Though law is at present on the side of what we main-

tain to be unjust and evil, we seek the reversal of this state of things only by argument and the spread of truth. But in present circumstances there is not and there cannot be much of union and cordiality. Civil law originating an Established Church, and one of such a character, necessarily creates schism, and contention, and diminishes where it does not destroy the union and cordiality which otherwise would exist, and in this sin all who cling to the system share. [34]

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[34] The Rev. W. CHILLINGWORTH says of Churchmen in reply to Romanists: "They were by you necessitated and constrained to separate, because you will not suffer them to do well with you, unless they would do ill with you." He justifies separation from Rome, saying, "Not so much because you maintain errors and corruptions, but because you impose them, and have so ordered your communion, that either we must communicate with you in these things or nothing." This is as applicable to pastors of Dissenting churches towards the Established Church, as it is to priests of the Established Church towards the Church of Rome; nor can the existence of such a Church as a National Church consist with national harmony. What he further says not only justifies our Dissent, but throws the sin of schism on the Established Church: "If the Presbyterians, or Papists, were to-morrow the great majority of the nation, and if the constituted authorities of the land—King, Lords, Commons—thinking either of these persuasions the best religion, were to establish it by law, I should then become a Dissenter. With my belief in the scriptural authority of Episcopacy, I could not conscientiously be a Presbyterian; and with my knowledge of the anti-scriptural doctrines of the Church of Rome, I must separate from her communion."

Dean ALFORD'S spirit of intelligent charity in the following words would prevent bitterness of contention in effecting disestablishment. He says on the denunciation of "all those who are actually fighting against the principle of State Establishment, as leagued for the destruction of the Church of England;—Never was a denunciation less borne out by truth. The most zealous Nonconformist, if he be also a zealous Christian, may ardently wish for the Church of England power to do her work on the population entrusted to her, and may believe that the issue of the present system is to withhold that power. And not only may this be so; but having the privilege of knowing several of the leaders of the Liberation movement, I am able to say it is so. No member of our Church would more firmly withstand any effort to cripple or enfeeble her real usefulness than would these her reputed enemies; and yet (or rather, from their point of view, and therefore) they believe themselves bound to use every effort to procure her severance from the State." He says, in his Address at Glasgow, "There is no justification for the present alienation of affection, the present virtual suspension of intercourse, the present depreciating tone which prevails among English Churchmen towards Dissenters and those churches which differ from ourselves in organisation. This is the general state of feeling and conduct, and it is one consequence of an Establishment."

Bishop FRASER (1872), sees the Established Church, which, heedless of the convictions and consciences of Dissenters, has been endeavouring from national resources, by means fair and foul, to train up the children of Churchmen and Dissenters in the Creed

I believe that Dissenters, with scarcely an exception, have been willing to co-operate with pious and evangelical clergymen. That they have done this with no imperfect heartiness and thoroughness, I do not maintain; nor that the same amount of cordial co-operation between the evangelical clergy and evangelical Dissenters that can exist between the latter in their diverse denominations, is possible, through the fetters in which the State clergy are bound. Ought it to be as it was in 1869, that the Bishop of London, at the instance of the Bishop of Brechin,

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of the Established Church, as "the most tolerant body we have got on English soil;" and, says he, "If it should ever come to pass that the Church of England was disestablished and disendowed, we should have let loose in England a flood of sectarianism intenser, ten thousand times intenser than any thing we have amongst us now. Then they would be all fighting to the death. But now they do not wish to fight." This most tolerant and liberal Church will be very quiet, if let alone with national sanction and emoluments, allowing all whose sentiments range from the verge of popery to the verge of infidelity to be its members and teachers; but if the golden fetters are burst they will fight like dogs. We believe neither his affirmation nor his prediction. They will not remain one Church, but each choosing his own place will support his own convictions.

The Church Herald says, "The free-handling and free-thought school—that school in which popular personages, like Dean Stanley and Mr. Stopford Brooke, occupy such prominent positions—is at this moment, we verily believe, doing more mischief to the Christian faith, in its completeness and its integrity, than even infidel lecturers and scribblers, such as Bradlaugh and Holyoake." In this Church, in which also the late Mr. Purchas is said to have held a service professedly for the purpose of praying the Rev. E. Clay's soul out of purgatory, is it not time that there was a revolution of some kind?

Rev. ORBY SHIPLEY says, "The decisions of the State appointed tribunal for the final appeal of ecclesiastical causes within the Establishment are openly, avowedly, and clearly disobeyed." Contentions in the Established Church, after each has denounced the sentiments and conduct of others, are unavoidable unless each agrees to the sanction and support by the State of each other's declared abominations, by connivance or direct enactment; and thus sink as a professed Apostolic Church of Christ into a corruption, iniquity, and mischief infinitely worse than death. Would men of the world allow the plea or subterfuge in business transactions—"I said so and so, that I might get so and so, but now I have got it I have no intention of doing as I promised?" Is subscription to formularies, creeds, and articles as an entrance into holy orders, and an understood if not expressed condition of remaining therein, which are afterwards repudiated, set at naught or at defiance along with continuance in this official position, better than swearing and not performing?

Rev. A. H. MACKONOCHIE rightly speaks of being bound and resolved to obey God rather than bishop or Privy Council; but instead of seceding and honourably releasing himself from promises given on condition of admission into holy orders, he retains his position, and says to all, "We do not mean to obey, and if God gives us grace to do so, will meet any punishment rather than obey."

should remonstrate with the Rev. S. Bardsley for preaching in a Scottish Established Church and in a Free Church, on behalf of Foreign Missions; and that Mr. Bardsley should express regret at what he had done? The favouritism with which one class are caressed, of itself, without a miracle of grace which few of us possess, must injure its recipients so as to raise an insuperable barrier to the accomplishment of this valuable desideratum. The schismatical spirit which our Establishment engenders has recently been evinced by remarks in High Church periodicals on the preaching of the Archbishop of York and the Bishop of Winchester in a Presbyterian place of worship, although the Kirk of Scotland is a national establishment equally with the Church of England, and has the same supreme earthly head. Favouritism engenders sensitiveness, self-esteem, and haughtiness. The contradictory and erroneous sentiments of the Church's formularies have invited, by violence to conscience, or a shutting of the eyes to facts, priests of opposite sentiments to subscribe and assent, so that in the Church itself there is almost equal contrariety of sentiment to what exists among Nonconformists, with a much worse spirit toward each other. Not a hundredth part of the commotion, of the legal proceedings, and ill-will against one another, which are displayed in the Church of England exists among the different sects of Dissenters. Yet our opponents utter a pious regret that they are dragged into political controversy! They would go on quietly if Dissenters would; but we are compelling them to set up Defence Associations throughout the kingdom! By political and unjust arrangements they have acquired special and politico-religious status and emoluments, and when we attempt by the only possible means to terminate this legalised favouritism, injustice, and iniquity, they are like the men who cajoled away Micah's priest and stole his gods, who then said to him pursuing and complaining, "What aileth thee?" We demand for the State only that which belongs to the State; and the only cause of strife is the determination (however unconscious of it) to retain as long as possible that which (we think) by iniquitous legislation is possessed, in which we as Christians ought to be interested, and for which we as citizens are, along with them, responsible.

Humility is not a natural fruit of that lofty position of the authorised public teachers to which our legislators raise the bishops and priests, nor of those divine functions of communicating the Holy Ghost and forgiving or retaining sin claimed to be possessed, and given in the Service of ordering and consecrating. These promote such a spirit as that which is breathed in a letter of Canon Jebb to the Committee of Bible Revision, "I am fully persuaded," Canon JEBB says, "that this most religious work ought not to have been committed by Convocation to any but members of the Church of England, and, according to the almost invariable

precedents of past time, to her ordained ministers,—those to whom the keeping and interpretation of God's Word is specially intrusted, according to the will, as I firmly believe, of Christ Himself." We believe as strongly as our Episcopalian brethren that Scripture condemns a schismatical spirit and the causing of divisions in the Church of Christ, but not that it condemns all dissent, or that the Nonconformists of England may be ranked with Cain, Jeroboam, and such characters. The most eminent men that have lived on this earth, such as Noah, Abraham, Moses, Elijah, the Prophets, and the Apostles, may be called Dissenters. The Church of Christ on earth is a Divinely-arranged and appointed dissent from the world around them. Churchmen dissent from Roman Catholics and Nonconformists. We dissent from Churchmen and Papists. The Divinely-organised Judaism was a dissent from Paganism. The inspired Paul did not say to the Roman believers who differed in opinion regarding certain meats and certain days, You must all say the same words if it be with some mental reservation, you must all do the same things if it be with some qualms of conscience. Paul's instructions do not encourage the present spirit that, embodied in words says, We are the Church, ours are the ministers, and predominance we will have as long as we can. A higher than Commons, Lords, and Queen has taught that "the wisdom that is from above is first pure, then peaceable." [35]

If sympathies flow so intensely in this Church which boasts of its comprehension, and of being "the most tolerant Church in Christendom," can we wonder that Mr. Spurgeon should speak of three sects within its limits being "as far apart from each other as rattlesnakes, lambs, and owls," and of their being "kept together much in the way in which the caged happy family at Waterloo bridge were kept together." Disestablishment is an absolute necessity to the prevention of strife in the Church of England both between her adherents and with her opponents. From opponents a removal of injustice is necessary to quietude. Nor do the efforts by Church Defence Associations in the country to retain if possible at any cost a glaring injustice, along with the obloquy thrown on a

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[35] The Vicar of BURTON-ON-TRENT—as if Dissenters had not a right to act according to their convictions that State-established Churches and all coercion in religion are unscriptural, unjust, and injurious, just the same as he in an opposite way from opposite convictions, cannot unite with Dissenters in special prayer, because, says he, "I should appear to condone an offence if I were to unite with Dissenters in such a glorious undertaking as this." Nor is this vicar alone. Churchmen cannot now work with one another, because their conceptions of Christianity are diametrically opposed.

Conscience Clause in the Education Act, and the manifested delight in Educational proceedings in thwarting Dissenters, afford assurance that the Church would not directly and openly persecute Dissenters if she could.[36] Her priests, as the Wesleyan Mr. BARLOW testifies, are teaching that those who are married in Dissenting chapels are "living in a state of adultery;" that "your John Wesley is burning in hell for his schism from the Church of England;" that "curates are seeking to baptise the babes of Wesleyan parents, and being refused, affirm that all attending Wesleyan chapels will go to hell."

It is said that the Church costs the country nothing, has her own patrimony, and nobody has a right to it but herself. Her opposition to us, Dr. MASSINGHAM says, is "Defence, not defiance." The advice of Dr. CANDLISH, given years ago, is worthy of present consideration. He says, "I cannot help thinking that these days in which we live, pregnant with ominous changes, and throwing all reflecting men back upon first principles, require, on the part of the Evangelical Episcopalians, a manly review of their position, in the broad light of scriptural example and authority." It is glaringly inconsistent—it is preposterous—in Establishmentarians to profess their love of peace and harmony, their good-will to all, and their loathing of contention, while clinging to a system which inevitably sets class against class, both within and without its own borders, which inequitably elevates and depresses, which invades the rights of conscience—which are God's rights—and which in various ways hinders national education and prosperity. Religious equality involves no injustice, and in itself leads to no contention and ill-will. It is not the panacea for the imperfections of Christians and for natural depravity. We therefore maintain not the present perfection of Nonconformists, nor that religious equality will of itself make a paradise. The only means of quietude within and without the Church by law established are, that

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[36] Mr. G. SMITH, in *Rational Religion*, &c. (1858), having written in praise of "those great natures who have struggled for some neglected principle against the tide of adverse times," adds: "But there is a widely different spirit, the manifest offspring, as it appears to me, of the union between Church and State, which, in its efforts to prevent the advance of truths dangerous to the Establishment, has produced the bloodiest and vilest pages in the annals of mankind. To this spirit I cannot do homage. Mr. Mansel seems to think that it expired with a former generation. I fear that, though quelled by the growth of a higher morality, it has not been extinguished; that, although enfeebled, it has not been softened; and that, whenever an opportunity is afforded, its presence is visible amongst us still. When people have persecuted as much a civilised society will permit them, they fancy that it is their own Christian tolerance which prevents them from persecuting more."

Associations for the prosecution of heresy within be abolished, that Societies for the Revision of the Book of Common Prayer and its purgation from its Popery, to which the Ritualists can point as easily as to any chapter and verse in the Bible, be abandoned as utopian, and that those without have no longer to submit to the national sanction of a hodge-podge of beauty and deformity, of truth and error, probably unequalled under the sun. The Bishop of Manchester can admire the words Liberty, Fraternity, and Equality; but the equality he desires is a Divine arrangement now existing, not a human procedure. It must not touch "the ascendancy" of my lord bishop and his co-religionists! What union within the Established Church is there but union for the defence of the Establishment, and this but imperfectly? As to union with Dissenters, it is hard for many, it is unendurable by many, to stand on the same platform, on behalf even of the Bible Society, with members of the Liberation Society. We have now our "Holy Trinity Cricket Ground," and it would appear, if some can effect it, that we may have our All Saints' Brewing Company, and our St. Michael's Clothing Society. Our Church established by law, although many good men in their ignorance or mistake belong to it, instead of promoting union, is rather the Great Schism Company, Limited. Among themselves Her Majesty has not in all her dominions a class more turbulent and law-breaking High, Low, and Broad Churchmen contradicting enjoined articles, departing from enjoined formularies, trampling on ordained creeds; even the prayers of the Archbishop of Canterbury, issued from time to time, for priestly adoption on special occasions, as said the *Guardian* of August 21st, 1872, being, "strictly speaking, illegal." The noble Marquis of Salisbury is reported to have said at the meeting on the Athanasian Creed (June 30th, 1873), that if Parliament touched the creed and prohibited its use, the prohibition would be disregarded.[87]

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[87] Archdeacon HARE, on *the Unity of the Church*, p. xi., writes, "Many have thought that the world would be much happier and better, if the winds and waves could be husht down to the rustle and ripple produced by a lady's fan. And what would be the result? That which is the only possible result of uniformity—stagnation." Neither is contention to be avoided nor uniformity to be secured by legal and prohibitory enactments. Hence, says Mr. Hare, "to take a page out of history: more than two hundred years ago it pleased King Charles, acting by the counsel of Bishop Laud, to declare his royal will that 'in these both curious and unhappy differences, which have for so many hundred years in different times and places exercised the Church, all further curious search be laid aside,'" &c. "This proclamation was issued in 1627, with what success the history of the next thirty years proves: and such will ever be the end of attempts to settle religious controversies by the interposition of authority."

The result of our success, "a free Church in a free State," no one can condemn as the future accompaniment and occasion of strife and ill-will. Hence, says RICASOLI, "such a State of things engenders no confusion, no heart-burnings, and why? because no one religion demands from the State either special protection or special privilege. Each lives, is developed, and carries on its work under the ægis of the common law, which, equally respected by all, guarantees to all an equal liberty." He can say "It is the intention of the Italian government, as far as in it lies, to prove that it has faith in liberty." In this there is no setting of class against class, through the offer of filthy lucre by the State on condition of assenting to erroneous and truthful, contradictory and accordant articles and formularies; there are no (so called) religious State enactments which one maintains to stereotype error, and another to sanction and establish truth, a state of things necessarily occasioning dissatisfaction and contention. In this there can be no complaint of religious and galling fetters made by the State for its public teachers of morality and religion. The liberty of rendering "unto Cæsar the things that are Cæsar's, and unto God the things that are God's," is freely granted, while the conformity of a civil establishment with religion, which, says LOCKE, "jumbles heaven and earth together," ceases. The results of what we seek will be a sufficient compensation for all chafing under them when realised. Give to the past all the glory that is demanded by our prejudiced and erring opponents, it is no glory in comparison of that which so much excelleth. The sorrows of effecting disestablishment to which we do not shut our eyes, will be light and momentary compared with subsequent joy. The Reformation in England, says SOUTH, "stopped in the midway." Shall it ever here remain, strife being a necessary result of putting "one half of the nation into a state in which they must be angels not to be arrogant, and the other where they must be saints not to be truculent and servile," the requirement of statesmanship in the dominant party being devotion to the Church, while priests and laity together, in political matters, are opprobriously designating those as "political dissenters" who do not meekly bow their necks to this yoke. "The commonwealth is lost in the party." Till dominance and subjection give place to equality, strife and ill-will will not be succeeded by unity and brotherly affection. The establishment engenders rancour—no civil establishment of religion can promote holy fellowship and brotherly love. Nor, while I have no sympathy with the denial of a finished, perfect, and only atonement for sin in the death of Christ, do I think that in the Church of England any who deprecate strife, and plead for unity, should designate Dean Stanley's invitation to the Biblical Revision Committee to commune with the clergy

before their first sitting, as a "scandal," a "sacrilege," a "blasphemy," and "the deepest insult ever offered to the Church of England."

6. We think we see in disestablishment greater advantage to those now belonging to the Established Church than to Nonconformists. The reproach of inconsistency in those who profess to receive both the Bible and the Book of Common Prayer, and the suspicion of insincerity in those who enter "holy orders," will either entirely pass away or be greatly diminished. I cannot believe that any body of professed Christians will then adopt this unaltered and contradictory Prayer-book. The inducement to equivocation, to tampering with conscience benumbed and in various ways injured, will to a great extent be taken away from teachers of morality and religion. The existence of patronage, enabling any man to buy the right of fixing in a pulpit and parish almost any man he may like, which in courtly or coarse language is condemned by almost every Churchman, from Archbishop Tait downwards, will cease. A system adapted to bring into the ministry inefficient and unworthy characters, rather than the most worthy, will have no existence. An Episcopal Church, with a reformed book for guidance in prayers, in worship, in government, in discipline, and in the celebration of Divine ordinances, a book appealing to the understanding and conscience of the people;—depending on the force of truth lovingly and earnestly wielded, and the power of God's Spirit graciously given;—sustained by no forced contributions, but by the voluntary gifts of those who approve its character and accept the ministrations of pastors to whom such a Prayer-book may be necessary,—would be in this land a power for good compared with which the present Church of England is impotence itself. The wisest and best attach little importance or advantage to the fact of Establishment. The Bishop of GLOUCESTER can say, "We must trust mainly to moral forces." It ought to be wholly so.

And a goodly number are telling us that the Church is not dependent on Establishment. It can stand without its connection with the State.[38] They acknowledge, too, that the Church is corrupted as

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[38] Canon WOODFORD has told us that "he believed fully that the Church could stand alone. He believed it, *first*: Because of that indwelling Spirit in the Church which is the source of life, whether established or disestablished; and he believed it, *secondly*: Because of the increasing energy and increasing love amongst Churchmen."

Lord MONCK, in the House of Lords (1869), said: "Nothing, he believed, had so potent an effect in preventing the extension of the Anglican Church in Ireland as its connection with the State. By the position of ascendancy in which we had placed her, we had enlisted against her every generous impulse which animated the human

well as fettered by the union. Legal enactments confine and embarass the clergy, and shut out the laity from benevolent enterprise and that

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breast. * * * He did not, however, desire to fight under false colours, and he admitted that, independently of the special circumstances of the Irish Church, he was, on principle and as a Churchman, opposed to all connection between Church and State. He believed that wherever that connection existed the same blighting and benumbing influence would be found to affect the Church, like the influence exercised by protection upon those branches of trade to which it was applied. Holding these views, he did not share in the gloomy forebodings of those who thought the Irish Church could not survive its severance from the civil power, for the experience he had had in Canada of the beneficial effect on the Church of throwing her upon her own resources, precluded him from entertaining such apprehensions. He could not bring himself to think so meanly of his fellow-religionists as to suppose they would not be prepared to make the sacrifices necessary for the maintenance of their Church, and he had too firm a faith in the vitality of his own religion, and in the source whence its vitality was derived, to doubt for a moment that the necessary funds would be forthcoming." * * * Well may he, the Bishop of Lincoln, and others, compare or contrast the elasticity of our Established Church with that of Free Episcopalian Churches.

Archbishop TAIT, reporting concerning London (1864), acknowledged "the failure of their ecclesiastical system to accomplish the great work which God had committed to them to do. There was blame somewhere."

Mr. GLADSTONE, advocating the self-support of the Episcopal Church in our Colonies, has said, "It is characteristic of our human nature, that if other people are ever ready to do something for us, we feel no anxiety to do it ourselves."

The Rev. C. NEVILE.—"I seldom read attacks upon the Church, but I have for many years carefully studied the defences as far as I could get them, and they seem to me to be fatal."

Mr. J. B. SKINNER, writing to the *Church Review*, and described by the reviewer as a Churchman of equal wisdom and munificence, says: "By disestablishment [there would be] a gain, in self-government, far greater than all losses." He says, "I come to the conclusion that our only safety as Churchmen, now lies in disestablishment. I am not insensible to the losses such a measure must entail upon us; but situated as we now are, I feel that the gain would be greater. The Church might then at least hope for self-government, for the making and administration of her own laws, and—greater gain than all—for the election and appointment of her own bishops."

The Rev. T. HUGO speaks of the fallen condition of the Church in this nineteenth century; how, instead of being free, she was in slavery." He also says, "It would be worse for them if they did not feel the fetters. He could as soon expect a Churchman to be satisfied with his present condition, as he could expect the early Christians to be satisfied with the crucifixion of their Divine Lord. One was as reasonable as the other. There was something antagonistic in the union between the Church and the State—something repulsive to the truly Christian mind. What would they have thought if the blessed Redeemer of the world, instead of saying, 'My kingdom is not of this world,' had taken His seat beside the Roman ruler? * * * The time was coming, thank God, when that evil alliance, that unholy alliance, that adulterous alliance, that never ought to have been entered into, would be ended."—*Manchester Guardian*, June 28th, 1871.

co-operation with the clergy for which some of them are eminently qualified; while legal provision tends to deaden liberality and destroy or

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Dr. PUSEY, in a letter to the *Times*, October 26, 1869, spoke of the "tributary streams which are swelling the great tide that is setting towards disestablishment." He also says, "Viewing then steadily in the face, all the sufferings incidental to passing from a state of establishment to disestablishment, all the loss of that influence which the title of 'the Church of the Nation' conveys, all the privations of the village poor in the transition, we have no choice but to long, at any cost, for a severance from the iron hand of the State. The Church in the United States has grown steadily under all disadvantages from the time that the aid of England was withdrawn and it was cast upon God. It was trampled in the dust, but gained strength by being checked. Privations may but invigorate life, by the blessing of God."

Bishop WILBERFORCE said at Tunbridge Wells (1869) that "the less the State interferes with religion the better." He also wished those who heard him to think what the difference must be between the teaching impregnated by this Christian principle of love, when there are unintentionally, and therefore more forcibly, issuing forth from it the utterances of a Christian example, and the wretched substitute for these utterances of having in your ten thousand parishes a dull, monotonous testimony of Government teachers, working as Government officials. You are transformed at once from the realm of Christian love into the arid waste of the dreariest red-tapeism. You cannot combine the voluntary with the compulsory; if you levy a rate, there must be an end of the voluntary teaching of the poor for the love of Christ. By compulsion, I maintain you would be taking the sun out of the system, and substituting for it the miserable fabricated lights of Price's manufacture."

Rev. R. J. WEST says: "The Establishment of the Church is an accident, and a very separable one. The union brings with it some advantages, perhaps, but none to be compared with the evils entailed by the final Court of Appeal, the election of bishops, the pandering to popular tastes in order to bring Parliamentary influence to bear, and many other crying evils."

Dean ALFORD saw "in the Established Church a tendency to stillness and a walking in old ruts." He said, "It has ever been not the wisdom of the Church of England to allow agencies confessed by common sense to be imperative to be first started by others, and then when they became institutions with the rest of the world, laggingly, feebly, and perfunctorily to imitate them, and to take immense credit for the proceeding." The cure of this is disestablishment.

He has also left it on record, "Even were the whole question to be considered in the abstract, the most ardent friends of the Church might believe that she is rather hampered than aided by State Establishment, might feel with regard to their own Church that which most of us feel with respect to another, that the temporal power is a hindrance and not a help." He admitted that Christianity is not a matter for human law, but for the free spirit of man. He saw in the graceful acceptance by the Church of England of her rightful liberation a proud position, one pregnant with good, and promising them progress.

Mr. H. CLARK read a paper in Hope Hall, Liverpool, January 16, 1871, on Disestablishment essential to the well-being of the Church of England, containing, as reported, along with much more, the following. "Although suffering from no actual disabilities, Nonconformists felt the incongruity and

greatly diminish holy, zealous, and benevolent exertions. Bishops and others tell us of America, New South Wales, Queensland, and other regions, where bishops, clergy, and communicants have increased since release from their trammels and the cessation of government grants took place. We do not expect earnest Episcopalians—whether belonging to the aristocracy and wealthy, or to a humbler class—to cease to be Episcopalians in the event of disestablishment. Some will evince true Protestant energy, and in their freedom will be far more useful than in fetters. Others will take their rightful position as Papists; and the State guarding the freedom of all and the dominance of none, their danger to the common wealth will be greatly diminished. The Establishment tends to make the clergy into the Church, and to leave no place for the laity as a whole in which they can be both blessed and made a blessing.[39]

Disestablishment would give to churches or congregations a voice in the appointment of their ministers, not now possessed, but nevertheless their right. The possession of undue power is almost unexceptionably

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unfairness of any one sect ranking higher than another, and the undercurrent of hostility and ill-will thus engendered was participated in by the religious-minded as well as by the so-called political Dissenters. Another disadvantage to the Church from her State connection was that self-government was denied her. Parliamentary supervision ran throughout her whole external constitution. In many respects the Ecclesiastical Acts were utterly incongruous and irreconcilable with one another. But perhaps, the most serious disadvantage under which, from her State connection, the Church was suffering, was that she was powerless to reform and amend herself. On every side she was cramped and confined. * * * In answer to the argument that, if disestablished, the Church would split into a hundred sections, and that the event would be a flood of schism, he remarked that such disintegration did not take place in the colonies, in almost every one of which the Church was free and flourishing."

[39] The Bishop of ELY (1871) deplored that the laity "take no lively interest in the worship of the Church," "give nothing to assist its labourers, and take no interest whatever in its work." He said that "the Church of England, more, perhaps, than any other religious community in Christendom, is deficient in corporate and religious life, and yet this is the very end of the Church of Christ."

Dr. JACOB.—"One of the most distinctive features of the apostolic Church was the great importance of the part assigned to the lay members of it. In the first century, and for several centuries beyond it, they elected, or at least freely expressed their approval or disapproval of those who were ordained to minister among them: and they appear at first to have exercised the power of deposing offending presbyters. In the maintenance also of Church discipline in all its several forms, and in questions of faith and doctrine requiring any dogmatic decision, the laity in the New Testament period held an influential position, and were called upon to give their voice and sanction to all ecclesiastical proceedings."—*Ecclesiastical Polity*, pp. 357, 358.

injurious. If any section of Nonconformists had been favoured as the Episcopalians have been, the tendency to isolate them, to make them proud, haughty, and insolent, would have appeared. For aught that the clergy as a body have been doing, or are now doing, the conclusion is inevitable that but for other influences we as a nation might now have been in abject slavery, under the domination of a Star Chamber, or High Court of Commission.

We are charged again and again with being enemies of the Church, and with seeking to destroy it. It is true, if the Church means no more than status and State emoluments. We are seeking to put the Church on its legs, to take away what cripples and disgraces it. Is that Church whose members are the richest in Christendom to be ruined when thrown on its own resources, retaining all that is its own? Are not voluntary churches, in addition to the building of their own places of worship and sustaining their own pastors, in proportion to their ability doing vastly more than the Established Church for the spread of Christianity, both at home and among the heathen? The evils in Dissenting Churches are not traceable to a dependence on willinghood, but partly to ignorance, and above all to deficiency in vital religion. Voluntaryism will enable the Church to govern itself, making such alterations as are deemed wise and scriptural, without appealing to a Parliament composed of men of all creeds and no creed. Voluntaryism will bring the Church into the condition of all the churches for the first three hundred years of the Christian era, when it showed its greatest might and wrought its most abundant good. Voluntaryism will destroy that glaring iniquity by which any man of money may buy an advowson or living, and send into a parish almost any parson he likes. It is a burning shame that men whose eyes are open should prefer the status and the gold with these scandals, to their removal by disestablishment. Churches based on voluntaryism I believe at this day to be doing more good among the rural parishes of England than the Established Church, notwithstanding all obstructions from many priests and some lords of the soil. Nor is either Parliament, or Sovereign, or any body of men qualified or empowered infallibly or authoritatively to tell me my duty. If any were able thus to tell me, he would have no power to coerce me. The condition of parishes where State-provided priests, the supposed ministers of truth and consolation, have long resided, do no honour to State management of religion. Testimony to the efficiency of voluntaryism in America is not only borne as we have seen, by Dr. Pusey and others at home, but by the Episcopal Bishops of the United States and of our Colonies. Not willinghood and liberty, but rather fetters and coercion, tend to

make the Church to be left "desolate to sit upon the ground."[40]

[40] Rev. C. GRINSTEAD (1871)—"The State now claims dominion over the Church, not only in matters temporal, but matters spiritual. Now when any one need not be a Churchman to hold civil office; when Parliament is composed of men of all religions and all opinions; when the highest court of the realm is pledged to no form of religion, the State claims to regulate, interpret, alter, and abolish the worship of the Church as it pleases. Do you think, my brethren, that this is the sort of union of civil and religious authority which is good for us? Can it be right or lawful in the sight of God, for the sake of some few temporal advantages, to submit to have our worship, our spiritual life, bound into a religion of worldly expediency, until our faith is well-nigh stolen from us, or dead?" "The State has put upon the Church its iron grasp, and is pressing out her very life." "It is then our duty to claim a change in our relation to the State."

Rev. R. S. ARNOLD (1871), said that the Church "would be disestablished," and that he did not view "this with any feelings of alarm, considering the thousands of free Churches in our land supported by the voluntary subscriptions of their members, without State-aid or endowments whatever, and presided over by earnest God-fearing ministers, who in the spirit of Christ sought to win souls for Him. The Church of England would then cease to be presided over by men whose only desire was to receive its emoluments, caring nothing for the souls of the people."

Bishop FRASER (1873) admits that the Act of Uniformity had cramped and trammelled the Church more than any other Act, and he did not like to be bound by notions of uniformity entertained over two hundred years ago."

Canon RYLE admits not only that the Church can stand alone, but that she is injured by her union with the State, and that disestablishment would give advantage, not to Dissenters, but to the Church now established. Those who wish to see an exposure of the inconsistency of Canon Ryle in opposing disestablishment, I refer to a Lecture by Dr. Mellor, recently published. Some of the assertions of Mr. Ryle accord with the Baptist McLaren's words: "To rely on the willing spirit of those who love Christ, is to tap the great central reservoir, from which, as in an artesian well, there will rise to the surface without machinery a perpetual flow." This accords not only with quotations from Churchmen given in abundance, but with the twenty-five years' experience of Rev. H. S. Brown, (recently published), whose father was one of the Evangelical clergy in that Church, into the "holy orders" of which the son with an approving conscience could not enter. I admit that the praise of establishment by some High Churchmen is on the ground of expediency, not to the principle of an Establishment. But why do not the Evangelical clergy year after year groaning under a conscience burdened by the baptismal formulary, the Confirmation and Ordination service, the visitation of the sick, and the burial of the dead services—services in which they engage, or to which their continued assent is virtually and in honour required by the position they occupy—demand disestablishment, be it only on the lower ground, especially when all hope of the desired alterations must have passed away? Are status and emoluments and the assurance that they are doing some good, of more value than an offending conscience?

Archdeacon DENISON, in a letter to the *Daily Telegraph*, 1869, says, "The Church of England is very sick—suffering from more than one kind of obstinate sickness." He says too that his hopes in the medicines of Congresses have now

High Churchmen in this country who advocate disestablishment do so, generally, on the ground of expediency, not on that ground which

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ceased, and he recommends them to be "given up," and "allowed to die quietly."

Dr. LITTLEDALE, in 1871, says that for the last one hundred and fifty years "the only meaning of the Establishment has been, that the Church of England is the one religious body in this country which is obliged to let its enemies legislate for its affairs."

Rev. W. J. E. BENNETT says: "Disestablishment is the cry of the State, 'Cohesion' is the cry of the Church—'We are tired of you. You are in our way,' say the Statesmen. 'We are very anxious not to lose your patronage,' say the Churchmen. But why this unworthy cry of the Church when the State no longer wants her? Has the Church no spirit of her Divine Lord, that she truckles thus to the power of men? Adhere to the State as it is now constituted; cling to it for the temporal supplies which are deemed all-paramount for the maintenance of a respectable character in the world; trust to it as your support against the enemy of souls, who is now more active than ever, even in the high places of the Church herself; fasten on it as your means of preaching the Gospel to the poor by the idea of an influence derived from political power; take your side with 'Conservatism' so called, because of the ancient prestige which is derived from the civil position of a priesthood associated with the rich, or an episcopate sitting in the House of Lords; continue all this under an idea that by so doing you preserve the Church. I answer—the next ten years will inevitably prove the rottenness of the whole foundation on which you build such fallacious hopes."—*Preface to State Interference in matters spiritual.*

Bishop WILBERFORCE tells us that the Church sends out her children abroad, and there "comes back to us from those colonial and unestablished Churches a spirit of freedom — that blessed spirit of freedom which belongs to those Churches."

The *Church Herald*, along with other organs of the Church, admits the scripturalness and great power of the voluntary principle, saying, "It is a true principle, in strict accordance with the teaching of Christ and His disciples." After mentioning the diocese of Oxford, wherein £2,100,000 have been raised during the last twenty-five years (1872), it adds, "There are plenty of illustrations of the working of the voluntary principle for the support of the clergy and for maintaining the Church's ministrations. There are instances in this metropolis where, for quite twenty or twenty-five years back, the voluntary principle, exerted through the medium of the offertory, has been yielding incomes for those purposes varying from one thousand to two thousand pounds a year; and this, in the case of some of them, after twenty or thirty thousand pounds had, on the same voluntary principle, been contributed to build the church and school, and perhaps a parsonage to boot."

Canon WORDSWORTH (1864) said: "When forsaken and abandoned by the secular arm, let them revert to spiritual influences, and see the necessity of receiving in a friendly embrace the outstretched hand of a faithful laity."

The Rev. J. GORNALL, in *Four Lectures on Disestablishment*, among other things, says: "My endeavour will be to show how a Churchman, disregarding all political feeling, may with a good conscience look upon the disestablishment of the Church as practicable and even desirable; how he may learn to think that the Church would lose but little and gain very much; that religion would be bettered

Dissenters take, that the Establishment of religion by the State, and its endowment out of national funds, are morally wrong. Still the admissions of such Churchmen are none the less important and valuable. Thraldom and inefficiency in the legitimate work of that which calls itself a Church of Christ are far too precious to be bartered for the pecuniary and social benefits which Establishment secures. And there are other ways in which State Establishment is of deadly injury to the Church. The providing by legal enactment of a substitute for the voluntary support of religion not only deadens liberality, but leaves every man uncertain in what way his contributions will be employed. If there be a disposition to give for religion's sake beyond what the law levies for its support, this disposition is checked. Hence Lord Shaftesbury's refusal to aid the Church while under certain influences. A correspondent in Berkshire mentions that Dissenters had united in one town with the Evangelical Episcopalian clergyman for the erection of national schools; that the same clergyman had been subsequently induced to resign, and had been followed by a full-blown ritualist, thus proving that they had aided to build what was now "a splendid propagandist institution for Rome." The same writer mentions a gentleman driving six miles from his own Church that his family might not be "poisoned with diluted popery," and another "four miles, to escape the dry-rot of a dead formalism." And he inquires "Where would these eight hundred villages [of that county] be as

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by it; and that the Church would be able to pursue her high and holy course with increased vigour and with greater success." "Allowing all the advantages which the greatest admirer of establishment can imagine, they affect not the true interests of the Church; while the disadvantages I have enumerated touch the Church's well-being. They are of vital importance." "The Churchman who fears for the Church's future must have very weak convictions, little faith in his principles, or must have failed to distinguish between the Church of Christ as a spiritual society, and the Church Establishment as a merely political institution." "What her friends desire is, that the Church should be freed from the interference of those who differ from her, that she should be secured against the caprice of political factions, that she should no longer be exposed to the tinkering of political empirics; in short, that she should exercise her own inherent right of managing her own affairs unaffected by external influences." "I can see no other way to all this than the severance of the union of Church and State." "Even taking the very darkest view—a view with which I have no sympathy—yet even taking this sombre view, and supposing the Church to be paralysed by the blow, I am satisfied that the shock would be but momentary — that she would rise again with renewed vigour and increased zeal, and the Churchman of the future would look back with wonder to these days, amazed that men calling themselves Churchmen should stick so tenaciously to an establishment which may give the Church a position in the world, but which tends to lessen her vitality, and circumscribe her sphere of action."

regards their spiritual interests, if it were not for the chapels of Dissent?" If a man of property builds or helps to build a church or school in connection with the Established Church, he is more likely to be supporting Popery than Protestantism.

Whether the Established Church is more useful in rural districts than in towns, whether its provision contributes to "light" or darkness, to "sweetness" or bitterness, whether it proves an obstruction or an aid to the progress of vital Christianity, whether recent statistics, that it makes provision for twelve per cent of the rural population of Wales while the voluntary principle provides for seventy per cent, be correct or not, whether Mr. Miall's statistics, recently given, respecting the present proportion and recent progress of provision for public worship made by the Established Church and by Dissenters in our large and smaller towns be true or erroneous; whether the Established Church be reviving and extending, or deadening and destroying scriptural Christianity in England; it remains that the Voluntary Principle in religion, is the only principle which has the Divine sanction.

On the tendency of State endowments to diminish the liberality of Churchmen, and of State management to diminish the zeal and activity of Churchmen, we could quote many—and shall quote some—acknowledgments from themselves. With all the wealth possessed by Churchmen, is it possible that they could dread disestablishment, if the Establishment did not tend to enfeeble faith and zeal, and dry up the springs of liberality? In the words of an eloquent Dissenter respecting Churchmen, "They have been so long accustomed to crutches that they think their limbs are powerless, when they are only stiff for want of exercise." That there are some exceptions—noble exceptions—we fully admit, while we emphatically maintain the baneful influence of State endowment and management on the "individual sense of responsibility" for Christian activity and liberality. Not two years ago I read that only one college had been founded since 1662. Have we not reason to believe that, under the influence of Christian willinghood, the Pastoral Aid, or some other society in connection with the enormous wealth of Churchmen, would more than counterbalance the benefits now supposedly reaped in rural parishes by State provision and State arrangements? If to any place there should be temporary disadvantage, it would be far more than counterbalanced by subsequent benefit, and greater immediate and permanent benefit elsewhere. There is much, the immediate extinction of which would by universal acknowledgment be an incalculable blessing.

State authority over a Church, were it right under any circumstances, cannot be a blessing to the Church unless the State be enlightened and pious. Is our Parliament, consisting of almost all characters and creeds,

a suitable body to legislate in any Church of Christ? Bishop WARBURTON, on alliance between Church and State, admits that "no alliance can be made between two such independent societies, till one has given up its independency to the other; and this, the law of nations directs, shall be the less powerful society, which, in the present case, is the Church."

Our Established Church necessarily diverts from the Word of God to the word of man more than any Protestant and disestablished Church, so far as I know, does; and more, I am confident, than the Protestant portion of this Church would do, if disestablished. I do not say that it does not praise God's Word, nor that it does not require a reading of the same in its services, and a conformity to it in sentiment and practice. But it binds its ministers to assent to one of the most elaborate codes of doctrine, and particular forms of worship and procedure ever drawn up by man, as a condition of entrance into its "holy orders," and necessarily in all honesty and honour, as a continuance therein. I do not say that those in these "holy orders" are bound to think to the end of life as they said they did on becoming "priests," or that they cannot now cease to be priests; but I maintain that the binding of themselves so super-abundantly to a human creed drawn up hundreds of years ago by men who, if sincere, are known to have been but partially enlightened, tends to an adherence to the human, and to a disparagement of the Divine. Every priest has to be judged by the courts before which he can be charged with heterodoxy or iniquity, not by God's Word, but by articles and formularies of man's origination. Hence the substantial declaration of every disciplinary court is: "This court has no jurisdiction or authority to settle matters of faith, or to determine what ought in any particular to be the doctrine of the Church of England. Its duty is guided only by that which is by law established to be the doctrine of the Church of England, upon the true and legal construction of her Articles and Formularies." In the same way, for drunkenness, or dishonesty, or any other sin, the course necessary to be known and pursued, is the course which the Church marks out in her canons and disciplinary directions, without any deviation. The tendency of this is not to encourage a constant searching of the Scriptures and a personal and eminent conscientiousness respecting scriptural sentiments and conduct in every particular, growing wiser and holier to the end of life; but to bind creed and life to a human directory, which is notoriously an attempted compromise. Moreover, to priests thus fixed by national statute, the nation is giving its millions of pounds per annum. It does not accord with my present purpose to enlarge on "the truth and power of the voluntary principle, the moral beauty and capacity of the voluntary principle." Quotations on these topics—on the evil of the

opposite system, and on the suspicion attaching to many of the clergy of assenting to what they do not wholly believe and approve, from Churchmen themselves, are sufficient. [41]

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[41] The Rev. C. NEVILE, in 1862, gives his reasons for deciding to resign his position in words which I shall quote, only premising that some change has by law taken place since in the mode of entering and means of relinquishing "holy orders." He says: "Every objection which has been felt by myself and others against this 'assent and consent' required of us, has been confirmed by Dr. Lushington's judgment. It is now an undisputed fact that when a young man takes orders in the Established Church, he virtually gives up the right of studying his Bible. He binds himself to accept explications of Scripture upon every conceivable doctrinal subject, and to abide by those explications for the rest of his life, under pain of a punishment in most cases far worse than death. If any doubt arises as to the soundness of his teaching, no appeal to the New Testament is allowed to him. It must be clear to every intelligent person that the Bible is not the 'rule of faith' in the Established Church. Dr. Lushington plainly tells us that if a clergyman discovers any error in the Prayer-book, he is not at liberty to correct it." Mr. Nevile adds of the present system, that "it must be most adverse to the advancement of Scripture truth, that the wealth and dignities of the richest church in the world should be held exclusively by men who pledge themselves not to advance one single step beyond the doctrinal statements of the sixteenth century. The present Prayer-book represents the exact state of religious knowledge in an age so barbarous and ignorant that poor helpless girls were roasted to death by archbishops, old women were hung as witches by judges on the bench, and 8000 clergymen were too illiterate to be allowed to preach. The confused and contradictory mass of theology contained in our Book of Common Prayer has been permitted to supersede the Word of God in our National Church, and it becomes the duty of every man to consider whether or not he is justified in remaining in it. For my own part I have no choice. I have contracted two obligations, which, after more than twenty years' consideration, I find it impossible to reconcile. I pledged myself 'to be diligent in reading the Holy Scriptures, and in such studies as help to the knowledge of the same, and out of the same Scriptures to instruct the people committed to my charge.' I have endeavoured, however imperfectly, to fulfil that pledge to the best of my ability. In doing this I have published opinions in direct opposition to some portions of the Prayer-book. No relief can be obtained from the legislature, and I abandon my position as utterly untenable. * * * If I maintain that the Ordination Service, the Form of Visitation of the Sick, and the Baptismal Services, are in the most essential parts alike opposed to Scripture and reason, and are so considered by a very large majority of the people of this country, it is a poor answer to tell me that I am a traitor for reviling doctrines which I have sworn to defend. But am I a traitor? I gave my assent to the present Prayer-book on the faith of explanations to be found in the works of Paley, Whately, and Tomline, which were put into my hands by the Church herself. I signed my contract on the express understanding that actual assent to the Thirty-nine Articles was never expected of me; that in a well-known form of absolution the word 'sins' meant 'censures,' and therefore in our Church meant 'nothing;' that the Athanasian Creed was altogether a forgery, the damnatory clauses very much to be lamented, and that there was no difference whatever in the condition of baptised and unbaptised infants who die in infancy. The

7. We see in disestablishment the cessation of nothing in the Church that is Christian and profitable. The removal of those shepherds who

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'revival of Church principles' has set aside these latitudinarian explanations, my contract has been fatally changed, and I contend that a court of equity ought to declare it void. * * * I should be more hopeful about our immediate future, if, simultaneously with the destruction of her position in the two Universities, the Church of England could be, at whatever cost, cut free from her connection with the State. I do not wish to precipitate that event, but am sure disestablishment is very far from being the worst evil with which we are threatened. As long as the Church of England is connected with the State, its social importance will always be greatly in advance of its religious force. It will contain, as it does contain, in nominal connection with itself as being the State institute of religion, elements of thought and feeling which are hostile, not merely to its own distinctive organisation and principles, but even to the most fundamental dogmas of the faith of Christ."

Archdeacon PATTON, in a sermon referring to the consecration of the coadjutor-Bishop of Toronto taking place for the first time without a mandate from the Crown, says, "Brought about by the good providence of God, and by the immediate action of the authority at home, we may well receive it as a boon, and may heartily rejoice in our perfect deliverance from the trammels of a State connection, which having ceased to be protective and beneficial, its continuance had ceased to be desirable."

Rev. H. P. LIDDON thus writes to the *Guardian*, October 31, 1866, "There are, it is to be feared, many good persons among us who seriously suppose that State recognition is of the very essence of the claim of the Church of Christ upon her children. Now, whatever may be the practical benefits of union with the State, such union can, of course, have no *spiritual* value in the eyes of a religious man. Union with the State has not raised the spiritual and doctrinal tone or added to the numbers of the Established Church of Ireland; and the absence of State recognition has not interfered with the rapid growth of the Anglo-American Church in the United States. Christ's kingdom, in short, is not of this world, whether it be recognised by this world or not. Its failures and its conquests depend upon spiritual causes; and its vital power is generally found to exist in an inverse ratio to its reliance upon temporal support."

Rev. S. MINTON, speaking of "the morality of using a service that is felt in any sense to be objectionable," says, "Our baptismal service appears at least to sanction the doctrine of an inward subjective change necessarily accompanying the outward ordinance. We maintain, however, that it is susceptible of another interpretation, which does not involve that absolute necessity; and the highest judicial tribunal of this realm has authoritatively decided in our favour. Secured then by that decision, what can we have to complain of? Very much. In the first place, there are those who feel that while a legal decision may justify any latitude of interpretation, which is mentally agreed to, in a transaction between man and man, such as subscription to a creed, it fails to satisfy their minds as to the use of such ambiguous language in addressing God. They feel pained at having to approach the footstool of the Omniscient One, with language which they never would use of their own free will, with language in direct apparent contradiction to that which they habitually employ on all other occasions." Many "feel so strongly upon the subject, that they are

feed themselves and not the flock will be no calamity. Surely the pious will not lose their godliness through the severance of the present union between Church and State, nor the devoted their zeal, nor the liberal their beneficence. It is the love of God in our hearts—without which nothing is Christian that we say, do, or give—that prompts to all holiness and benevolence; in which every Christian institution has its root, and by which it is sustained. Will disestablishment destroy or touch this? The fear that vital religion, and the benevolent operations and sanctifying influences that proceed therefrom, will decay and die, is insulting to the Author of that gospel which is the power of God unto salvation, and which is dearer than life to every right-hearted professing Christian, and dishonouring to its character Will love to God and man cease, will talents take to themselves wings, or will the pious and useful die, with an incapability of being replaced, on snapping the chain which holds the Church in bondage to the State? Is piety at so low an ebb with Churchmen that if the emoluments of State support and the obstructions of State control cease, they will give themselves and their all downright to the devil, the middle and educated classes losing all the benefit of association with gentlemen-parsons, and the poorer and less educated all the instruction and sympathy they now receive from those who so happily combine godly learning with Christian humility, compassion, and benevolence? Shall we cease to wonder that there should be such a gulf between the now privileged and the now tolerated sects?

Disestablishment brings the Church into the freedom enjoyed in apostolic and immediately subsequent times (when the State did not persecute), when its greatest advancement took place. An establishment in accordance with the Jewish theocracy we neither do nor can possess. Such is not God's will, as the polity of New Testament Churches evinces.

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either driven from their posts, or can only satisfy themselves in remaining, so long as they are using every effort to procure an alteration in the existing state of things" *(Letters on Revision*, pp. 9, 10). Where are the men whose folly induces them to seek an alteration in the baptismal formulary to meet Evangelical views, when, as Mr. Minton acknowledges, they are but a small minority. How is it that the Evangelicals are loud and earnest—almost unanimous—in opposing disestablishment? Were efforts for disestablishment put forth, it might be said to those who do not secede, "the scandal, though mitigated, is far from being removed." The Establishment is a snare to those disapproving of her Articles and to those disapproving of her Formularies; and if a good conscience is worth more than all the world, speedy disestablishment should be sought by all who desire that they and all others should truly say, "Herein do I exercise myself to have always a conscience void of offence."

Disestablishment endangers not the Church. It may endanger rent-tithes, seats in the House of Lords, exorbitant incomes, the sale and purchase of livings into which inefficient parsons may be thrust, but cannot be expelled, together with the power of Parliament over creeds, worship, and formularies. It is these things that are in danger, not the Church.

8. We see in disestablishment the cessation of much usurped tyranny—although it may be unconscious and unintentioned—as well as the cessation of injurious and most scandalous patronage. [42] Priestism (and its attendants) will not cease in the land by disestablishment and disendowment, but it will cease to have national sanction, and those embracing and those denying it in the same Church will not be scandalising religion by denying each other's consistency, both declaring that they are the Church, and thus promoting disgust and infidelity. We shall not have thousands upon thousands petitioning relief in this way and that way, and all the time remaining in a position which it is known from what they say they do not and cannot occupy with a conscience void of offence. We may not have the cessation of so-called rationalism, but it will cease to have State sanction, and to annoy High and Low Churchmen by its close, necessary and hateful connection with themselves. [43]

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[42] The Rev. T. SCOTT admits that the "foundation of the Anglican Church, as laid at the Reformation by the authority of the Prince and Parliament, was such as suited to connect the Church too closely with the governing powers, and to give strong temptation to a mercenary, time-serving spirit in the clergy, especially the superior orders."

[43] Rev. W. J. E. BENNETT.—"O my brethren, could we but brace up ourselves to the vigorous endurance of the apostolic age, and reflect how the preaching of the Word, and the salvation of men's souls, did not issue out of king's courts, but out of judgment seats and prisons; that it was no question when Christ was here about Acts of Parliament, but solely the gifts of Pentecost; could we but bring ourselves to think that it is not by ministerial favour and votes of Parliament that men's affections are won, their reason convinced, or their faith confirmed, but only by the free voice of God's Word, and the power of the keys given to the Church's charge by One higher than Parliament and more powerful than kings; could we but look upon this in the integrity of our divine commission, how much better a claim should we then have upon the people's love and God's protection! *But only we must have liberty*, not the chains and entanglement of a State protection,—which, while it embraces, kills; and, while it flatters, poisons,—but only the freedom of the children of God, who would speak their Father's voice, and bid men repent and be saved! Keep the Church as she is now; chain her down by your statute book as she is now chained down, without a voice to speak, a breath to breathe, an arm to uplift, with discipline defunct, and doctrine in the power of enemies; and, I put it to you, is it in the common course or probability of nature that she should long survive?" Mr. Bennett's objection is to the rule, not to the support of the State.

Dr. JACOB speaks of "the felt unsuitableness of our Church system;"

9. In disestablishment we see an increase of knowledge and practice promotive of patriotism and national prosperity. Instead of expatiating on

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of "some portions of its language, its formularies, its regulations,—some of the things which it directs to be done and some omissions of what might advantageously be ordered or allowed, —many of its processes, laws, and canons, whether cumbering the Church with their obsolete enactments, like rusty weapons at once dangerous and useless, or else offending common sense and intelligence by their occasional and spasmodic enforcement,—its general stiffness and inflexibility in the midst of the great variety of our actual circumstances," as all operating "to make it far less adapted to the present time, and far less capable of influencing the bulk of our population than it is most desirable that a national Church should be." He says that the "Romeward movement" "may succeed in producing a large amount of superstition and infidelity;" and he quotes Mr. FROUDE as saying that "if the clergy are permitted to carry through their Catholic 'revival,' the divorce between intelligence and Christianity will be as complete among ourselves as it is elsewhere."

Dean HOOK, in a sermon before the Manchester Church Congress, 1863, after referring to the Sovereign of this Empire as the Sovereign of millions of Hindoos and Mahomedans said, "The imperial Parliament of such an empire ought, as all will now admit, to consist, as our Parliament will do, and to a certain extent already does, not only of Christians of all denominations, but also of Jews, Turks, Infidels, and Heretics. This is as it should be. But, then, Jews, Turks, Infidels, and Heretics are not persons qualified to legislate for the Christian Church. The State can and ought to control the Church if she makes attempts upon the liberty of the subject, whether Christian, Infidel, or Jew; or when, as holders of property, we seek for powers to regulate it; but for Jews, Turks, Infidels, and Heretics, to decide what shall or shall not be the articles of a community of Christians, the absurdity of this must force itself upon the minds of honest men, even though themselves opposed to the Christian religion, unless they have party purposes to serve by a tyranny which in theory they reject."

Rev. G. VENABLES says, "Why is the Church of this realm to stand gagged and fettered, the only voiceless, helpless corporation in existence? It must not be. It cannot so continue."

The Rev. A. H. MACKONOCHIE, in a letter to the *Times* (1869), says: "If I may judge from the reception which was given to a few words of mine at the meeting of Tuesday, in Freemasons' Tavern, the conviction is gaining ground that the time has come for the Church to claim deliverance from the yoke of State-control. I do not believe it to be a question belonging to any political school, for I constantly find myself at one on this point with men of views differing as widely as possible from one another and from myself on political questions. Even if we look at the matter from a State point of view, the principle for which I contend lies deeper than any differences of modern politics; for, thus regarded, an equitable union of Church and State is only possible when the two terms are co-extensive. In any other case, one of two difficulties will arise—either the influence of the Church in the affairs of State will be a burden to those subjects of the State who do not belong to her pale, or else (which is the more probable alternative) the yoke of the State will press heavily upon the conscience of the Church. The English Establishment dates from a time when the two were co-extensive, and this condition was assumed at the Reforma-

tion, but has not been realised, nor will any one dare to predict that it is likely to be realised. So that even from this point of view the union of Church and State is an anachronism, and ought to be swept away. But it is in the interest of religion solely, not in that of politics, that the question has to be viewed by us. What right has the Spouse of Christ to ally herself with the powers of the world? Surely to do so is to commit that terrible spiritual adultery against which her Lord has so often warned her. If the State be unbelieving — and I suppose no one wishes to impose upon the ruling bodies in the English State (except upon the Crown itself) the name of Christian— the very idea is an offence to the dullest spiritual instinct; and yet if we take the opposite hypothesis, we shall, I think, find it worse. A Christian State is the child of the Church. It is of the Church in such a State that each individual is 'begotten again of God in Christ Jesus;' it is by her that each is fed; by her prayer and blessing that all State acts seek for help from God; by her anointing that the Sovereign is set apart for the high functions of government. Can we, then, defend adultery between a mother and her son? Such I believe to be, and always to have been, the nature of union between Church and State. Doubtless the State owes to the Church all the affectionate care and support that a dutiful son can give to his mother; but this is not the theory of Establishment. The Jewish Church began to fall from God, and ultimately sank into idolatry, from the time that it became an Establishment in the reign of Saul. The reign of Constantine was the beginning of the decline of Christianity in spiritual things quite as much as it was the beginning of its rise in temporal grandeur. Nor do I think that the State has suffered less than the Church from the alliance. * * * Once free from State control, we shall begin, I trust, to feel as a body, and not merely as individuals, that we belong to a kingdom which 'is not of this world.' Our bishops will know that their power is that of the servants of Christ, not of lords of parliament; we of the clergy shall be free from the temptations to worldly gain and ambition with which an Establishment surrounds men; and our people will receive or reject us for Christ's sake, not as ministers appointed by the State."

The Rev. W. H. FREMANTLE, when (in 1866) he was Chaplain to the Bishop of London, thus wrote to the *Contemporary Review*, in anticipation of the Church being freed from State control, and possessing self-government in the minutest particular: "Nor do we regard this end as undesirable. We think it no unworthy conception of a church which regards it as a voluntary association, which is self-governed by the influence of the Spirit of God upon its individual members; nor do we think it derogatory to the true idea of the episcopal office that a bishop should be under the restraint of law and agreements in all his acts—that is, in truth, that he should act in harmony with those over whom he presides. The experiment has been worked out in political government, and we see no argument which applies in the one case which fails in the other. It does not follow that, because we have abolished the divine right of kings in England as much as in America, we are insincere in praying that we, 'knowing whose authority they have,' may humbly obey them as God's ministers; nor would the same expression ill apply to the governors or presidents whom democratic communities may appoint. And in the same way we have no reason to doubt that the church will be as truly governed by bishops and an episcopal system after the American model, as it is where a less restricted discretion is allowed to the highest order of the ministry."

Mr. DISRAELI (1844), when referring to "order" and "improvement" in Ireland, advocated "a just administration" and "ecclesiastical equality," and in Coningsby he could write: "What can be more anomalous than

the present connection between State and Church? Every condition on which it was originally consented to, has been cancelled. The original alliance was, in my view, an equal calamity for the nation and the Church; but at least it was an intelligible compact. The only consequences of the present union of Church and State are, that on the side of the State there is perpetual interference in ecclesiastical government, and on the side of the Church a sedulous avoidance of all those principles on which alone Church government can be established, and by which alone the Church of England can again become universal. * * * It (the Church) would do great things now, if it were divorced from the degrading and tyrannical connection that enchains it. You would have the sons of peasants bishops of England instead of men appointed to that sacred office solely because they are the needy scions of a factitious aristocracy; men of gross ignorance, profligate habits, and grinding extortion, who have disgraced the episcopal throne and profaned the altar. * * * There is, I think, a rising feeling in the country that parliamentary interference in matters ecclesiastical has not tended either to the spiritual or material elevation of the humbler orders. Divorce the Church from the State, and the spiritual force that struggled against the brute force of the dark ages, against tyrannical monarchs and barbarous barons, will struggle again in opposition to influences of a different form, but of a similar tendency —equally selfish, equally insensible, equally barbarising. * * Holy Church transformed into a national establishment, and therefore grumbled at by all the nation for whom it was not supported;—what an inevitable harvest of sedition, radicalism, and infidelity! I really think there is no society, however great its resources, that would long resist the united influences of chief magistrate, virtual representation and Church Establishment."—b. vii, c. 2.

The Rev. W. GOLDSTONE, speaking of the possible success of the Liberation Society, says: "They would, without at all intending it, really be helping us to teach the true faith of Christ without let or hindrance. And I am one of those who think that the truth is of more consequence even than endowments."

The *Church Review*, speaking of true voluntaryism as the "order of the day in Ireland," and looking forward to the time for this in England, says: "Churchmen have only had themselves to blame if they are not able to insist upon a return to the position and freedom of primitive times."

The Rev. W. J. E. BENNETT thus urges his fellow-Churchmen: "They must abjure all their allegiance to the world, they must deny assumed authority in the State to interfere in matters spiritual, they must recognise one guide and leader only, whom they will follow, namely, that which comes down to them from the apostles, ready to obey Cæsar cheerfully, gladly, even to suffering, in the things of Cæsar, but in the things of God, God alone." "Are we," he asks, "in the midst of free institutions breathing in every field around us, with liberty of religion conceded to every schismatic community, with a State constituted of Jews and Dissenters, to hand ourselves over tied hand and foot to an oligarchy which, sitting in the House of Lords, recognises or might recognise such a power as our State now represents? Is every other form of religion free, every other conscience absolved from obedience to a power hostile to itself, and the Church of England only to be in terror of new laws to be created, which are to change our customs and dictate to us our faith, without a shadow of a representative institution of its own in which she may make her voice heard? No. I do not think that the love of justice naturally inherent in the people of England will ever suffer so gross or so unfair a treatment. Let the vessel alone, give her free scope, cut away the cables that hamper her, and, with God, she will sail out to sea and right herself even yet. * * *

All religions are free except that of the English Church. There is no Act of Parliament to limit the extension of missions, the expansion of devotion, freedom of worship, and special legislation within the laws of each community, independent of the State, except in the English Church."

The *Church Times* (December 15th, 1871) admits that Anti-State Churchmen have been the real friends of the Church. "We are willing," says this paper, "to go a great deal farther, and to admit that the experience of the last forty years has shown that the enemies of the Church may prove themselves, in a certain and totally unexpected sense, better friends than many of her professed supporters. We agree with them in all that they can possibly say about the deadening effect of 'State patronage.' It is human nature not to take superfluous trouble about anything; and if any one wanted to kill a church he could adopt no surer way than to do it by kindness. Given everywhere a sufficient endowment, a Church-rate collected without difficulty, and nobody to make unpleasant remarks if the tale of work should fall short, and it is not likely that the noblest clergy that has ever adorned Christendom would remain worth its salt for more than two or three generations. The attempts, therefore, which have been made to overthrow the Church of England have had a most excellent effect; and, what is more, there is nothing her opponents are ever likely to do in the same benevolent direction, that will not result in lengthening her cords and strengthening her stakes. Since Lord Melbourne, insolently enough, as it seemed then, advised her to set her house in order, she has doubled the muster-roll of her clergy, as well as the accommodation for public worship, and she has expended on her ancient churches as much as would have provided as many new sittings as they used to hold. A voluntary Church of England, equal in point of costliness to the entire 'dissidence' of the country, is the fruit which forty years of threats and bullying have brought forth."

Archdeacon PHILLPOTT in a sermon (1872), says, "When there was a compulsory church-rate, it was natural that the ratepayers should do as little as the law would let them; and one bell, the clapper perhaps, only pulled by a cord, satisfied the law, and nobody then thought about anything else. But now, when it comes to giving of one's own free-will, such is the nature of a Cornishman, he thinks he cannot give to God and his sacred service too much—hence the restoration of our churches on all sides, and, not last, the restoration of the bells also."

Judge LUTWYCHE of Queensland, at a conference of Delegates appointed by the congregations of the diocese and presided over by the bishop (1868), in moving a resolution in favour of religious Voluntaryism, says, "If it were possible to sever the alliance between the Church and the State it would be very desirable to do so; and where it was possible to form a Church constitution without the State it should be done. The evils which arose from the connection between Church and State were enormous; he would mention in particular the standing snare of the Church of England—lay patronage and family livings. How so much learning and piety should have grown up in the Church under such a State of things it was very difficult to comprehend; it was the greatest blot in the constitution of the English Church—a blot inseparable from it in the home country, although, he was glad to say, there was none of it here; he trusted that there never would be. There were also many other evils on which he would not dilate. * * * The less they had to do with the State the better. It was easy to put one's head into the lion's mouth, but it is not so easy to pull it out again."

The PROPAGATION OF THE GOSPEL SOCIETY, in its published journal for December 1867, records, respecting New South Wales, that there were ten

the point myself, I will give some historical facts as recorded by Conformists and Nonconformists."

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clergymen for one during the days of colonial grants; and yet some think that England, without the alliance of Church and State, would relapse into heathenism.

Canon MILLER teaches that "the Church of England was not a Church because she was established. * * * The soundness of the Church was incalculably more precious than the fact of her being established. She might discharge her heavenly mission without the State; but she has no mission without the truth." This extract, and some others that have been given might be contrasted with Bishop FRASER's idea that were "the Church disestablished, religion in the best sense of the word would not thrive one ten-thousandth part as well as it does now."

Dr. CHALMERS, in the days of his ignorance respecting the power of a Free Church, could predict as mournfully as some now do respecting the results of disestablishment in England, especially in the rural parts, that "a hard and outlandish aspect would gather on the face of our people," that "innumerable hamlets would be forsaken," "our peasants would become pagan," &c. So Rev. W. R. MORRISON predicted in regard to Ireland, if the Protestant Church were disestablished, that "over many a wide expanse of the country the Church-going bell will be heard no more, nor the sweet murmur of the Sabbath School."

"JOHN FOSTER, the eminent Essayist, a Baptist Dissenter, writes: "Look at our Protestant Establishment. What was its spirit and influence during the long period of the sufferings of the Puritans? What was its spirit even in the time of Queen Anne? Then follow it down through a subsequent century. What did it do for the people of England? There was one wide, settled Egyptian darkness; the blind leading the blind, all but universally; an utter estrangement from genuine Christianity; 10,000 Christian ministers misleading the people in respect to religious notions, and a vast proportion of them setting them a bad practical example. When, at length, something of the true light began to dawn—when Whitfield and Wesley came forth—who were their most virulent opposers, even instigating and abetting the miserable people to riot, fury, and violence against them? The Established clergy. Who formed the main mass of the opposition to the Bible Society for so many years? Did one single Dissenter so act? No; the clergy. Who were the most generally hostile to the Catholic emancipation, undeterred by the prospect of prolonged tumult, and ultimate civil war, ravage, and desolation in Ireland? The clergy. What is, at this very hour, the most fatal and withering blight on the interest and hopes of the Protestant religion in that country? The Established Church."

Lord MACAULAY, in his *History of England*, writing of the Stuart dynasty affirms, "It is an unquestionable and most instructive fact that the years during which the political power of the Anglican hierarchy was in the zenith were precisely the years during which the national virtue was at the lowest point" (vol. i., p. 101). In his *Essays* (vol. i., p. 60), he says, "The Church of England continued to be for more than a hundred and fifty years the servile handmaid of monarchy, the steady enemy of public liberty. The divine right of kings, and the duty of passively obeying all their commands, were her favourite tenets. She held these tenets firmly through times of oppression, persecution, and licentiousness, while law was trampled down, while judgment was perverted, while the people were eaten as though they were bread. Once, and but once—for a moment,

For a hundred and fifty years, during which Toleration was finally established, and the Church shorn of the worst of its abuses, Convocation

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and but for a moment—when her own dignity and prosperity were touched, she forgot to practice the submission she had taught."

Mr. LECKY, in his *History of Rationalism*, vol. ii., pp. 193-198, says: "It is to Puritanism that we mainly owe the fact that in England religion and liberty were not dissevered: among all the fluctuations of its fortune, it represented the alliance of these two principles, which the predominating church invariably pronounced to be incompatible. The attitude of this latter church forms indeed a strange contrast to that of Puritanism. Created in the first instance by a court intrigue, pervaded in all its parts by a spirit of the most intense Erastianism, and aspiring at the same time to a spiritual authority scarcely less absolute than that of the church which it had superseded, Anglicanism was from the beginning, at once the most servile and the most efficient agent of tyranny. Endeavouring by the assistance of temporal authority, and by the display of wordly pomp, to realise in England the same position as Catholicism had occupied in Europe, she naturally flung herself on every occasion into the arms of the civil power. No other church so uniformly betrayed and trampled on the liberties of her country. In all those fiery trials through which English liberty has passed since the Reformation, she invariably cast her influence into the scale of tyranny, supported and eulogised every attempt to violate the constitution, and wrote the fearful sentence of eternal condemnation upon the tombs of the martyrs of freedom. That no tyranny, however gross, that no violation of the constitution, however flagrant, can justify resistance; that all those principles concerning the right of nations on which constitutional government is based are false, and all those efforts of resistance by which constitutional government is achieved, are deadly sins, was her emphatic and continual teaching. * * * When Charles I. attempted to convert the monarchy into a despotism, the English Church gave him its constant and enthusiastic support. When, in the gloomy period of vice and reaction that followed the Restoration, the current of opinion set in against all liberal opinions, and the maxims of despotism were embodied even in the Oath of Allegiance, the Church of England directed the stream, allied herself in the closest union with a court whose vices were the scandal of Christendom, and exhaused her anathemas, not upon the hideous corruption that surrounded her, but upon the principles of Hampden and of Milton. All through the long series of the encroachments of the Stuarts she exhibited the same spirit. The very year when Russell died was selected by the University of Oxford to condemn the writings of Buchanan, Baxter, and Milton, and to proclaim the duty of passive obedience in a decree the House of Lords soon afterwards committed to the flames. It was not till James had menaced her supremacy that the Church was aroused to resistance. Then, indeed, for a brief but memorable period, she placed herself in opposition to the crown, and contributed largely to one of the most glorious events in English history. But no sooner had William mounted the throne than her policy was reversed, her whole energies were directed to the subversion of the constitutional liberty that was then firmly established, and it is recorded by the great historian of the Revolution that at least nine-tenths of the clergy were opposed to the emancipation of England. All through the reaction under Queen

did not exist. We owe our present degree of religious liberty to the fact "that the clergy have been ignored in nearly all ecclesiastical legislation."

Anne, all through the still worse reaction under George III., the same spirit was displayed. In the first period, the clergy, in their hatred of liberty, followed cordially the leadership of the infidel Bolingbroke; in the second, they were the most ardent supporters of the wars against America, and against the French Revolution, which have been the most disastrous in which England has ever been engaged. From first to last their conduct was the same, and every triumph of liberty was their defeat."

CHARLES JAMES FOX, in the House of Commons (March, 1790), said: "A candid examination of the history of Great Britain would, in his opinion, be favourable to Dissenters. In the rebellion of 1715 and 1745, this country was extremely indebted to their exertions. During those rebellious periods they had acted with the spirit and fidelity of British subjects, zealous and vigilant in defence of the constitution; at both those periods they stood forward the champions of British liberty, and obtained an eminent share in repelling the foe of the House of Hanover. Their exertions then were so magnanimous that he had no scruple to assert that to their endeavours we owed the preservation of Church and State."

EDMUND BURKE, often the opponent of FOX, in replying to a member who had attacked the Dissenters, said: "Let him recollect, along with the injuries, the services that Dissenters have done to our Church and to our State. If they have once destroyed, more than once they have saved them."

The Rev. W. N. MOLESWORTH, in his *History of the Bill of* 1832, says: "The clergy, remembering the fate of the French Church, were almost unanimous in their opposition to the proposed innovation. Already highly unpopular, partly on account of the determined opposition which, as a body, they had offered to every proposal for the extension of civil and religious liberty, and partly on account of the vexations and disputes attendant on the collection of tithes, they rendered themselves still more odious by their undisguised detestation of the new measure. Under the influence of terrors thus excited, the clergy set themselves to oppose that which the nation fondly and almost unanimously desired."

Earl RUSSELL, on the debate on the "Church Rate Abolition Bill," said: I know the Dissenters. They carried the Reform Bill; they carried the Abolition of Slavery; they carried Free Trade; and they will carry this question."

Mr. MELLY, M.P., speaking at Tunstall (April 1870), said, on the political action of the Established Church, "I cannot forget that she threw the weight of her property and social position into the maintenance of the corn laws, when we fought for their abolition. I cannot forget that while the battle of negro emancipation was being fought out in America the other day, no party sympathised more with the cause of the Southern slaveholder than the Episcopalians of America except the Episcopalians at home. Nor, that when, a year ago, we went to the hustings advocating justice to Ireland, and that the religious supremacy under which she groaned should be removed, almost to a man, every rector and vicar, nay, many national schoolmasters and pupil teachers of the Church schools, throughout the counties, came forward to canvass on what we maintain to have been the wrong side. From the days of the Stuarts till to-day, her political sympathies have rather been with the strong than with the weak, with wealth and privilege rather than with the poor and the oppressed."

Who supposes that the Test and Corporation Acts would have been repealed, or the Irish Church Establishment abolished, if we must have consulted Convocations of the clergy? In thus vindicating Nonconformity, I am far from forgetting the seven bishops who opposed the edict of James II.; but in comparison with the Nonconformists who withstood the encroachments of tyranny and popery unto fines, imprisonment, and death, few among the clergy have had honourable prominence. I do not forget national indebtedness to many honoured laity in the Church of England, who—aided by Nonconformists—have preserved the nation from being handed over to popish tyranny and a despotic sovereignty. The help afforded by Nonconformists has been to Churchmen who were withholding from them many rights, and did not by far always meet with subsequent gratitude or justice. Nor can I now avoid the conviction, unless history, and God's government among the nations changes, that a present handing over of the education of the youth of this nation to priests, if such must be the case, will assuredly lead to the nation's downfall. "

Rev. A. McLaren, Manchester,—"I would remind you who was the handmaid of despotism and the steady enemy of political liberty for a hundred years; from whose pulpits the Divine right of kings, and the duty of passive obedience were preached more earnestly than Christ's Gospel, who struck hands with crowned vice, and had neither a word of rebuke for the profligate king, nor of cheer for the suffering people."

" Mr. Horsman, M.P., years ago deplored the numbers in our Christian England" that had "been so long undisturbedly and hopelessly removed from all the influences of Christianity;" declared Cathedral Establishments to be existing "not to the strengthening but to the extinction of religion," and that he had seen existing bishops, "more than any other men blind to the present spiritual destitution of the people," and opposed more than any other men to the religious instruction of the people." Granted that he might now say the same, the best would be greatly benefited by disestablishment.

Canon H. P. Liddon, having written in 1866 what will be found on p. 487, wrote in 1868: "So long as the Church of England is connected with the State, its social importance will always be greatly in advance of its religious force. It will contain, as it does contain, in nominal connection with itself, as being the State-institute of religion, elements of thought and feeling which are hostile, not merely to its own distinctive organisation and principles, but even to the most fundamental dogmas of the faith of Christ."

Mr. I. Taylor.—"This momentous principle Christians very imperfectly discern, that, although piety will exist under almost any pressure of errors and follies, Christianity itself will never spread while so encumbered."—*Spiritual Despotism*, p. 414.

Dean Alford.—"It breeds a habit of insincerity to say anything, however true in itself, of which we have not a hearty conviction at the moment. And it is a most perilous self-deceit to encourage in ourselves anything of insincere profession."—*Essays*, p. 35.

The *Guardian*, by a Correspondent (1869), says, "that in the same pro-

IV.—It is thought by our milder opponents that the proper time has not arrived, that we are premature, that while we are well meaning, we

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portion that the Free Church would lose in wealth she would gain in godliness: the want of countenance of the great ones of the earth would be more than compensated by the elasticity of her system, and the spiritual life and devotion of her members."

The *Record* (1863) says: "What we want is greater elasticity. As it is, all parties concerned are fettered in every direction by Acts of Parliament." But what would induce the Erastian *Record* to recommend disestablishment, I dare not predict. A few years later it wrote: "The Evangelical body are satisfied with the Church of England as she is," save a few liturgical modifications, and "some small practical hardships." They will, therefore, "stop quietly where they are." The recent acquittal of Mr. Bennett has but occasioned mingled gratitude and sorrow. It only requires a little further elasticity of conscience and obscuration of judgment, if the rulers sent the Church right over to popery, to settle down, acknowledging a regret on some accounts, but a cordial approval of many excellent prayers and Divine truths which, with other things, without doubt, his infallible holiness does and will permit. Or if the State and not the Pope must nurse and govern, how is it that the need of this was not felt in the infancy of Christianity, and not realised till the fourth century, and that no period subsequent to that of the Church's freedom has equalled her previous vigour and prosperity? We wish to take away the Church's unneed, dishonourable, and injurious crutches, to remove what ensnares, defaces, and cripples.

Dr. C. J. VAUGHAN, says, "We are passing more—for better or worse—out of a parochial into a congregational life. We are becoming less of a State Church, and more of a Free Church." This congregationalism, or "the management of its own concerns" by each congregation, he evidently does not deplore. He says: "I have no faith in the multiplication of Church machinery on a large scale—whether it takes the form of convocations, conferences, or congresses." On the Church's "becoming less and less national—less and less territorial," and "more and more congregational," he says, "If there is something in this to be deplored, there is at least something to be rejoiced in. The heart of the people must be appealed to for the maintenance of the people's worship." Unquestionably, Establishment is attended, to say the least, by some very serious drawbacks, The besetting sin of a wealthy Established Church is worldliness; and worldliness, I need not tell you, eats the very heart and soul out of a church. Then again, in the presence of democracy, the social condition conferred by Establishment, and the religious inequality—inequality now more seeming than real—thence arising, create a positive prejudice against the Church, and so make the work of evangelisation harder. And, further, one effect of Establishment, with its consequent position of privilege, has undoubtedly been to enlist the sympathy and influence of the English Church, as a whole, upon the Conservative side, whenever the battle of privilege and exclusiveness has been—and still is—most damaging and disastrous to the Church, in the fulfilment of its high calling as the witness to Christ and His kingdom before the world. Such considerations as these weigh so heavily on my mind, that I sometimes despair of the successful prosecution of the Church's mission, so long as she continues the endowed and established Church that she is."

are precipitate. There is a sense in which it may be said that the proper time for the legal Act of disestablishment has not come, and also that it never will come while there is a House of Commons composed of such materials as the existing House. But I desire, however feebly and by many it may be very despisedly, to enlighten some on this one theme. I believe it would be an act of insanity for the Prime Minister to introduce a Bill for disestablishment at present. Yet I approve of an outspoken motion in favour of this by another member; and of no snubbing, or disrespectful utterance by any member for the fact of introducing the subject and making the motion premature! No. We urge no immediate action towards disestablishment on those who have the conduct of our public affairs, regardless of the opinions of the constituency of the Empire. All we wish is that the subject should be fairly considered; that the bold and distinct utterances of some of the most enlightened and honourable in the House of Commons respecting the disestablishment of the Irish Church for years before the Act was passed, should be remembered and acted on. I mean not that they should believe that

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Dr. JACOB, and others, are express on sacrifices and priests (which as a nation we are now encouraging in our Church established by law), as not belonging to Christian Churches. The synagogue rather than the temple was imitated in apostolic arrangements. Dr. Jacob says: "In the temple was the priest, consecrated according to a precise regulation, and a sacerdotal succession laid down by God Himself, with the altar and sacrifices at which he officiated, the incense which he burned, the holy places into which none might enter, but those to whom it was especially assigned. In the synagogue was the reader of the Scriptures, the preacher or expounder of religious and moral truth, the leader of the common devotions of the people, unconsecrated by any special rites, and unrestricted by any rule of succession; with a reading-desk or pulpit at which he stood, but with no altar, sacrifices, or incense, and no part of the building more holy than the rest." "In the temple there was no pulpit, in the synagogue there was no altar." The conformity of Christian Churches by the authority of inspiration to the synagogue rather than the temple is illustrated by Dr. Jacob in regard to names of office-bearers, places of worship, different degrees of sanctity, services, vestments, restriction to a tribe or class, fixed ages, exclusion on the ground of bodily defects, the possession of a raised desk, pulpit, or platform. — *Ecclesiastical Polity*, pp. 96-99.

Archbishop WHATELY not unreasonably supposes that "wherever a Jewish synagogue existed, which was brought, the whole or the chief part of it, to embrace the gospel, the apostles did not there so much form a Christian Church (or congregation, *ecclesia*), as make an existing congregation Christian, by introducing the Christian sacraments and worship, and establishing whatever regulations were requisite for the newly adopted faith; leaving the machinery (if I may so speak) of government unchanged, the rulers of synagogues, elders, and other officers (whether spiritual or ecclesiastical, or both) being already provided in the existing institution."

there is the same degree of flagrant scandal and iniquity in the one establishment as in the other. Where should this subject be debated but where the power is, righteously to undo what has been unrighteously done? Has not Parliament made, and cannot Parliament un-make this so-called Church of England? Less glory would not encircle the brows of our most distinguished statesman, were they (in accordance with conviction), in the highest council of the realm distinctly to say that in their judgment it is impossible equally to reconcile with equity towards man the existence of any Established Church in this country, or with loyalty to Him who taught that His kingdom was not of this world, and whose inspired servants used and sanctioned only the force of persuasion for its establishment and enlargement. Premature! Can disestablishment be premature, when for three centuries establishment has been tried and found wanting in the great purposes for which the Church of Christ exists? What improvement has taken place in this direction, and in the character of the Church since, in 1868, Lord SHAFTESBURY said of her—"She is in danger of crumbling into dust, and that not through the vigour of external attacks, but through the corruption of her internal condition?"[46] Can it be premature to escape from a leaky, rotten, and sinking vessel, when the escape can be effected with care, and when there is a moral certainty of reaching dry land?

In confirmation of our unwise haste, among other things it is said: We are progressing, and ought not to make more haste than good speed. Certainly there has been progress in some matters. For example:—the

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[46] Lord BACON said: "I would only ask why the civil State should be purged and restored by good and wholesome laws made every third or fourth year—devising remedies as fast as time breedeth mischief, and, contrariwise, the ecclesiastical State should continue upon the dregs of time, and receive no alteration for these five and forty years or more. If St. John were to indite an epistle to the Church of England, as he did to them of Asia, it would sure have the clause, '*Habeo adversus te pauca*' (I have a few things against thee)."

The Rev. ORBY SHIPLEY, after hearing a sermon in which the preacher advocated in general terms the idea which, he said, was in the minds of all the clergy then assembled, "the speedy dissolution of the union between Church and State," expressed his entire accordance therein. "As far as he understood the speaker, without pledging himself to take any active steps towards that result, he gave his assent to the idea that it was not only advisable, but it would shortly come upon us. * * * It seemed to him that the union, which at one time had been of great service to both Church and State, had come to that pass when it was the duty of all Churchmen to earnestly strive for dissolution."

Archbishop TENISON, in reply to objection from a state of perturbation, said, "He that would abate a fever may stay too long if he forbear to prescribe till the blood is quiet."

Universities have been opened to Dissenters; the Church of Ireland—that flagrant abuse of all that was right and politic—has been disestablished and disendowed; and in some other important ways there has been progress. But there has been deterioration as well. An Education Bill has become law, which, as proposed, involved the concurrent endowment of various religious bodies, and as passed, is not free from this vice; for it virtually endows certain Church of England schools, Roman Catholic and other schools, thus inflicting on Dissenters an evil as great or greater than that of the Church rates which happily have been abolished. There are also other grievances and obstacles in the way of entire religious equality, which most rightfully Dissenters claim, the delay of which must hinder our resting and being thankful. Why, but because the Church established by law claims and receives special rights and privileges, have we not perfect unanimity in a really efficient system of national education? and why have we, but for Church formularies, errors which some of us regard as deadly, taught authoritatively to the young, and inculculated under similar authority, and at public expense on adults? Dissenters are accountable, in common with other parts of the community, for the encouragement by law of error, whether by recent enactments or enactments of long standing; and can it ever be premature to seek or to obtain the redress of these wrongs? Will any of our opponents tell us, honestly and explicitly, when we may urge with propriety the efforts which they deprecate? I would not speak or act indiscreetly or in an improper spirit, but it seems as if we were desired to smother our convictions; as if silence, whatever may be the dictates of judgment and conscience, were the price of their friendship; as if we might cry and sigh, but only secretly and inoperatively, or as far as they deem wise, on account of increasing abominations, avowed popery, or open idolatry in a church established by law, in a land of which we are citizens, and in which we are patriots. If we do more, however sincerely and conscientiously—such are their mystified and erroneous conceptions of another man's duty to his conscientious convictions—we must lose their friendship!

If this were the case only with priests, we should wonder less, for we cannot expect otherwise from men who enter, or remain in the holy orders of a Church whose creed by the highest authority is admitted to allow of sentiments contradictory of each other; orthodox and heterodox. Men who can still cling to such orders are not likely to be friends with us who condemn these orders. Our fears in regard to a handing over of children or adults to teaching which we believe to be pernicious, some of our opponents would allow to have no embodiment in action, because they think differently from us!

V.—The admirers of "noble latitudinarianism,"—of a church compounded of all of every creed and of no creed,—instead of seeing reason for haste to terminate the national sanction of injustice and demoralisation, imagine they see fresh intolerance in our efforts for equality, and for a pure faith which shall be left to make its own way without either help or hindrance from the State. But what will any Protestant think—what ought he to think, respecting the time for action, when he reads the following extracts from a new Catechism for the use of children, issued by the *Church of England Extension Association? Question.*—What is the Eucharist? *Answer.*—It is the body and blood of Christ? Q.—How did the bread become the body of Christ? A.—He took it into His hands and said, "This is my body." Q.—What did our Saviour give the Apostles power to do? A.—To make bread and wine His body and blood. Q.—Did He give this power to anyone else? A.—Yes; to the bishops and priests who came after them. Q.—When do the bread and wine become Christ's body and blood? A.—When the words of consecration are said by the priest at the altar. Q.—What is the Holy Eucharist besides a Sacrament? A.—It is a sacrifice. Q.—What is a sacrifice? A.—Something offered to God upon an altar. Q.—Can we hope to be saved without it *(the Holy Eucharist)?* A.—No; we cannot. Q.—What *Sacrament* makes us strong and perfect Christians? A.—Confirmation. Q.—How can we be free from sin after baptism? A.—By absolution. Q.—What is absolution? A.—The forgiveness of sin. Q.—Who can give absolution? A.—A priest. Q.—Would it be wrong to keep back any sins in confession? A.—Yes; it would be a very grievous sin; it would be lying to God. Q.—If we receive absolution with penitence, may we hope that our sins are forgiven? A.—Yes; we may feel sure that they are forgiven. Q.—Can we do anything to show our love for the departed? A.—Yes; we ought to pray for them.

We would remind Drs. Wilson and Blakeney, Deans Close and McNeile, Canons Ryle and Bardsley, and all professed Evangelicals who appear to regard secession and disestablishment as the last and direst step for Churchmen to take, that, while the Church of England is undermining Protestantism, religion, and honesty, and especially endangering the young, "it is written" in the Book of books, "If thou forbear to deliver them that are drawn unto death, and those that are ready to be slain; if thou sayest, Behold we knew it not, doth not He that pondereth the heart consider it? and He that keepeth thy soul, doth not He know it? and shall not He render to every man according to his works?" Proverbs xxiv., 11, 12.

1. I hope that we can gratefully acknowledge progress in much of recent legislation toward the just demand of religious equality; but we

acknowledge no progress in the Church of England. There, in this respect, everything is stagnant. Where is the improvement? Is any advance made toward membership by personal conviction and individual repentance toward God and faith toward our Lord Jesus Christ, or the credible profession of this, instead of "a geographical accident or a legislative peculiarity?" Is there an approach towards the observance of baptism and the Lord's Supper as purely symbolical ordinances? Is an improvement on the eve on being effected in Confirmation, in the Ordering of Deacons and Priests and the Consecrating of Bishops and Archbishops, or in the Visitation of the Sick? Are the Articles, Rubrics, and Formularies, now made or about to be made, accordant? Is discipline about to be a scriptural reality? Are freedom of worship, the election of officers by the Church, and self-government casting their shadows before? Is unity of sentiment or practice, or brotherly love, looming in the distance? I deny not that in this Establishment some proceedings have taken place which are in the right direction; but I deny the probability or the possibility of coming to the root of its greatest evils. There may be a flourish of trumpets on the reformation of this and that, and of its outrageous scandals there may be a mitigation; but its heterogeneous composition and creeds are incompatible with "righteousness, peace, and joy in the Holy Ghost."

2. To those who believe that our Established Church was on the whole never more worthy of our approval and admiration, that our national condition and prospects were never more satisfactory and cheering, if Dissenters would be religious only and not political—as if they had no responsibility or just concern with national enactments, if they be but ecclesiastical,—I would recommend the serious perusal of part of a *Lecture* delivered at Louth, Lincolnshire, on behalf of its Protestant Association, by Mr. STATHAM, as given in the *Louth Times*. "Christ had sent His ambassadors 'to preach the gospel!' They were to go into all the world, not to set up altars and to offer sacrifices, and to burn incense, but to preach the gospel to every creature. Paul and Peter are seen not exchanging the silver shrines of Diana for crucifixes; not removing the symbols of Paganism from all the idolatrous altars, and substituting the symbols of a kindred faith; but everywhere preaching Jesus Christ and Him crucified. Multitudes of altars then existed, as like the altars of Ritualistic and Romanistic altars as well can be. There were brazen censer dishes, and offerings of fruits and flowers; prostrations and genuflections, and clouds of incense, and bronze bells; and priests clad in gorgeous robes, with their backs to the people; and tinkling bells and lighted lamps beside the idols on the altar. They had superior priests—flamens and archflamens—for sacerdotal service. They had orders and

habits. They had inferior priests to attend on the sacerdotal celebrations, called Curiones. They had particular vestments for special services. They had tonsures or shavings for the priests of Isis, Diana, and Jupiter. They had celibate priests, to whom marriage was forbidden, as the priests of Vesta, Minerva, and Apollo. Moreover, they had the Round Host, a small round loaf given to the communicants; and the very rites and ceremonies of the Pagans were called 'The Mass!' As you entered the Pagan temple, there was the cup for sprinkling with holy water, at the temple door. There was the procession, when the priest, in his vestments, with shaven crown, and taper in his hand, carried about the shrine. There were the Vertigines, or the postures and gestures of the priest at the altar; and there was the thural part, or the offiering of perfumes and incense. Nor can I omit to mention that the priests' garments were called albs, tunics, and amicts. Concerning the worship in Pagan temples I need say little. They had their Virgin Mary in Vesta, the Queen of Heaven and Mother of God, who had a temple and nunnery erected to her. And they had their Numens, Heroes and Intercessors, to whom they looked, as do Papists to the saints, and in whose names they built their temples, dedicated their feasts, and erected their altars. Now, who can fail to see that this whole system of priests, altars, vestments, and idolatries, was the heathenism which everywhere surrounded the apostles? If the simplicity and spirituality of the gospel be but lost in the after centuries of Christian history, then by slow degrees the Church of Christ must become in the hands of the priests a new Paganism. This was actually the case. Every reader of mediæval Church history knows that the simplicity which is in Christ gradually vanished; and in its stead a superstition raised its head under which the mind was fettered, the conscience stifled, the heart oppressed, the judgment perverted, and the people of Europe ruled by priests as with a rod of iron. Christians were entangled in the old yoke of idolatrous, pagan bondage. Mass worship is in direct antagonism to New Testament teaching. Here, again, there is analogy, not with Paganism, but with the history of the Jewish Church. Our Saviour declares that the Hebrews had overlaid the law with their traditions. Professing to develop —through the rabbinical schools—the Old Testament teaching, they had perverted the grand moral simplicities of the Old Testament faith. The Jews quoted the doctors of the law, rather than the prophets of God. Articles of faith were accumulated; requirements of devotion were multiplied; frequent fasts were ordered; ostentatious ritual was developed; casuistical distinctions in details of conduct were created; and long prayers enjoined. They had their schools of tradition—the rival schools of Hillel and Schammai—whose traditional teachings fill the Talmudical

writings. The former of these schools—that of Hillel—upheld the honour of tradition as superior to the law: just as Roman and Anglo-Catholics interpret the Bible by the Church. The analogy is wonderful between the history of the Jewish Church and that of the Christian Church. Consequently, Christ exposed the whole system of traditional imposture. The Jewish teachers were blind guides; they had almost quenched the light of Scripture: and the Saviour, whilst calling on them to search those Scriptures which testified of Him, declared that the Jews had overlaid the law by their traditions, and destroyed the simplicity of religion by the observance of fasts, and days, and ceremonies. A century had scarcely elapsed after the finished Atonement of Christ, before the Fathers, so-called, of the Christian Church, began to do with the New Testament what the Rabbinical Fathers of the Hebrew Church did with the Old Testament. Orientalisms of expression began to be used concerning the Lord's Supper. Fervent enthusiasm of feeling led the Fathers to adopt modes of expression concerning the Memorial Supper which led, in the ninth century, to the development of the Transubstantiation doctrine, as a formal expression of the long-floating doctrine of the Church. Ratramnus commenced the controversy by his memorable treatise, *De Corpore et Sanguine Domini*. Paschasius, however, had preceded him in a great disputation with Ratramnus, about the year 886, as to whether the same body of Christ that was born of the Virgin Mary was present in the Eucharist. Three centuries and a half afterwards, the theological movement had consolidated itself in the doctrine of Transubstantiation, as the creed of Western Christendom."

Whether Ritualism is virtually papal, pagan or both; whether or not it is in imitation of Jewish Rabbis, denounced by Christ, the fact of its existing, increasing, and having national sanction in its highest development, prevents my taking so cheering a view of our national prospects as is taken by some. I nevertheless do not despond, inasmuch as there are yet true piety and strong Protestant feeling in the nation. I deem that we are nationally guilty in having endowed and in now endowing popery, though it be but to a limited extent. I do not look on those as loyal subjects who hold that the Pope of Rome has authority, if he willed and were able to exercise it, over our Sovereign and her subjects, and that allegiance to him in British citizens is of higher obligation than allegiance to our own Sovereign. I see in the Established Church a springing up of fruit from the seeds of popery in the Book of Common Prayer; an exalting of the Fathers, Councils, and Church as authorised interpreters of the Divine will; a denouncing of Protestantism as a mistake and an iniquity; and of Protestant Dissenters as heretics; an express honouring of the persecuting canons; and a clinging, in professedly

Evangelical Churchmen, to those holding these sentiments. If the Ritualists ever possess supreme power, although they may now no more intend it than did Hazael to do what Elisha predicted, we may perhaps anticipate times of trouble to the faithful. [47]

3. But it is gravely said by our moderate opponents, that as a nation we want peace, and not organic changes; we have got disestablishment in Ireland, and are enlarging suffrage throughout the kingdom; let us for the present peacefully use our privileges and develop our resources. They who will refrain from designating us Levellers, Experimentalists, or Revolutionists, tell us that the time has not yet come. Was it not thus with those who of old neglected to build the Lord's temple? Was it not thus with those who opposed the abolition of the Corn Laws, and of Slavery? We love peace and order; but it is peace founded on justice; and that order which is Divine. Some of us are no more fond of perpetual strife and turmoil than the meekest of our Episcopalian brethren; but can we sit at ease while the highest authority on Church doctrine acquits a priest of the Establishment as not having exceeded the limits of Church law in teaching one of the worst and most absurd doctrines of popery? while those who have most money are at present privileged to inveigle most children into the reception of their own tenets; a conscience clause—which they are enabled to make virtually inoperative in many

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[47] THOMAS AQUINAS, a writer not out of favour with Ritualists, thus indicates the course which the civil authorities ought in his judgment to take: "If coiners and other malefactors are justly put to death by the secular authority, much more may heretics not only be excommunicated, but put to death."

BELLARMINE. — "Finally, it is an act of kindness to obstinate heretics to take them out of this life, for the longer they live the more errors they invent, the more men do they pervert, and the greater damnation do they acquire unto themselves."

Archbishop of ST. LOUIS, U.S.— "Protestantism of every kind, Catholicity inserts in her catalogue of mortal sins; she endures it when and where she must; but she hates it, and directs all her energies to effect its destruction. If the Catholics ever gain, which they assuredly will do, an immense numerical majority, religious freedom in this country is at an end."

In a MAYNOOTH STUDENTS' BOOK is the following concerning heretics: "If indeed it can be done, they are undoubtedly to be extirpated; but if this cannot be, either because they are not sufficiently known, and there is danger lest the innocent should suffer with the guilty, or if they are stronger than we are, and there is danger if we attack them in war, that more of us would fall than of them, then we are to keep quiet" (p. 103). Also (p. 82): "He who owes anything to a heretic, by means of purchase, promise, exchange, pledge deposit, loan, or any other contract, is *ipso facto* free from his obligation, and is not bound to keep his promise, bargain or contract, or his plighted faith, even though sworn, to a heretic."—*Dr. Evans' Modern Popery*, pp. 201-234.

districts—being the only legal obstruction. Every feeling of love to our nation, to our kindred, and our God, prompts us to seek NOW the removal of national sin, reproach, and injury. We desire not to offend or trouble any; but One is our Master. Nor can there be peace and quietness in the Church itself while the book of compromises remains the standard of orthodoxy, and conscience is not seared. The Prayer-book contains a royal declaration that error and disunion are forbidden, and shall not be borne. Yet every clergyman retaining his position on account of assent to this declaration, may know that to the Church of England belong sects in constant warfare, each holding sentiments which the other despises and abominates. Those bound together by an Act to create uniformity display the least unity, wrangling and going to law with each other more than all other sects put together. Uniformity is not attainable among the thinking and enlightened, except through coercion and violence on the part of some, and hypocrisy on the part of others. These are all inconsistent with Christianity. The solemn accusations of disbelieving Articles and Rituals, of departing from Rubrics, of being traitors, papists, and infidels, and of eating the loaves and fishes by perjury, would soon cease after disestablishment. [46]

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[46] The Bishop of GLOUCESTER, in a charge recently delivered at Bristol, said "If our Church is really to be the National Church, these differences cannot be allowed to exist. Such instances may be accounted for as the remains and results of that unspiritual view of our mother Church, according to which her orders are regarded but as a profession, and her benefices as freeholds that may be maintained without due performance of the trust under which they are really held. And such instances will linger among us until there is a decided change in these two important particulars. * * * Unless we attain to this higher standard, the days of the Church of England as an Establishment are numbered."

Rev. C. MOLYNEUX'S words deserve the serious consideration of those quiet Churchmen who for the sake of peace, deprecate our efforts. He says, "The doctrine of the Real, Actual, Objective Presence of Christ's Body and Blood, under the form of bread and wine, at the Sacrament of the Lord's Supper, is now legally recognised as a doctrine not excluded by the Articles and laws of the Church of England. Since the Reformation, up to the delivery of the Bennett Judgment, the Church of England positively, without reserve or modification, protested against this doctrine, as unscriptural and heretical. By reason of the present legal recognition of this doctrine, her protest, on this point at least, is now virtually withdrawn. To maintain that she protests against that which she legally recognises as not excluded by her Articles, implies a contradiction too gross and glaring to be tolerated for a moment. The change in the Church then is great, as great as well can be disastrous alike to her own character, and to the spiritual interests of all her members." He adds: "That the particular doctrine of Romanism, against which we as a Church especially protest, may now, under legal sanction be preached in our churches. That the

"We want peace, and not turmoil," Churchmen say—and no doubt with sincerity and earnestness they say it; but is the nation justified and honoured in paying, as has been said, one set of men to tell lies and another set to contradict them?[49] Whether would it be a greater sin to

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constitution of our Church as Protestant, and as a witness for the truth, is essentially changed and damaged. That the last barrier to the legalisation of complete latitudinarianism in our Church, is removed. That there is no longer any security for attendants at our Church, for knowing beforehand whether the teaching to which they shall submit themselves shall be of a directly Infidel, Romanising, or Evangelical character. Such in public opinion, and such in fact, is the state of our Church consequent on the acquittal of Mr. Bennett. The Church of England is a corporate body, dependent for her constitution, laws, and very existence, on the law of the land. She is what the law makes, and declares her to be. The law can alter her, unmake her, or destroy her at any time. She is established by law, and can be disestablished by law. She is absolutely responsible to the legislature, and is bound, at the very peril of her existence, to abide by the laws which are, or may be imposed upon her by that authority. This is the essential constitution of a State Church, and only so can a Church be a State—and so nationally an established—Church at all. Now, the State, or law of the State, has ruled and declared in the articles, formularies, and liturgy of the Prayer-book, or in the Prayer-book at large, what the character of the worship and teaching of the Church shall be; and to that worship and that teaching, exclusively (as to principle), however altered, or differently interpreted, it may be at different times by the legal authority of the State, she is committed and pledged. * * * What, then," Mr. Molyneux asks, speaking of the Evangelical clergy, "becomes our duty? Disestablishment or secession, I believe to be the only alternative." He proceeds: "If the Church of England is to abide as she is—a monstrous combination of truth and error—of Protestantism and Romanism — of light and darkness — of testimony for Christ, and yet also testimony against Christ: if this must needs be so, then I solemnly, seriously, and as in the sight of God, ask, what is our duty?" For himself, Mr. Molyneux gives his answer "with perfect confidence; and the answer is, SECESSION *is my* DUTY! And that duty I am, God helping me, fully prepared to discharge; yes—real, radical reformation, carrying with it the revision of the Prayer-book, being impracticable—*I will secede!*" Would that there were many equally faithful to what, it cannot be doubted, are their convictions!

[49] Canon BARDSLEY is "quite sure that most Churchmen would be only too glad to lay down their shields, if Dissenters will put aside their swords." But would not all unjust monopolists have gone on quietly if others would have let them alone?

Bishop ELLICOTT desires in the Church more united and corporate action, and admits that in his diocese on one side of a brook the plain requirements of the Prayer-book are in the Church faithfully observed, and on the other side everything is so strangely different that there might be almost difficulty in realising that the two places belong to the same Church. Not only does the Church of England allow the most opposite teaching and practice, but neither the Church nor the State can now prevent this. Uniformity of external acts—to say nothing of the spirit and life necessary to their real

establish Mormonism, to allow dissent or to establish popery? Yet they who would be horrified by the establishment of Mormonism, can wish us to sit quietly while State-appointed and State-paid clergymen are teaching baptismal salvation, Christ's veritable presence in priestly consecrated bread and wine, private confession to priests, and prayers for the dead. "The seeds of decay" are in any nation that will allow the flagrant injustice of this to all Evangelicals, whether Conformist or Nonconformist, or that will permit the shameful iniquity of establishing open contradiction involving certain falsehood in one way or another. If we quietly or in any way allow this, our doom as a nation is sealed.

We want peace and quietness in our day; but unless efforts from without the Established Church are put forth, deliverance from our disgraceful and iniquitous condition will not be effected. Complaints will be made; and when this and the other attempt have failed, and another attempt and excuse for delay cannot be conceived—in other words, when earth and heaven have united—there will be an abandoning of supposed status and emoluments. The assent required on admission to the priesthood will no more hinder entrance or remaining, than the Test and Corporation Acts deprived the nation of senators and other officials, although it made hypocrisy, if not blasphemy, the too often trodden road to the dignity of these offices.

We want peace and quietness, but we feel injustice, we see sin. Silence on our part would be connivance. We are seeking disestablishment, not in the love of strife, but under a sense of duty; seeking the highest welfare not of a sect, but of the nation. [50]

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value—is impossible in Mother Church.

Mr. GATHORNE HARDY but spoke as numbers of the clergy and laity, lecturers, and others do, when, at Stamford (January 30th, 1873), he said: "They found themselves forced into a collision they had no desire to meet; which they had not themselves courted, but which had been forced upon them." Indeed! Did Dissenters make the Act of Uniformity, enact the Book of Common Prayer, exalt an Episcopal sect into the only legally authorised and endowed public teachers of religion and morality? True enough, "they only want to be quiet." So did a certain class of men before the abolition of the Corn Laws and the Slave Trade. The aggression is in Establishment and legalised ascendancy, by which the advocacy of disestablishment and religious equality has been and is being forced on ourselves.

[50] The Rev. J. RICHARDSON, in a Lecture, at Bradford, under the presidency of John Rand, Esq., for which he received the thanks of the meeting through Bishop Ryan and Canon Mitton, spoke of Ritualists as "false and faithless," and of the Evangelicals as contending not "for secondary things," but "for the faith that was once delivered unto the saints." He said that "the country cried out, and not without cause, that abominations had been screened." He spoke of a "suppurating sore within their body ecclesiastic; and the real friends,

4. It is said the majority in England are in favour of an Established Church. Take England as I have now done, apart from Wales and Scotland, and excluding those who are indifferent to all Churches, free or established, I will not deny or affirm that this is not the case. I admit fully that the legislative enactment by which alone disestablishment can be legally accomplished, is desired or ought to be accomplished, requires to be approved by a majority of our legislators. But I maintain that, in religious matters, majorities great or small are destitute of all right to impose on minorities any religious belief or practice, or any support of either.[61] And does not a national faith include by implication and profession the faith of the nation, not of a majority in the nation? Does not the national support of a religious establishment include support from the nation, not from the majority? Are not State funds, be they great or small, those of the nation? Is the nation in its aggregate an adherent of the Established Church? Do not the commands of the highest earthly powers in matters of religion and conscience, when opposed to individual conviction of what God approves, justify and demand the heroic answer, "Whether it be right in the sight of God to hearken to you more than unto God, judge ye?" Does not such an answer given by apostles plausibly teach that there are limits to subjection to the powers that be? I admit that strong prejudice can weave the thickest veil, can forge adamantine chains; and I would not condemn any clergymen as consciously sinning by remaining in the Established Church, although I cannot see how any one who has sworn or in any way given assent to the Book of Common Prayer, on the understanding that he only approved of it as a whole, but dissented from certain parts, can conscientiously retain his position, now that the highest tribunal of the Church on its doctrine has taught that the Prayer-book is to be understood as literally teaching what it clearly and grammatically says.

But our enlightened senators teach that the retaining of our religious Establishment is justifiable because it is approved by a majority of the nation. The fact of a majority in its favour in the nation at large is questioned or denied. I should much like to read the speeches of these

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were the men who meant to have that treated." He spoke of "traitors" within, and that "the great doctrines of Christ were assailed." He called on "every man" to be "at his post," and "all men at work" *(Bradford Evening Mail*, March 22nd, 1872). Say not that we are too hasty or too earnest.

[61] Dr. MASSINGHAM, in a Lecture at Sowerby Bridge (February, 1872), contended that if a Church Establishment was wrong in a majority, it was wrong in a minority, and *vice versa*. The principles of right and justice were immovable and could not be altered by majorities and minorities.

gentlemen who use the plea of a majority, on a Bill introduced into the House of Commons for the disestablishment of the Scotch Kirk. We have been accustomed to other reasons for Establishment than a national majority. I think this did not weigh with that eminent "Defender of the Faith," Henry VIII., nor with some of his successors, who have proclaimed equally their "kingly office" and their "religious zeal;" who have spoken each of "myself" as "Supreme Governor of the Church within these our dominions." It is true, too, that there is some difficulty in justifying a national religion that can change as suddenly and completely as did ours on the death of Edward VI., and on the death of Queen Mary, or in justifying the establishment of the Christian and Protestant religion in one country, Popery in another, Mahommedanism in another, and Buddhism in another, according to the views of each Sovereign. On this defence of an Establishment, and on some others, I will not dwell.

I will, however, express my difficulty with the plea of a majority. I see not how a believer in the Thirty-nine Articles can consistently use this plea. Article XXXVII. teaches that "in attributing to the Queen's Majesty the chief government," is meant "that only prerogative which we see to have been given always to all godly princes in holy Scriptures by God Himself." Was the establishment of religion (now taking for granted its establishment) by these godly princes founded on the belief of the majority of the nation? I ask not, Did it accord with, but was it founded on this belief, so that if a majority of the nation became idolatrous, these godly princes were consistently and justifiably bound to establish idolatry? If not, how stands the boasted foundation of a majority? I am aware that some others say that only the true religion should be established, and because it is the true religion. I am aware, likewise, of the difficulty that in this theory arises from ignorance and difference of opinion as to what is truth, and who should decide this matter in order to an establishment of the truth. Is it the people, the reigning sovereign, the parliament, a council, a convocation, or a synod? This, however, is widely different from the defence of an Establishment from its approval by the majority of the nation, unless it be maintained that the majority of a nation must hold the truth; and then majorities everywhere hold the truth and are right: truth being indeed one thing in England, another in Scotland, something else in Ireland, &c. We have only, then, to think and do as the majority. The multitude, and because they are a multitude, are in the narrow way to heaven, and the few, because they are few, are in the broad road that leads to hell!—shall I say, If there be such places as heaven and hell? for the admission of such baseless theories tends direct to infidelity.

Do the believers in Article XXXVII. believe that we have an arrangement that has secured godly princes from Henry VIII. through the Jameses and Charleses, and that must secure godly princes as long as the blessed Constitution in Church and State shall last? And that the majority in the nation under these godly princes have always rightfully determined, and to the end will rightfully determine, the character of our Established Church? I am not dreaming that we can have rule, order, and peace otherwise than by the decision of majorities; but I am maintaining that a majority has no right to exalt and enforce their belief as national; that in religious belief and practice there ought to be not only religious liberty, but perfect religious equality; and that the establishment of any system of religion because it is approved by a majority of the nation, is as inconsistent with Article XXXVII. as it is corrupt and unjust, and as that Article, too, is inconsistent with God's Word; and that if the Irish Church, on account of its being the Church of a small minority, was "one of the most scandalous and iniquitous institutions in Christendom," the Church in England and Wales is only less scandalous and iniquitous; ecclesiastical dominance being inadmissible, the difference between the two being only in degree, not in principle.

I am blaming no Prime Minister for not now introducing a Bill for the disestablishment of the Church in England, Scotland, and Wales; but I should like to hear our foremost senators assert that their approval of the Church of England and Wales, or of the Kirk of Scotland, as a whole, was in their judgment no justification of their Establishment, or of their occupying any other civil position in the nation than that of equality with the rest; that they felt themselves free to consider, and if possible remove, every anomaly and injustice.

If the majority in a nation can rightly determine the religion of the nation, what will rightly be the national religion of France, Italy, and Turkey? If it ought to be thus decided in one nation, ought it not to be so decided in every nation? We reiterate that only by a majority can any measure be passed, and only by a majority do we desire any measure to be passed; while we deny the moral right of any majority to impose religious observance on the minority, legislatively to place the minority under a religious disadvantage, or to demand support from any minority for a religion believed to be erroneous and wrong. But the minority, we are told, have a conscience, as well as the majority. We do not doubt that many conscientiously cling to their own dominance; that they feel no qualms in tolerating our existence and trampling on our toes. And we will submit to this indignity and injustice until by legal and worthy means we obtain deliverance. I say not that in our own land, in the dawn of

the Reformation, when the minds of all were but partially enlightened, a Protestant Established Church might not be best adapted to the times, being all that could then be regarded as right; and I believe that many now have no idea of the injustice of a State Church, nor any conception of the unchristian character and injurious influence of that religious establishment which exists in this country through parliamentary enactments. Their ignorance and conscientiousness demand our charitable acknowledgment, not our quiet submission to insult and the injury of religion. It is the assumption of the Established Church's authority, carried out beyond what is, or now can be, that has led to the shedding of torrents of blood, and to untold persecutions and evils.

If the rightfulness of our Established Church rests on its approval by a majority of the people, then the foundation for its existence or continuance rests not on its being a holy Apostolical Church, and *vice versa*. So in regard to other arguments on which is based the equity of our system or agglomeration called the Church of England. HOOKER maintains that our sovereigns occupy a position in regard to the Church which "David and Jehoshaphat, Josiah and the rest" did in regard to "the temple and the service of God." This agrees neither with matter of fact, nor with any Scriptural declaration respecting New Testament Churches. That the religion of the Sovereign should be the religion of the people is impious. Nor is Dr. Paley's defence of Establishments from utility and expediency a more Scriptural basis, or a much more commendatory test. Nor is more praise due to the justification of a State Church from its being approved by a majority of senators. In every thing religious let God be obeyed rather than man, every one being fully persuaded in his own mind.

VI.—It is said that we ought to seek the Reformation, not the destruction of the Church. Unless Establishment is the life and soul of the Church of England, we are not seeking its destruction. I think the destruction of its Establishment is infinitely its best—and indeed its only —efficient reformation. I believe that, without this, other most important and absolutely necessary reform is unattainable. Also its existence as an Establishment is unscriptural, injurious, and sinful. I admit that some reform has recently taken place, and that more is likely to be attempted and accomplished. Probably few will now stand by the bishops who have opposed change in the "incomparable Book of Common Prayer," because where change once begun will end, no man knows, or because "the incision of an excrescence commonly does leave a scar." Such objections to alterations virtually deify the framers of the Prayer-book. Instead of leading the rising population blindfolded into error or perdition from an idolatrous regard to a book, to its authors or enactors, we

feel the duty of enlightening and persuading our fellow men to seek the removal of every leading obstacle to perfect freedom of thought and action to the entrance and sway of every Divine truth, the fullest liberty being given to every one to be fully persuaded in his own mind, without legal encouragement to any special set of religious opinions, to any religious prevarication, dishonesty, immorality, or unworthiness. Instead of this the Evangelicals have taught that they are the Church of England, and that they must remain in it to leaven the whole Church with evangelical truth. They have also sought in vain through ecclesiastical law-courts to turn out the Ritualists, and have united in vain with the Ritualists in seeking to expel the latitudinarians, whilst the Ritualists in the Gorham case sought in vain to expel the Evangelicals. The decisions of Privy Council have generally favoured most "an India-rubber Church, and an India-rubber faith that could be pressed in any direction." I believe that the Evangelicals have not known the day of their visitation, and that in righteous judgment they can no more get the reforms needed to justify their remaining in the Church than they can change the courses of the stars. [53] To say nothing of the number and earnestness of Ritualists, popery is in the Book of Common Prayer, and nothing but disestablishment can save the Church of England from the goal to which it is hastening. But Dissenters—in or out of parliament—have never opposed reformation in the Church; with their conviction respecting civil religious Establishments, they can only advocate disestablishment. They believe the Establishment to be opposed to the Divine will, detrimental to the progress of Christianity, and to the temporal and spiritual well-being of the

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[53] Dr. LOWE, on the determination of Evangelicals to remain in the Church, in 1867 vainly said, "What! leave our beautiful house because the rats have eaten a few holes in it? What! leave our glorious Canaan because some of the Hivites, Jebusites, and Perizzites have entered in? No! we will not leave our house; but we will, with the stout stick of Divine truth, drive out the rats!" &c. What says the acquittal of Mr. Bennett to this?

The Rev. J. C. RYLE, in 1867, counselled to remain in the Church, because he had "some faith in the House of Commons and the House of Lords," and because Ritualism (which Ritualists generally do not want) was not sanctioned by an alteration of the Church's Standards. Is not the decision in the Bennett case a virtual alteration, and in the wrong direction?

Lord SHAFTESBURY, at that time, taught that the Church was not to be forsaken till she became corrupt in her formularies and articles, that when these were by authority thus altered, "then it will be your duty to retire from her, then it will be your duty to form another Church for yourselves," &c. Does not the Catechism by authority now teach what Evangelicals have to be denied contained therein? what Lord Shaftesbury repudiates and abominates?

nation; and that out of it neither the good, the bad, nor the indifferent will come, as a body, until disestablishment be effected. All that is aimed at by most, or that can be accomplished by any reformers within the Church, falls infinitely short of abolishing its soul-destroying doctrines. I deny not that this might be accomplished if the majority in the Church were Evangelical. I believe that parliament—though not favourable to what they may term Puritanism—might yield to what would then be demanded. But the man is blind who does not perceive that, reckoning the Church as consisting of High, Low, and Broad Churchmen, the Evangelicals are a decided minority. I believe too that though the Rev. J. A. James could speak of them as an increasing, they are now a decreasing minority; and that though Ritualists are not sufficiently numerous to effect an ejection by the State of evangelical sentiments from the Articles, the Evangelicals might about as well expect to see the sun rise in the west as hope to eject from the Established Church either semi-popery or semi-infidelity. We despise and loathe the recommendation of a warmer attachment "to the National Establishment as the ordained guardian of the truth of God," while rationalistic and papal sentiments are acknowledged to abound and increase in this pretended guardian. If Evangelicals demand the removal of sacerdotalism and popery from the Prayer-book, Ritualists as earnestly demand that internal reform be based upon sound Catholic principles. If the teaching of the Established Church were based throughout on scriptural saving truth, though disapproving its establishment, and maintaining this establishment to be unscriptural and unjust, our opposition would not be half so intense and determined as it now is. As things are, all attempts at reformation which include not disestablishment, we maintain to be, if successful, but unworthy and inefficient tinkering. And conscious that Divine truth, human well-being for time and eternity, national peace and prosperity, are on our side, we will neither cease nor relax our exertions till capability ceases, or success with God's blessing crowns our endeavours to make the civil government legislate only in civil matters.

Again, some say that a Church of honourable standing for three hundred years should not be destroyed, but made more efficient. We cannot thus describe the Church, though there have been in it men whom we delight to honour. We admit that men may say, "we despise novelties, and like the good old way of our forefathers;" but we see not the force of this except we must idolise our forefathers, and condemn the recent changes in the Church, with those that may be looming in the future, from which no man can deliver it except by disestablishment. We admit the ease of trying to be satisfied, and unobservant of serious error and sin; but we believe it better that these,

if they exist, be now seen, that they be not first beheld in the eternal world. There is a medium between being wedded to opinions and practices right or wrong, and approving of all that is new, being carried about with every wind and doctrine. We desire that every one would say, "The Bible and the Bible only, is my religion. As I am persuaded that it teaches, so will I act." We desire not to destroy the Church of England, but to perpetuate and increase all in her that is good, by its separation from what is diseased and rotten."[48]

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[48] The MARQUIS OF SALISBURY, at the Leeds Church Congress, October, 1872, referring to the Church's formularies, says, "The Church, you may depend upon it, is much too divided ever to consent to change them."

Rev. J. E. GLADSTONE proclaims "war to the knife" with the Ritualists; but which of the Evangelicals either seeks or hopes to alter the highest sacerdotalism in the ordination service, when the bishop says, "Receive the Holy Ghost for the office and work of a priest in the Church of God, now committed unto thee by the imposition of our hands. Whose sins thou dost forgive they are forgiven, and whose sins thou dost retain they are retained." Which of the Evangelicals hopes to alter the form of Visitation of the Sick in accordance with his views?

The RIGHT HONOURABLE W. E. GLADSTONE (with every Senator of the realm) knows that when what is a defect in the eyes of one Episcopalian is a virtue in the estimation of another: and he admits that desired alterations if realised "would eject many more than" they "would admit."—*Letter to Rev. H. Christopherson.*

The Saturday Review has rightly said, "The freedom of a Dissenting body can be purchased only by the sacrifice of all temporal dignity and pre-eminence."

The Guardian of Nov. 13th, 1872, said: "The mass of Churchmen will not accept reform (except as to temporalities) at the hands of the House of Commons."

The Rev. F. GELL, writing to the *Record*, on a reform of Convocation as advocated by Mr. Ryle, says, "As one of the minority of 5000 Evangelicals who are to be outvoted by the 15000 other clergy of the High, Broad, and No Church parties, I want to see whither we are drifting." He sees "the risk of the truth we hold being extinguished the first moment it comes into collision with the error of the majority," Convocation being made representative and authoritative.

The Rev. HOBART SEYMOUR believes that Mr. Ryle's scheme of reform in Convocation "would be the most terrible disaster that ever befel Evangelical truth in the Church of England." He sees that "every high and dry Clergyman" will vote "against our candidate, looking on an Evangelical as little better than a Dissenter. Every Tractarian and Ritualist will vote against him, looking on an Evangelical as his natural enemy. Every Broad Churchman will vote against him, looking with ill-concealed contempt upon everything Evangelical; and every careless and worldly clergyman will vote against him, as being a standing rebuke of his carelessness and worldliness." "The Evangelical clergy do not form more than one fifth of the whole number of clergy." "The Evangelical clergy would be put down and sat upon and stamped out." Mr. RYLE, in reply, speaks more hopefully than the brethren quoted, although he believes "there are some rabid, wild clergymen

But, say our opponents, our forefathers who seceded from *(were driven out of)* the Established Church did not seek the destruction of the establishment. The two thousand seceding clergy of 1662 did not oppose the alliance of the Church with the State. Wesley and Whitfield loved the Church to their lives' end. "A hundred years ago," says Dr. MASSINGHAM "the Nonconformists assumed a tone of friendly feeling towards the Church of England. Though they differed on points of Church government there was so much of Christian feeling amongst them that the clergymen of the Church of England could shake hands with them and feel that they were all brethren engaged in the same great cause." He does "not wonder that many Churchmen should say, How is it possible to have any thing to do with such men" as present Dissenters. We are degenerate children of wise and godly sires! We ought either contentedly to tread in the steps of our ancestors, or penitently accept the Church's embrace and enjoy the blessedness of her sweet communion! Indeed! But does not God's word say, "Whatsoever is not of faith is

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at large within our pale who regard men like Mr. Garbett, Mr. James Bardsley, Mr. Auriol, and perhaps myself, as little better than heretics. If they had their own way, they would, perhaps, silence us, or imprison us, or excommunicate us, or singe us a little at the stake." If they had their own way, what would these authorised teachers do to intruding Dissenting teachers?

The *Church Herald* may teach us what are the reforms or changes which an increasing and earnest party in the Established Church is seeking, when it says: "Now there is, we say, as determined a conspiracy on foot, on the one hand, to effect the 'liberation' of the Church from those creeds—or, at any rate, from certain vital articles of them—as there is, on the other hand, to accomplish her 'liberation' from the State. And the attack on the Athanasian Creed is one of the foremost directions which that conspiracy is taking. Yet where is there any 'Church Defence Institution' to resist that deadly assault on the Church? It is an assault incomparably more deadly in its character, and in its object, than the other. For it aims a stab in the dark at the very vitals of the Church as a 'spiritual body;' whereas 'Liberationists' assail her only in her position as an institution established and endowed. And yet, we repeat, there is no 'Defence Institution' in that behalf. The Church's material and inferior interests are being defended with might and main; but for her spiritual, and therefore infinitely higher interests, the same parties do not seem to care about making any defensive effort whatever." Yet Evangelical Churchmen, as if unconscious of ignorance, arrogance, or unreasonableness, can ask us who deem every Establishment to be unscriptural and wrong, to help in what is in effect impossible, instead of seeking the destruction of that incongruous Establishment, to which not more than two-fifths of the nation show their adherence. Neither a High nor Low Churchman, who is not grossly ignorant or given up of God to his own delusions, can believe in the possibility of getting a State Prayer-book to accord with his own views.

sin." "Let every man be fully persuaded in his own mind." The convictions of men who lived one or two hundred years ago are not to decide our conduct.[44] We believe that religious liberty, and especially religious equality, were then imperfectly understood. Are our opponents willing, do they feel themselves obliged, to accept the civil politics of two hundred years ago? No, it is only in religion that we are to stand still. It is only in religion that we are to accept the opinions or commands of others, without thinking for ourselves and comparing them

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[44] The Rev. T. JACKSON, an eminent ex-President of the Wesleyan Conference, wrote (in 1868): "Methodism has now passed into a new state in relation to the Established Church of this country. Mr. Wesley, to the end of his life, declared his attachment to it, and recommended to his preachers and people to follow his example. We are charged with a departure from his principles, and are called upon to become Church people to preserve our consistency. The truth of this charge I absolutely deny. Mr. Wesley was a Protestant to the backbone, and regarded the Church of England as a Protestant Establishment. For years after his death the Conference acknowledged a friendly relation to it in that character, and called upon me some forty years ago to publish, in the form of a pamphlet, a speech which I addressed to them on that subject. To the principles laid down in that pamphlet I adhere to this day: but they do not apply to the existing state of things. The Church of England is not now what Mr. Wesley understood it to be, and what it has been regarded for the last 300 years. Many of the clergy declare their abhorrence of the very name of Protestant; they revile the Protestant martyrs; they affect Popish forms of worship; they preach the doctrines of Popery, and declare their sympathy with the Church of Rome. At the same time, a large and powerful body of the clergy yield only a limited assent to the teaching of Holy Scripture, and deny some of the most important doctrines of the gospel. A Church which offers no effectual resistance to these enormous evils can expect no sympathy from Wesleyan Methodism. On the contrary, against such errors Methodism is bound to raise the warning voice, from one end of the land to the other. If I were with you," Mr. Jackson added, "I should, perhaps, say something more especially on the subject of the amalgamation of Methodism and the Church of England, of which some people of late have had day-dreams; but as the thing is legally, morally, and religiously impossible, it is useless to argue the case."

The *Watchman*, on a Letter from Dr. Pusey to Mr. Bedford, another ex-President of the Wesleyan Conference, and on Mr. Jackson's Letter, thus remarks: "Dr. Pusey's letter has created a yet profounder and a wider impression than Mr. Jackson's. If Mr. Jackson's letter affords a gauge by which to measure the gulf of stern separation — not, however, as yet, of hostility—which has grown up between the Methodists and the Anglicanised Church of England, Dr. Pusey's letter reveals the extent to which this Anglicanised Church has been undermined in the national confidence, as claiming to be the educatrix in theology, in science, and in the 'humanities' of the *elite* of the nation. Dr. Pusey, in his hour of utmost need, has made his final appeal—we might almost say has made a desperate appeal—to the Methodists to come to his help. But the Conference has courteously declined Dr. Pusey's overtures."

with the oracles of God. Have not other reasoners equal right to carry us back to the reign of Queen Mary, or to the time when the Pope gave to King Henry VIII., the title of Defender of the Faith? We honour and delight to honour such men as John Wesley, but we neither feel bound nor think it right to shut our eyes against the natural consequence of his training and circumstances, any more than those of the renowned two thousand. Some of the leaders of this honourable fraternity in the maintenance of a good conscience subsequently recorded their views of the Book of Common Prayer, by particularising the following things as sinful: —"1. That no minister be admitted to baptise without using the sign of the cross. 2. That no minister be admitted to officiate without a surplice. 3. That none be admitted to the Lord's Supper without receiving it kneeling. 4. That ministers be obliged to pronounce all baptised persons regenerated by the Holy Ghost, whether they be the children of Christians or not. 5. That ministers be obliged to deliver the sacrament of the body and blood of Christ to the unfit, both in health and sickness, and that by personal application, putting it into their hands, even those who are found to receive it against their wills through consciousness of their impenitency. 6. That ministers are obliged to absolve the unfit, and that in absolute expressions. 7. That ministers are forced to give thanks for all whom they bury, as brethren whom God has taken to Himself. 8. That none may be preachers who do not subscribe that there is nothing in the Common Prayer Book, Book of Ordination, and the Thirty-nine Articles contrary to the Word of God." Have all the statutes of the realm for hundreds of years remained unaltered, or is the Church of England the same as it was one or two hundred years ago? Have there been no law-suits among her members relative to her authorised belief and practice? Have there been no decisions of the Committee of Privy Council in the cases of Bennett, of Authors of Essays and Reviews, and in other cases? Did Wesley and Whitfield, did the two thousand know that the authorised interpretation of the Catechism permitted the clergy to teach the real and objective presence of Christ in the priestly consecrated bread and wine?[46] Have

[46] Bishop WORDSWORTH says, "We have already proceeded far, very far, in polluting our land with the abominations of Rome, heaven forbid that we should aggravate our guilt."—*On the Apocalypse*, p. 258.

THE COUNCIL OF THE PRAYER-BOOK REVISION SOCIETY report (1872) that "as long as the Prayer-book remains as it is, so long will there be sacerdotalism in the Church of England." We believe it, but who believes in the possibility of removing or altering those parts of the Prayer-book by which it is sanctioned? This Council speaks of the Bennett judgment in

we not unspeakably more reason to believe that Wesley, Whitfield, and the two thousand, if they were now living, would be members of the Liberation Society, or at least in the present state of the Established

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relation to the Church of England as "a decision which virtually deprives it henceforth of its distinctive Protestant character." They still hope that this hybrid Church, being neither Protestant nor Papal, may yet be "saved from destruction" by revision, but if not the end must be "disruption, or secession, or disestablishment."

The Bishop of WINCHESTER, in opposition to those whose reform would introduce the laity into Convocation, said (July, 1872) in Convocation: "In virtue of the union of the Church with the State, and as long as the Church remained established by the law and united to the State, so long would it be impossible to introduce lay representation into Convocation."

The *Record*, through a correspondent (July, 1872), gives an account of Mr. Purchas and his Church service, on which the reader may judge whether Dissenters should vainly seek a Scriptural reformation of the Established sect, instead of its disestablishment, or should unite in applauding comprehension. This is the communication: "The service at Mr. Purchas's was conducted with the usual ceremony yesterday morning. There was a (so-called) High Celebration of the Holy Communion, Mr. Purchas being the celebrant. He was most gorgeously apparelled. Incense was freely used, and all the practices and vestments lately declared illegal were carried out and worn. There was an expressed contempt for the Privy Council and its decisions, and a scornful allusion to the Church Association throwing money like water upon the ground in cruel persecution that might have been used for the purposes of heathen conversion." An increasing number in the Church of England would be happy in the union of Church and State, if the Church might rule the State."

Bishop WORDSWORTH teaches what, as Dissenters, we may expect—at least from himself — in our attempts at reform, when he emphatically declares refusal "to bate a single jot or tittle of that Divine deposit of sound doctrine and discipline which we have received from our forefathers, and which was transmitted to them by the apostles, and was delivered to the apostles by Christ. The Church," he says, "will not move her feet an inch from the pedestal of Divine truth on which she stands, but she will open her arms wide to clasp all to her bosom."

Canon BARRY admits that "the Church required the power of adoption, and, to attain it, he would risk that disestablishment which was a bugbear to so many." But Dr. IRONS rightly denies both the ability and right of the State to accomplish this, saying that "the State under present circumstances could not hope to reconstruct any religious formula. The religious incompetency of the State had been declared by the recent decisions of the spiritual laity. Religion was a matter that the Church alone could deal with. If it were supposed that the position of the Church of England, on account of its long connection with the State, conferred upon the State the right to mould her formulas, it would amount to the assertion of a new religion. It was mistaking the times to suppose that conscience could bear such interference. The Church must act for herself, but she could not act as she might until she had a free synod and a true convention of her lay communicants."

The Rev. E. V. BLIGH says: "What with the favour of men in high places—both in Church and State; the timidity —not to say cowardice—of reputed

Church would wish this Society God-speed, than we have to believe they would recommend our entering the present chaotic segregation called the Church of England, or being satisfied with anything less than disestablishment? Mr. Akroyd, late M.P., who has gone bodily into the Established Church, can tell the Leeds Church Congress (1872) that his father, identified with New Connexion Methodists, could for a time become churchwarden and fulfil its duties; and he can deplore the present change in Nonconformists, while he himself, instead of adhering to New Connexion Methodists, with a friendly feeling to the Established Church, and, after parental example, showing special kindness, but still remaining a Dissenter, has forsaken his father's creed and has removed his father's bones to consecrated ground. He, and such as he, deprecate a change in Nonconformists! How knows he that his rightly beloved and honoured father would not, if living, have deprecated the change of his son as, in the altered state of the Church of England, a fearfully downward course? Do High Churchmen look upon the Church of England as the same Church as that upon which they looked before the decision in the Gorham case? Do High and Low Churchmen have the same thoughts on the character of the Church of England as they had before the decisions in the cases of Dr. Colenso and the Authors of *Essays and Reviews*? Do Evangelical clergymen look upon the Church of England as exclusively teaching in her creeds and formularies the same things which they regarded her as exclusively teaching before the decision in the Bennett case? If this sameness were a fact, what folly must characterise the Rev. C. Molyneux, and what raving there must have been in what was said by Evangelicals generally before, and by some after, the latter decisions! Emoluments are not altered by these decisions, nor is Establishment destroyed; and there is one man—who has had a very few imitators—who resigns a

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Protestant bishops; the stealthy artifices of some, the brazen-faced boldness of others, among the clergy; and the retention, at all hazards, of passages in our formularies which form the fulcrum of Romanism in the Church of England, it cannot be denied (let those, at any rate, deny it who can) that the Church Association has made no head at all against the returning tide of errors, which, it was hoped, had ebbed once for all at the Reformation."

Dean STANLEY without doubt might say to all dissatisfied ones within the Church of England, that they ought "not to desert such a Church, but strive to realise within it their own ideal of Christianity." The realising of their own ideal by High or Low Churchmen is utterly hopeless. Some of them should, with Dr. DOLLINGER, as quoted by the Dean, say, "I am an old man, and I cannot go before the judgment seat of God with a lie in my right hand." The position is fearfully perilous to men of every age. A creed both High and Low, but not Broad; a creed and a Church expressly and avowedly Popish and Protestant, ought to be abandoned by all.

living of one thousand pounds per annum rather than remain in the Established Church and share in the guilt of belonging to a Church having a creed so heterodox and corrupt. Besides, if we are to follow our forefathers, how far back are we to go?—to the Puritans, who, as Dr. JACOB says, "with all their abhorrence of Romish doctrines, held as strongly as Rome itself, that the persecution of dissentients, even to the death, was a religious duty?"—to the Church of Rome in a given century, or the Fathers at a specified time, or to the Druids, or to Noah, or Adam? Wisdom says, "to the law and to the testimony" from Christ and His apostles. The principle of following our forefathers, like that of following the Pope, is anti-scriptural and vicious. And yet because we seek disestablishment without robbing them of a single mite, it is they according to their own acknowledgment who refuse to shake hands with us. We hope to be able to bear the refusal. We advocate disendowment, but only that the State withhold what is its own, not that it take the least of what really belongs to the Church. While we would act thus equitably our opponents can mistakenly ask, Why do not Dissenters give us fair play? Moreover they do not wish us to abide by the scientific, agricultural, and knowledge of two hundred years ago; why wish that there should be no advance in religious knowledge, to say nothing of the Church of England having altered for the worse. Our standard is God's word altogether unchangeable, except to us by a revised and more correct translation. To the Divine word every succeeding generation, and every individual to the end of his days should grow in knowledge and conformity.

Some think that we have voluntarily come out, that we have not been thrust out of the Church of England, and that in consequence of this we ought to be quiet and not intermeddling with the Church, the so called national, certainly the nationally established Church. We do not admit that the blame of secession did originally, or does now rest on Dissenters, although we recede further from the Church than did our predecessors of 1662. We believe too that the reformation of the Church is no more difficult of attainment than disestablishment. How have High Church bishops treated measures of partial reformation brought into the House of Lords by such men as Lords Ebury and Shaftesbury? Who believes in the possibility of an efficient reform in patronage, through which at this time about one tenth of all the parochial benefices are now on sale or on offer of exchange? "An Evangelical clergyman" writing to the *Record*, Nov. 8th, 1871, endorses Rev. HOBART SEYMOUR'S views on "the painful subject of patronage," and says, "It is one of the reforms rendered imperatively necessary" say Churchmen, "to save our Church from the doom designed for her by the friends of the Liberation Society. I have

conversed," says one, "with many laymen among the middle classes, who form a majority of Church members in various parts of the country, and I find them determined more or less to remain passive spectators of the Liberation fight. And why? Because they see no prospect of Church reform until disestablishment takes place; and since their consciences do not allow them to decide on taking an active part in that movement." Annihilate the Act of Uniformity by requiring no assent to the Book of Common Prayer, but allowing all to believe and teach what they like, only accepting the cash, then we have comprehension with no evasion, non-natural, or dishonest utterances. Retain the Prayer-book with any improvement of it that can by possibility be now effected under existing facts, and we retain that popery for which our forefathers would rather be imprisoned and burnt to death than submit to; we uphold that Church of which the Pope has recently said, "Do not all Christians know that Christ the Lord bequeathed all power in heaven and on earth, which had been granted to Himself, to His Church? and that He has pronounced sentence on all those - not excepting even kings—who refuse to listen to the Church?" This is what all our Church Defence Associations in their piety and patriotism, *alias* their ignorance and mistake, are encouraging. Why should it be maintained that we ought not to intermeddle, but leave the divided Church to dissolve its present connection with the State, which, if we quietly wait, we are told will assuredly take place? Not to dwell again on our belief that all State establishments of religion are unscriptural and sinful, and on the responsibility of Dissenters as well as Churchmen in relation to national enactments, I differ little from PALEY, if we insert "needed" before his "improvement," when he says: "If we are to wait for improvement till * * * Church governors solicit or ministers of State propose it, I will venture to pronounce that (without His interposition with whom nothing is impossible) we may remain as we are till the renovation of all things."[66]

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[66] The Archbishop of CANTERBURY (of 1854), in the Upper House of Convocation lamented the divisions in the Church, and on no account more so than this; they tended to place at a greater distance than ever the amendment of those inconsistencies and the improvement which one acknowledged might be made in some parts of their excellent Liturgy.

The *Church Herald* not long since announced the formation of a society and the immediate subscription of ten thousand pounds as the nucleus of a fund to purchase advowsons in order to their being presented to priests of the High Church School. This is but following the example of the Rev. C. Simeon and his trustees, and is proof among other proofs of the impossibility of effecting the Reformation desired by Evangelicals, who once but not now, represented the earnestness existing in the Established Church. Indeed I wonder not that sacerdotalism is affirmed to be the key note of the Church of

VII.—It is said that we ought to unite in seeking to make the Church more comprehensive. Most estimable members of the Church are willing that she should embrace ourselves. But this sanctioning and supporting of truth and error alike tends, as we think, to obliterate all moral distinctions, to make no difference between God's truth and the devil's lies, and to establish a heterogeneous Church of all saints and all sinners, of orthodoxy, heterodoxy, and every-doxy. The present condition of the

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England, to be spreading and destined to spread till the past life of the Church will be merely a study for the antiquarian; although I do not believe that sacerdotalists "belong to an army which ere five years have elapsed, will have exorcised from our beloved Church the demon of Protestantism, which has already degraded her doctrine and practice to the vulgar level of the sects."

Rev. D. NIHILL, in a *solemn appeal on behalf of the Church of England* (p. 17), says, "A multitude of blemishes there certainly are in her system, which excite the regret and alarm of her best friends; and if such be the manner in which her friends regard them, what handle do they afford to her adversaries. Many individuals who once adorned the Church by their blameless lives and fervent piety, having long deplored in vain the scandals by which she is disgraced, have at length walked over silently to some rival denomination." And in the clearer impossibility of effecting the desired and needed reformation, would it not be to the honour of those who remain to do likewise, and to seek the formation of free Churches, and the speedy disestablishment of that which is now a national sin and reproach.

Canon RYLE, at the Ipswich Conference (1872), said, "That reforms were needed he took to be apparent. They were working with machinery and institutions three hundred years old." Yes, and the last authoritative decision on this machinery allows glaring conformity to Rome, and contradiction of Divine truth.

Prebendary HARRIS (1871) could not help feeling "the relation between Church and State was likely to be a short-lived one. * * * Surely the time had come for surrendering the positions which they knew to be untenable, to give up their dreams of patriarchal security, and to re-organise their large but, at present, almost hopeless forces."

The *Church Times* has advocated a reformation of the Prayer-book. In reviewing *Blunt on the Prayer-book*, May 18th, 1867, it is bemoaningly said that "the Divine Liturgy itself has been defiled and mangled by the destructive fingers of Bucer and his foreign crew, and it is sorely true that these offices need revision, but of a kind that will bring them into closer conformity with the Pre-reformation use." This Ritualistic organ consistently teaches that "the office, as amended in 1662, is much improved from the state into which it had been reduced by the ill-starred revision of 1552; but it is still very far from the symmetrical arrangement and doctrinal limpidity of the ancient rite." "The heaviest loss of all is the exorcism. * * * And it is more than a pity that all the symbolic adjuncts which are not of the essence of the rite, but which descend from a very remote antiquity, such as the lights, the anointing, and the chrism robe, have been remorselessly swept away." Can Evangelicals hope for a reformation in the Established Church that is of any special worth?

Established Church is too near an approach to this, and too much like a husband with many wives, a house of unceasing squabbles. The Broad Churchmen are scandalising religion by vainly endeavouring to do justly and to retain the Establishment; while the High Churchmen will be satisfied with nothing less than Scripture as interpreted by the primitive Fathers, extending to four or five centuries, and embracing an amount of untold corruption. Low Churchmen, as a whole, give no evidence that they will come out from the unhallowed union, even on the highest testimony that Church formularies allow to teach "undisguised Romanism." If we are told that "the Church of England as established be law is for the benefit of the whole people," and must, therefore, be comprehensive, we demand that its formularies, creeds, and articles be abolished, in order even to any consistency in such a conglomeration as a National Church; or if we be told that there is "no such thing as equality in the world," we reply that there are places where *religious* equality, which is what we contend for, has an existence, and is by all parties in such places acknowledged to be a blessing. We allow not that we might unite with those who are seeking to make the Church more comprehensive. We admire the amiability of these gentlemen, and thank them for their kind intentions. But the realisation of their hopes, which we believe to be unattainable, would be but the increase of a most unworthy compromise. We disapprove of all civil religious establishments, believing them to be in themselves un-Christian and sinful. To allow the present mixture of Popery and Protestantism to remain, with amended rubrics, so far as attainable, for the relief of objectors, would not diminish the existing contradictions, which are not merely contemptible, but, on account of the fearful heresies embraced, are severely censurable. Dissenters having honest and earnest convictions cannot enter the Established Church, let it in kindness be made as broad as possible. That there are men of earnest conviction in the Established Church (as well as among Dissenters) is evident from recent threatening letters and utterances, if there be any tampering with that unworthy creed attributed to St. Athanasius. I do not require that every individual in a Church must of necessity hold exactly the same sentiments; but I hold that every one should maintain the sentiments to which he has sworn or assented, and by virtue of which he holds his position and its attendants, or that not maintaining them he should vacate his post. In Dissenting bodies a latitude and diversity on some points of faith can be and are enjoyed, which no Established Church (were an Establishment right in itself) does or can grant. The Bishop of TASMANIA, advocating comprehension (in the *Contemporary Review*, 1872), yet requires special regard to the decisions of the undivided and primitive Church met in

solemn councils: "Their decrees, their creeds and symbols, shall be thought deserving of the utmost reverence as the nearest approximation to unadulterated truth. Episcopacy shall be retained as having the sanction of all ages since the death of the apostles." Bishop TAYLOR, in his *Liberty of Prophesying*, proposed the test of orthodoxy, which is much better than either the Prayer-book or the recommendation of the Bishop of Tasmania. I hope that the bulk of Dissenters have what all men ought to have, convictions and a conscience, that they hold distinct truth, which they will not abandon for either flattery or threatening. But some advocates of comprehension see such necessity for, and such excellence and glory in, an Established Church, that they decidedly prefer the present demoralising comprehension to disestablishment.[87] They are not unwilling to alter creeds and assents, but they apparently prefer that men should solemnly assent to what they believe not, or should continue to hold positions to which they have been advanced on conditions which they now disregard. Surely nothing can well be more utopian than the desired comprehension on honest principles. Neither the Church of England, nor Dissenters, nor the legislature desire a national creedless Church. The cure for one sect in the Established Church denouncing eucharistic celebration as well-nigh blasphemous, for

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[87] Rev. H. HIGHTON'S speech at a meeting of the *Liturgical Revision Society*, gives an illustration of the demoralising character of our Established Church, although the unfeigned assent and consent have received some modification. "He spoke with regard to himself with a special and personal interest on the subject, for it was only a few weeks since, when a living of which he was doing the duty in consequence of the death of the incumbent, a living in many respects exceedingly desirable and of considerable value, was offered to him, and the acceptance of it pressed upon him both by the patron and the parishioners; but he thought to himself, how could he possibly stand forward honestly before the congregation, and declare publicly that he 'unfeignedly assented and consented to each and everything contained and prescribed in and by the Book of Common Prayer,' when he knew perfectly well that there were many things contained in it to which he had the strongest objection, and many things prescribed by it which he never intended to comply with, and which there were not one in a hundred. if there were one in a thousand, ever attempted to comply with."

Dr. DANIEL WILSON, some years ago in the *Christian Observer*, deprecated the union of Evangelical clergy with those of opposite sentiments, to discuss religious matters of minor importance, He feared the result would be, "to lower the tone of piety, and to lead the laity to imagine that the clergy do not attach the importance which they were supposed to do these primary matters. A more disastrous state of things I cannot imagine than a fusion of all religious differences in one general mass of lax churchmanship and loose profession. The very life and power of religon will be eaten out, the Spirit of God grieved, and genuine piety effaced.

another pronouncing its celebration by the opposite sect as the most degrading idolatry, and for a third regarding the whole as but "a development of the material and superstitious notion of an incarnation and an atonement," is disestablishment. The present system, as tersely put by Mr. SPURGEON, is "paying one man to tell a lie and another man to contradict him." Mr. GLADSTONE, speaking concerning the grounds of *any* "Church Establishment," has said, "If you maintain an Established Church in Ireland, on the ground of truth, you cannot at the same time maintain a priesthood who teach the people that the truth is not to be found in that Church." We have virtually two—not to say more—distinct Churches in our English Establishment, the High and the Low, each in substance saying, We are the Church, and have entered by the door; the others have climbed in, but they are thieves and robbers, and have entered to steal and to kill. Nor is Mr. GLADSTONE'S second ground for our Establishment more tenable, namely, that it is "the Church of the bulk of the population." The division of the people of England and Wales into one-third as belonging to the Established Church, one-third as belonging to Dissenters, and one-third as of no religion, gives, as I believe, more than equity to the Established Church. Nor is his "third ground" for an Established Church more applicable, as Bishop FRASER and many others can testify, namely, that it is "the Church of the mass of the poorer portion of the population."

Comprehension is now a source of boasting and glorification. There is not such a Church in the world as the Church of England for the internal and external liberty which it allows. For external liberty we shall, however render our thanks to another source as long as her canons and a faithful history remain. We agree, however, with our opponents, that a national Church, if we have one, ought to be comprehensive; that where thought is free, and differences of opinion exist, as among ourselves, comprehension is to a national Church a necessity. But what can rational and unbiassed man think of the boast of comprehension by a Church framed avowedly to secure uniformity, demanding assent and consent to Thirty-nine Articles—including three creeds, and commendation of two Books of Homilies—by a Church which at first cruelly persecuted those who dissented, and which until lately demanded from every priest assent to all the Articles, Creeds, Formularies, Rubrics, Prayers, and other things contained in the Book of Common Prayer, from which, even now, in his public ministrations she will permit no deviation? A comprehension on the basis of assent to some six hundred and fifty distinct religious tenets, a comprehension in one Church of those who on coming together are of one mind on more than six hundred religious dogmas, but who

immediately after expressed assent may differ from one another almost as widely as the poles, is an absurdity, an immorality, an iniquity.

Were it proposed to be required of those entering into "holy orders," that they should believe in some parts of the Book of Common Prayer, with its Articles, &c., and that they should adhere to all of which they approved; or to be required that they should assent to the belief of a Supreme Being and of a Revelation of His will—without stating any particulars as to a revelation, whether from God's works or from written records—and that they should worship and act in accordance with their convictions, I could see some consistency in the glorified comprehension. But the idea of liberty, charity, and a glorious comprehension in a Church based on assent to six hundred theological dogmas, framed on the principle of determined uniformity! The Established Church glories in its shame when its boasts of differing sentiments, from the nearest approach to popery down to infidelity. Must we now hear of charming variety when High Church has done its utmost to cast out Low Church, when Low Church the same to cast out High, and High and Low have united to cast out the Broad, but all in vain? It is a comprehension like that of dog, cat, and rat, each eating of the same dish when unable to destroy each other or drive one another away. This said Church speaks in its approved Book of Common Prayer, of "prohibiting the least difference from the said Articles," and of "the settled continuance of the doctrine and discipline of the Church of England now established, from which "We will not endure any varying or departing in the least degree," and "that no man hereafter shall either print or preach to draw the Article aside any way, but shall submit to it in the plain and full meaning thereof, and shall not put his own sense or comment to be the meaning of the Article, but shall take it in the literal and grammatical sense." The comprehension now demanded is too much like, "We cannot oust any one the other; let us be quiet, pocket conscience—or at least try to forget all conditional threatenings, or promises, or hard sayings against each other—and let us divide the spoil, shewing to the world how much we love one another!" If any Church—established or unestablished—deems it sufficient to agree only on fundamental doctrines, let the test of admission and continuance be assent only to those specified fundamental doctrines. If any society in the world is satisfied with union and coherence on the belief of just one thing, whether it be that there is a Supreme Being, or aught else, reason and equity require that this one belief—whether most true or most absurd—should be the only belief required for admission into that society and continuance therein.

We have a park at Halifax. Its gates are daily open or openable to every man, woman, and child, without requirement of ticket, knowledge

of residence, or aught else. This is comprehensive. Every one walking therein is conscious that his presence is not an encroachment, an intrusion, an inconsistency. But were it required that every one entering and continuing therein should wear a portion of yellow ribbon, it would be restrictive to the extent of this requirement. And were it required that every one entering and remaining therein should wear five ribbons, one white, another black, one yellow, another green, and one blue, the restriction would be augmented. But were other colours added, and varying cuts on certain days; as long or short, round, square, heptagonal, octagonal, &c.—to be worn on one day on the right side, on another on the left side, on one day high, on another day low, to the number of six or seven hundred requirements—would not this be thought a very wide departure from comprehension? And would it be an improvement to be able to say, Well, but if you thus enter, or on entering assent to this, and promise you will continue as long as you remain herein, you may afterwards do and be almost what you like? And would it not complete the stultification when a person in sober earnestness said, this is our glorious comprehension! Suppose the examining faculty of a medical candidate required from him, in order to possessing their certificate of approval, a knowledge of allopathy, homœopathy, and hydropathy, an assent to their excellence as curative systems, and a promise in every case to act upon them, invariably uniting the three together; and that, to his objection to this required combination, it should be said to the candidate, You have only to give your assent and promise; and in practice you may use in every case that system you deem most rational and effective, confining yourself to one, if your judgment should so approve! What would be thought of honesty and honour in such a case? [68]

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[68] Rev. C. Nevile (1852),—"To use the language of the highest Prelate of our Church, we have now to lament our multitudinous divisions. In spite of our Articles, our Formularies, our Doctrinal services, and our Subscriptions, it is hardly possible to say into how many different sections the Church of England has become divided. Instead of pressing a united claim upon the attention of Dissenters; instead of carrying on a war against vice and ignorance, and unbelief, our resources of every kind are largely employed in the bitterest contentions between High and Low Church, Tractarians and Evangelicals. Instead of bringing over common opponents to our own creed, we are denouncing each other as heretics, and are prevented by the State alone from carrying out against the ministers of own Church the excommunications of former times." Foiled in every attempt to thrust out each other, some of both parties, to their ineffable dishonour, can now glorify comprehension. In 1864 Mr. Nevile wrote in his letter to Mr. Robertson, after mentioning millions a year as received by a body of ministers from a public endowment; "They have a monopoly of immense worldly advantages; they hold ex-

VIII.—It is said that disestablishment is impracticable; that, as the Rev. E. CARR says, "In a Christian country, religious equality is simply impossible." Why waste energy and promote strife on anything so utopian?

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clusive possession of all our magnificent cathedrals and our parish churches, and to ensure their pure and Scriptural teaching, they are required, each and every one of them, to sign and assent to the most elaborate code of doctrine ever drawn up by man. We have such confidence in the infallibility of this doctrinal code, that it has actually superseded the Bible itself. No minister can be called to account for teaching contrary to the Bible; no minister is permitted to open his Bible in his defence; the unanimous opinion of his parishioners avails nothing, either for or against him. The Prayer-book, which was composed three centuries ago, is virtually an Act of Parliament; and the only question is, are its provisions violated? Every man who can read a newspaper knows that I am not drawing upon my imagination for my facts. It has just been finally decided that what a bishop, amidst the cheers of his clergy, declared to be 'infamous and blasphemous teaching,' is no impediment whatever to holding the ministerial office in the National Church. An immense sum of money has been spent in ascertaining that a book which was vehemently condemned by the bishops and clergy as destructive to Christianity, contains nothing which is contrary to the doctrines of the Church of England, 'as by law established.' I give no opinion as to the merits of this book. I repudiate the harsh and uncharitable expressions which have been freely used towards the writers of it; but, taking the denunciations of our bishops, and the judgment of the Privy Council together, I cannot believe it possible that the blessing of God can ever rest upon a Church in such a state of confusion, degradation, and absurdity." Yet almost all call on us to sing the praises of comprehension!

Mr. T. HUGHES, M.P., is reported to have expressed himself "satisfied with the Church of England, because there he could hold any opinion from Romanism up to Rationalism." Another has remarked, "So, possibly, some ladies of cosmopolitan tastes might think it better to belong to a Mormon husband who admitted so many wives into his liberal arms." "A Church with such infinite scope reminds me too much of the parish common, which is free to all the donkeys and geese in the district." Do Mr. Hughes, and some others, forget that the wisdom that is from above is first pure, then peaceable, &c.? The corruption of the Prayer-book — at present hopelessly — and the fact of Establishment, prohibit our approval of comprehension or seeking for less than disestablishment. The sinking of differences, after the denouncing of each other's teaching as infidel, blasphemous, traitorous, popish, infamous, &c., is monstrous.

The *Watchman* (Wesleyan), referring to the Marquis of Salisbury's speech at the Leeds Congress (1872), says: "If this is to be the principle of Church comprehension—if neither Rationalism nor Popery is to be stopped by law in the Church of England, such Church comprehension will certainly lead to Church destruction. It is impossible to avoid coming to the conclusion that the germs of popery are spreading in the Church of England." "A Methodist of the third generation" has said, "The Church of England has come to be regarded by Methodists generally as predominantly Romanising and largely Rationalistic."

The Duke of ARGYLL (1867), who I believe is a Presbyterian, not only

We admit that it is a present impracticability. We are but preparing material, bringing to the spot engines of war, and removing obstructions in some outposts, to secure in the decisive engagement a signal conquest.

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said, "No man can doubt that free churches are the future of the world;" but also: "There is one theory prevalent in regard to established churches, against which I shall individually protest—namely, that they are devices by which men who absolutely disagree on the most fundamental principles of Christian dogma are held together by considerations of pecuniary interest and legal obligation within one ecclesiastical organisation. If the time should arrive when the Church of England should be so interpreted generally, I think it would be infinitely better for the State, and also for the interests of Christian truth, that the connection between Church and State should be severed."

Dr. ARNOLD, speaking of the Irish Church, says, "A savage people will not endure the insult of a hostile religion; a civilised people will reasonably insist on having their own" (*Life*, vol. ii., p. 20). This is what Dissenters are resolved upon, only not to have even their own religion established.

As Lord CAMPBELL, when Lord Chancellor, said respecting Ireland, we say respecting the contradictory religions of the English Established Church, "It is only because your lordships are familiar with it that you are not shocked by the picture."

Dr. PUSEY (in 1864) spoke of those in the Church "who teach people lies as to God, and preach another Jesus, who made no atonement for our sins, and another God, who will not punish." The men (so far as living) and the doctrines to which Dr. Pusey refers have as legal a position in the Church of England in 1873 as when he wrote, and so have Low Churchmen and their doctrines; though professedly all assent to what each flatly denies. Is this a glorious comprehension? The *Protestant Churchman* (October, 1865 on the perils of the Church, spoke of the sentiments and efforts of Dr. Pusey and his associates as constituting the Church's "chief danger," and said, "There are many who march under her flag and take her pay, who are betraying her to the foe." These facts are said to be "so palpable that it is almost unnecessary to give proof." Moreover, they "are not mere imperfections; they are destructive evils;" and the fervent demand is, "Let the canker be cut out, or else it will extend and produce fatal effects." Instead of being cut out, it has received in the Bennett judgment such sanction and encouragement as it never before possessed. And now the comprehension is to be glorified. Complete as is submission in some to the inevitable, was ever submission more mean? Is not disestablishment infinitely preferable to such a contradictory conglomeration entered into by the clergy with unity of assent?

The CHURCH ASSOCIATION, which deprecates equally disestablishment and secession, receives in this the approval of the ritualistic *Church Times* (April 10th, 1873), in these words among others: "Let them stay where they are, and there is hope—nay, it is certain that a very large number of them, or at least of their children, will soon be found amongst the most earnest of orthodox Churchmen." In reply to the *Record's* statement that the Church Association had "not repressed," but had "vastly discouraged" ritualism, the *Church Times* says, "On this point the evidence of *Mackeson's Guide* can hardly be excepted to; and we learn from it that whilst in 1870 out of every hundred churches in London and its neighbourhood there were only 13·1 where the surplice was used in he

Impracticable? when all parties in the Senate, in the Church, in the nation, believe that we are coming to this! Utopian? when Christendom at large, with scarcely an exception, is acknowledging its necessity and advancing to its realisation![89] when among Church Union gentlemen one

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pulpit, there are now 46·1. Historically speaking, preaching in the surplice was the first step towards Ritualism, and it is well known that most of the members of the Church Association hold it still in utter abomination. Take another thing which made a great figure in the Tractarian revival, and which the *Record* has not even yet ceased to denounce—the choral service. In 1868 there were only 33·3 per cent of the London churches where the psalter was chanted, and only 18·8 where the service was sung throughout; whereas in 1873 the proportions are 52·6 and 25.8. Surpliced choirs have risen from 17.9 per cent to 30.9. But to come to more important matters. Choral Celebration, it will be allowed, is distinctively Ritualistic. Well, in 1868 the per centage was but 5·1; it is now 11.9. Weekly Communion has risen in the four years from 23·6 to 34·2 per cent; Daily Communion from 2 to 3·4 per cent; Early Communion—which connotes fasting reception—from 22·9 to 40·4 per cent; free and open churches from 8·8 to 16·7 per cent; and eucharistic vestments from 2 to 3·4 per cent. The only falling off is in incense. The absolute number of churches where it is used has probably remained unaltered." The same paper recommends bishops in their diocesan synods "to do what is wanted, and then defy the government to undo it, if they can and dare."

[89] Mr. J. A. HEATON.—"We must have disestablishment pure and simple, and as soon as possible. I fear it will be too long any how. We must combine and agitate, and ventilate the country with speeches and pamphlets and newspaper articles, and do in fact what other reformers have done to carry other great measures." "We must have a Church Freedom League, and solicit subscriptions extending over ten years, just as the Free Trade League carried the day," &c.

Rev. D. J. VAUGHAN.—"The principle of perfect religious equality among all Christian bodies in their relation to the State, is now a recognised principle, to which all legislation must conform. We may like it or dislike it; but whether we like or dislike, it is a growing tendency, a formative idea, a law which must and will mould the legislation of the future." Elsewhere Mr. Vaughan says: "I sometimes despair of the successful prosecution of the Church's mission, so long as she continues the endowed and established Church that she now is." Further, "The Church as it is, and the State as it is becoming, cannot, in the nature of things, go on together on their present footing much longer."

Lord STANLEY (now Lord Derby), when addressing the constituency of King's Lynn, said that "in this country the clergy of the Establishment have a great combination of circumstances in their favour. Independent of that support which they receive from purely religious motives — of which I say nothing here—there is a great deal of indirect support which they obtain upon social or political grounds. There is hardly any important landed family in this country which has not the right of appointing to one or more livings, and there is in this way a direct pecuniary interest in the maintenance of the Establishment diffused among a very large number of persons, and, generally speaking, in the hands of those who have the largest amount of social and political influence." Lord Derby's fears respecting the continu-

says the Church is nearing "a point of oppression where resistance is more than justifiable, and obedience becomes almost impossible," and another says that all Church Establishments are wrong, and that the

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ance of the Establishment appear to arise principally from the fact of "two hostile parties within the Establishment itself." Alluding to self-support in religious matters, his lordship also said that "whether we like it or not—whether we think it the best possible system or no—it seems likely, perhaps certain, in the inevitable progress of public events, to be the principle of the next generation."

Mr. DISRAELI (in *Lothair*) says: "Parliament has made and Parliament will unmake the Church. The Church of England is no longer the Church of the people: its fate is sealed."

The *Edinburgh Review* (January 2nd, 1872) says: "The Established Church, if not a corporation so-called, is an institution made up of an aggregate of corporations. The clergy, as the ministers of an Established Church, are an order in the State. From this point of view both are creatures of the State, and what the State has made, it has the right to unmake."

Mr. H. F. BEAUMONT, M.P., says (February 7th, 1873): "Depend upon it, when the time comes that disestablishment is required—for it will come, I have no doubt, and come at the hands of the Church of England herself more than from the hands of the Nonconformists—I shall be in my place to vote for the disestablishment of the Church to which I belong. But remember, it will only be when the country demands it, and when it is made a *sine qua non* for our own benefit, and for the benefit of the State."

Mr. GATHORNE HARDY, M.P., at a meeting connected with the consecration of a Church at Bradford (Dec., 1872), speaks of "those outside" who "regard us as a Church which is not at unity with itself;" and adds, "If it be not really at unity with itself, then the time must come when it will inevitably fall." He desires his Church to "avoid that spectacle of disunion which is so unfortunately prevalent in some places, and which leads to such evil results, and in fact to cries for disestablishment within the Church itself."

The *Rock*—(March, 1873)—even the *Rock*, as did the *Times* a few years ago, is looking forward to the near time when "the question most frequently put will no longer be, 'Is it possible to save the Church?' but, 'Is she worth the saving?'"

Dean ALFORD.—"No difficulties in detail can set aside the obligation of duty." Writing in the *Contemporary Review* (October, 1868), he says, "And that next term is the severance of the Church from the State. Whether years or decades of years be taken for the accomplishment of this—however it may be deprecated, and however opposed—accomplished it will certainly be. History has for ages been preparing its way; in past changes, it has been conceded over and over again; God's arm is thrusting it on, and man's power cannot keep it back."

Sir JOHN COLERIDGE, at a meeting of the Honiton Church Association (1868), in referring to the building and supporting of churches, said: "Churchmen ought gradually to be accustomed to take this burden on themselves. He should not regret if it should by law become cast upon the religious feeling of this country to provide for the maintenance and edification of our parish churches."

Mr. J. D. COLERIDGE (now Chief Justice): "A time was fast approaching when the Church would have to stand upon her own merits—would have to look to herself, to look to the practical results she could point to, and her power to persuade the nation, if she could, that it would be an advantage to the nation that she should hold her present po[illegible]

union has been at the bottom of all the tyranny and bloodshed which have taken place in the name of the Church; when others admit that disestablishment is certain, and only undesirable at present from the

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tion, in order to maintain that position. * * * Like Sir John Coleridge he was not about to argue the question whether this was right or wrong. Perhaps it would be more manly not to withhold his own individual opinion that he thought it right. But right or wrong, no man who sensibly watched the signs of the times could doubt that so it was."

The Rev. JOHN INGLE, having mentioned the first, second, and third eras of the Church, says: "The Church has been gradually passing into her fourth period, the character of which is as yet hardly complete. It has, however, already become a settled conviction in the minds of many of her most thoughtful and devoted members, that the use of the word 'toleration,' as applied to the dealings of a State with any portion of its subjects, is in itself both mistaken and offensive. We tolerate (as has been well said) a nuisance; and it is felt by many that no State has a right so to regard the holders of any creed which is not demonstrably prejudicial to the public interest, or hostile to public morals. The recognition of this truth has given its colour to recent legislation on matters ecclesiastical and religious; and few persons who observe the signs of the times will doubt that the course thus entered upon will be followed to its legitimate consummation; and that the period is not far distant when the Church will be deprived of any predominance—social or political—which she still possesses, or is supposed to possess; and the various sects by which she is surrounded will be placed, with respect to all public rights and privileges, on a footing of perfect equality with herself."

Sir WILLIAM GUISE, at Gloucester (January 27th, 1869), expressed his conviction "that we are gradually tending to that primitive Christianity after which so many are now striving. * * * In those days, doubtless, there were no endowments, and no connection of Church and State; and I have no doubt at all that such a time will come back again. I am sure there is no good man who looks abroad upon the signs of the times, and the great stirrings of the minds of men, who does not see that there is a spirit moving upon the face of the waters which will one day bring back again those days of model Christian love and peace."

Archdeacon DENISON has said: "Of late years the Establishment has shown many symptoms of rapid decay." "It may, perhaps, take some years to disestablish it by statute. But it hardly requires to be stated—much less argued—that the Imperial Parliament, embracing men of all religions as having a right to be there, and 'the Establishment,' must sooner or later part company." Again, he says: "What was called the Establishment was 300 years old. It was an accident of the Church only, not the essence of it. It might pass away altogether, and the Church remain as it was. The Church of England was showing many signs of renewed and vigorous life. The Establishment being subject to the course of religious and political change, which the Church was not, was suffering year by year in the natural order of things from aggression, spoliation, disparagement, and defeat; and, much more than from all these, from the successive compromises made in its name by the bishops, clergy, and civil power. He had ceased to think the Establishment worth keeping, and he had come to the conclusion that it was bad for true religion that it should continue to exist."

support the Church is receiving from the State; when all sober men in and out of the Established Church are admitting that the continuance of the Establishment is but a matter of time! Impossible! Consider what

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The Rev. J. SLATER, in a Sermon, preached in August, 1870, sees a way of escape from evils under which he and others are groaning, "and that way is disestablishment — to throw off the golden fetters of the State; to renounce all claim to mere nationality; to abolish the royal supremacy; to cease to be the Church of England."

Lord ELIOT (1871).—"I think we must feel confident, as our President, the Hon. C. L. Wood, said in his address, that if disestablishment comes, disendowment must necessarily accompany it. That it will come, I am convinced."

Mr. LESLIE STEPHEN.—"The Church of England is a hybrid institution, which has, therefore, from the beginning, had within itself the seeds of dissolution."

Bishop GOODWIN (1871) very wisely thinks "it highly desirable that we should accustom ourselves to a kind of action which in the case of a disestablished Church becomes an absolute necessity. It is well to practise swimming before the craft becomes a wreck."

Bishop BROWNE (1870) is deeply scandalised by the accepted principle, "that a nation can, with all the solemnity of law and equity, throw off the Church and the faith handed down to it from the fathers." I desire no disrespect to our fathers; but I know not that they claimed or deserved the infallibility ascribed to the Pope. Besides, did not our fathers, "with all the solemnity of law and equity," cast off the Church and faith of Rome? The bishop acknowledges that the theory, of the "Church and State being virtually one body with two aspects" "has broken down."

Dr. PUSEY, in 1868, says: "I have for many years made up my mind that some sort of denominationalism, or disestablishment, must come." He also believes that God "can make disestablishment work for good" to the Church.

The Rev. W. J. E. BENNETT, in his *State Interference in matters Spiritual*, having spoken of Church and State, and of enemies equally with friends being the rulers of the Church, says: "It is evident that the link between the two powers has been broken, and broken for ever." In his *Four Cardinal Virtues*, having spoken of "the blighting effects of Establishmentarianism on both bishops and priests," he says that "the curse of Erastianism, which is eating into the vitals of the Church of England, is fully sufficient, in the present unholy alliance between Church and State, to account for a divorce from each other of the two divisions of the order of the priesthood." But, says, Mr. Bennett, "We must agitate." "The measure must in private life be talked over and written about. In public life, societies must be formed, committees must be appointed, meetings must be held, speeches must be made, papers must be read. That great engine, the press, must be made to work—by leading articles, by essays, by letters, by reports, by paragraphs—and all the smaller miscellaneous machinery which popular agitators so well know how to use, must be employed." He foretells that disestablishment will at length be patronised by those who "formerly condemned it," and be "supported by a power too weak to offer further opposition, but sufficiently servile to follow the winning side. Public opinion now wavers; and agitation meets with its reward."

The Hon. C. WOOD, at Exeter, 1871, said "there was quite enough to make them think that the time might be

was effected in the sixteenth century; consider the obtaining of legal toleration for Dissent. Consider subsequent changes in the secular and ecclesiastical enactments of the State in reference to our own country and the Colonies. And consider the necessity for disestablishment from the divided, demoralised and demoralising condition of the Church which was established with an expressed determination to have uniformity, and which now exhibits a very Babel of sentiments and practices.

We admit many and mighty difficulties, and fix not the time when truth and right with regard to our Establishment will win the day. We are not ignorant that a "Comprehension Act" has been defeated, though supported by the enlightened sentiments of William III. We know "the immense power of the clergy and of the Tory gentry," who, according to Macaulay, have "frustrated" previous "excellent designs;" yet we believe disestablishment and disendowment to be neither uncertain nor distant. In a "courageous and comprehensive revision of our Liturgy and our whole ecclesiastical system," resulting in needed reforms, as has been advocated by some of our estimable opponents, we do not believe. The number and influence of Ritualists, though not forbidding the slight diminution of some ugliness here and there, will prevent the accomplishment of any such reformatory revision. It is undeniable that great progress has taken place towards disestablishment. Comparatively few now maintain the Divine or the human right of an Establishment. It is also extensively admitted that what the State gave the State can

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coming when they would have to choose —as Lord Salisbury had expressed it— between an Establishment without a creed and a creed without an Establishment."

Mr. STANSFELD, M.P. (1872) said: "Upon the question of the Established Church, he had invariably said that its disestablishment was only a question of time."

Dr. JACOB says that "our beloved Church, which ought to be a tower of strength against them" [its assailants] "for the nation at large, seems itself to be tottering and ready to fall from its national position."

The *Church Times* regards disestablishment not as impracticable, but as unavoidable, saying, "When men like Archbishop Tait, who are cursed with Royal Supremacy on the brain, entirely fail to see that the causes which are at work to bring about disestablishment are not peculiar to England, and are waves of an ocean too vast and remorseless to be kept at bay with any legislative mops or brooms; a process which is going on simultaneously, and has been going on for nearly half a century in every country in Western Europe, is not likely to be turned out of its course by any tinkering in the ecclesiastical courts in Lord Shaftesbury's interest."

Bishop WILBERFORCE may have unintentionally foretold the doom of the Establishment in asserting that "no change, when change has first begun, can be final." We already have an altered subscription and a new Lectionary.

take away. The idea of our Established Church being Protestant and the bulwark of Protestantism, is being painfully but necessarily rejected. The pretence of its necessity (when we consider its character) to prevent religious bodies from sinking into narrow and intolerant grooves, few have the daring to assert, with recent lawsuits and bitter accusations flashing before their eyes. To such assertions as those of Dr. MASSINGHAM, a defender of the Church equal to Henry VIII. as a Defender of the Faith, a reply is not deserved, when he says (as he is reported to have said, Dec., 1872) that "the Church of England did not claim to be a national establishment at all, but to be the Church of Christ in this land," and that "he did not believe in religious equality. He believed it was one of the greatest shams and humbugs that had ever been invented in the most humbugging times."

Instead of disestablishment being impracticable, God, as history proves, has for ages been preparing the way for it. "His arm is thrusting it on;" and if Evangelicals came boldy to the front, and shewed "themselves worthy to guide" in this crisis, an opportunity "so pregnant with good, and so promising of Christian progress," has rarely occurred. I grieve to say that it seems more probable that they are experiencing, and will still more experience, that "Cursed is the man that trusteth in man and maketh flesh his arm, and whose heart departeth from the Lord."

IX.—It is said that we ought to unite with the Church of England in seeking the overthrow of infidelity and rampant iniquity. We are not neglecting this aim, I hope, nor are we unwilling to unite with those in the Church of England who are willing to unite with us in seeking this desired result. We have as much reason to be offended with them for remaining in the Church and in defending it as they have to be offended with us for requiring that they and we occupy the same level with them notwithstanding our dissent, oppressing no man's conscience, and insulting no man's intellect by the demand of sanction or support. We are seeking to destroy a root of infidelity and a stumbling block in the way of advancing Christianity, [60] to overthrow the legal establishment of

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[60] Rev. A. H. MACKONOCHIE:—"The reign of Constantine was the beginning of the decline of Christianity in spiritual things, quite as much as it was the beginning of its rise in temporal grandeur. Nor do I think that the State has suffered less than the Church from the alliance." "Let us, then, as citizens as well as Churchmen, move every power to obtain a dissolution of this ungodly alliance." More recently he has spoken of himself, "a beneficed minister of the Establishment, an office from which I hope God will soon set me free, by dissolving that most sinful union of Church and State, i.e., of Christ and the world."

a religion whose advancement ought to be solely by persuasion, and of a hybrid church, a church neither protestant nor popish, and so inconsistent in its creeds as compared with its formularies that no honest, intelligent, and conscientious man ought to be found therein. We think the fact and the character of this Establishment have a demoralising influence, just as greater scandals in the established popery of France have promoted her infidelity, ungodliness, and ruin. Moreover, there is a time to every thing and a season to every purpose. Our pulpits send forth little on this subject—perhaps too little. We think it right to enable those who in this matter wish to act intelligently and conscientiously, to possess a treatise which can be read at their leisure. It is accordant with the weakness of human nature, to say, Go to such and such sinners; they are worse than I am; come to me when you have cured those, and along with that mend yourselves.

Finally, I admit that more piety, in myself, in others, in every professor of Christianity, is the great need, the grand desideratum for restraining and destroying the immorality, the ungodliness, and the infidelity of this land and of the world; that this ought to be our most earnest desire, our most devoted and glorious aim; and, moreover, that this of itself would overturn our anomalous, unjust, unscriptural, but deeply-rooted Establishment. I should be extremely sorry—but there is no danger of it—if what I have written should turn the Church of Christ into "a debating society." The most scholarly defences of the true faith, and the severest exposure of sacerdotal and other errors, are not our nation's chief need, nor the world's greatest blessing. The Divinely-appointed means for the world's regeneration and salvation I believe to be a proclamation of the truth by the loving followers of Jesus, full of faith and of the Holy Ghost, accompanied with the holiness and benevolence in themselves and all that name the name of Christ which are the result of believing with the heart on the world's Redeemer from sin and hell. But this love of God shed abroad in the heart by the communicated Holy Spirit, instead of forbidding all controversy, in certain circumstances of the Church and the world, demands it. Did not an inspired apostle, whose commission was to turn men from darkness to light and from the power of Satan unto God, write the epistles to the saints in Rome, and to the Churches in Galatia? They whose "marching orders" were to evangelise the world, did not deem it inconsistent with their commission to combat errors which interrupted the success of their glorious enterprise. This they did, not instead of, but along with, the preaching of Christ's glorious gospel. Let controversy, where error—especially deadly heresy—exists, have its demanded attention in epistles and treatises, but not to the interruption of fulness of love in the hearts, of holy and benevolent activity in the

lives, of all Christians. I desire none to unite with me who do not agree with me. Though I have said that the Churchman is treading on my toes, I do not request him to relieve me, unless he can do it with an approving conscience. I will do my best to abolish the law which gives him his position and his power thus to hurt me. Until this is realised, or he is convinced of his injustice, or I reach the place where "the wicked cease from troubling, and the weary are at rest," I will bear the smart. If my sentiments are correct, none ought to sneer at this work, notwithstanding its imperfections, none ought to regard the advocates of disestablishment as "enemies of the Church" of England, and none ought to neglect religion as anything less than the one thing needful. Let us shew our possession of this religion by our trust in Christ, our supreme love to Christ, our warm affection to every disciple of Christ, and our love of pity to a sinful and ruined world. Then will our holy lives, our fervent and believing prayers, our evangelistic, co-operative, self-denying, and persevering efforts, testify our oneness before the world, notwithstanding some differences of sentiment, which shall constrain belief in Christ. Let none delay in coming to Christ, the only ransom for their souls; let none be dilatory in glorifying God by seeking the conversion of sinners, the edification of believers, and the benefit of each other in every way. Let all "filled with the Spirit," live in the constant aim to magnify Christ in the body, whether it be by life or by death. Let every reader of these lines, if he has not before done it, come now to Christ, and come now "to the help of the Lord against the mighty."

"Shun delays, they breed remorse;
Take thy time while time is left thee,
Creeping snails have weakest force;
Fly their fault, lest thou repent thee.
Good is best when soonest wrought,
Lingering labours come to nought."

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